COLLECTED WORKS OF KOREAN BUDDHISM

4

華嚴

HWAŎM I

THE MAINSTREAM TRADITION

Jogye Order of Korean Buddhism

COLLECTED WORKS OF KOREAN BUDDHISM

VOLUME 4

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Collected Works of Korean Buddhism, Vol. 4

Hwaŏm I: The Mainstream Tradition

Edited by Richard D. McBride II
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EDITED BY

RICHARD D. MCBRIDE II

TRANSLATED AND ANNOTATED BY

RICHARD D. MCBRIDE II, SEM VERMEERSCH

Preface to *The Collected Works of Korean Buddhism*

At the start of the twenty-first century, humanity looked with hope on the dawning of a new millennium. A decade later, however, the global village still faces the continued reality of suffering, whether it is the slaughter of innocents in politically volatile regions, the ongoing economic crisis that currently roils the world financial system, or repeated natural disasters. Buddhism has always taught that the world is inherently unstable and its teachings are rooted in the perception of the three marks that govern all conditioned existence: impermanence, suffering, and non-self. Indeed, the veracity of the Buddhist worldview continues to be borne out by our collective experience today.

The suffering inherent in our infinitely interconnected world is only intensified by the unwholesome mental factors of greed, anger, and ignorance, which poison the minds of all sentient beings. As an antidote to these three poisons, Buddhism fortunately also teaches the practice of the three trainings: *śīla*, or moral discipline, the endurance and self-restraint that controls greed; *samādhi*, the discipline of meditation, which pacifies anger; and *prajñā*, the discipline of wisdom, which conquers ignorance. As human beings improve in their practice of these three trainings, they will be better able to work compassionately for the welfare and weal of all sentient beings.

Korea has a long history of striving to establish a way of life governed by discipline, compassion, and understanding. From the fifth century C.E. onward, the Korean saṅgha indigenized both the traditional monastic community and the broader Mahāyāna school of Buddhism. Later, the insights and meditative practices of the Seon tradition were introduced to the peninsula and this practice lineage lives on today in meditation halls throughout the country. Korea, as a land that has deep affinities with the Buddhist tradition, has thus seamlessly transmitted down to the present the living heritage of the Buddha's teachings.

These teachings begin with Great Master Wonhyo, who made the vast and profound teachings of the Buddhadharma accessible to all through his

various "doctrinal essentials" texts. Venerable Woncheuk and State Preceptor Daegak Uicheon, two minds that shined brightly throughout East Asia, left us the cherished legacy of their annotated commentaries to important scriptures, which helped to disseminate the broad and profound views of the Mahāyāna, and offered a means of implementing those views in practice. The collected writings of Seon masters like Jinul and Hyujeong revealed the Seon path of meditation and illuminated the pure land that is inherent in the minds of all sentient beings. All these works comprise part of the precious cultural assets of our Korean Buddhist tradition. The bounty of this heritage extends far beyond the people of Korea to benefit humanity as a whole.

In order to make Korea's Buddhist teachings more readily accessible, Dongguk University had previously published a fourteen-volume compilation of Korean Buddhist works written in literary Chinese, the traditional lingua franca of East Asia, comprising over 320 different works by some 150 eminent monks. That compilation effort constituted a great act of Buddhist service. From that anthology, ninety representative texts were then selected and translated first into modern vernacular Korean and now into English. These Korean and English translations are each being published in separate thirteen-volume collections and will be widely distributed around the world.

At the onset of the modern age, Korea was subjected to imperialist pressures coming from both Japan and the West. These pressures threatened the continuation of our indigenous cultural and religious traditions and also led to our greatest cultural assets being shuttered away in cultural warehouses that neither the general public nor foreign-educated intellectuals had any interest in opening. For any people, such estrangement from their heritage would be most discomforting, since the present only has meaning if it is grounded in the memories of the past. Indeed, it is only through the self-reflection and wisdom accumulated over centuries that we can define our own identity in the present and ensure our continuity into the future. For this reason, it is all the more crucial that we bring to the attention of a wider public the treasured dharma legacy of Korean Buddhism, which is currently embedded in texts composed in often impenetrable literary Chinese.

Our efforts to disseminate this hidden gem that is Korean Buddhism

reminds me of the simile in the *Lotus Sūtra* of the poor man who does not know he has a jewel sewn into his shirt: this indigent toils throughout his life, unaware of the precious gem he is carrying, until he finally discovers he has had it with him all along. This project to translate and publish modern vernacular renderings of these literary Chinese texts is no different from the process of mining, grinding, and polishing a rare gem to restore its innate brilliance. Only then will the true beauty of the gem that is Korean Buddhism be revealed for all to see. A magnificent inheritance can achieve flawless transmission only when the means justify the ends, not the other way around. Similarly, only when form and function correspond completely and nature and appearance achieve perfect harmony can a being be true to its name. This is because the outer shape shines only as a consequence of its use, and use is realized only by borrowing shape.

As Buddhism was transmitted to new regions of the world, it was crucial that the teachings preserved in the Buddhist canon, this jewel of the Dharma, be accurately translated and handed down to posterity. From the inception of the Buddhist tradition, the Buddhist canon or "Three Baskets" (*Tripiṭaka*), was compiled in a group recitation where the oral rehearsal of the scriptures was corrected and confirmed by the collective wisdom of all the senior monks in attendance. In East Asia, the work of translating Indian Buddhist materials into literary Chinese –the lingua franca for the Buddhist traditions of China, Korea, Japan, and Vietnam– was carried out in translation bureaus as a collective, collaborative affair.

Referred to as the "tradition of multi-party translation," this system of collaboration for translating the Indian Sanskrit Buddhist canon into Chinese typically involved a nine-person translation team. The team included a head translator, who sat in the center, reading or reciting the Sanskrit scripture and explaining it as best he could with often limited Chinese; a philological advisor, or "certifier of the meaning," who sat to the left of the head translator and worked in tandem with him to verify meticulously the meaning of the Sanskrit text; a textual appraiser, or "certifier of the text," who sat at the chief's right and confirmed the accuracy of the preliminary Chinese rendering; a Sanskrit specialist, who carefully confirmed the accuracy of the language

of the source text; a scribe, who transcribed into written Chinese what was often initially an oral Chinese rendering; a composer of the text, who crafted the initial rendering into grammatical prose; the proofreader, who compared the Chinese with the original Sanskrit text; the editor, who tightened up and clarified any sentences that were vague in the Chinese; and finally the stylist, who sat facing the head translator, who had responsibility for refining the final rendering into elegant literary Chinese. In preparing these vernacular Korean and English renderings of Korean Buddhist works, we have thought it important to follow, as much as possible, this traditional style of Buddhist literary translation that had been discontinued.

This translation project, like all those that have come before it, had its own difficulties to overcome. We were forced to contend with nearly-impossible deadlines imposed by government funding agencies. We strained to hold together a meager infrastructure. It was especially difficult to recruit competent scholars who were fluent in literary Chinese and vernacular Korean and English, but who had with the background in Buddhist thought necessary to translate the whole panoply of specialized religious vocabulary. Despite these obstacles, we have prevailed. This success is due to the compilation committee which, with sincere devotion, overcame the myriad obstacles that inevitably arose in a project of this magnitude; the translators both in Korea and abroad; the dedicated employees at our committee offices; and all our other participants, who together aimed to meet the lofty standard of the cooperative translation tradition that is a part of our Buddhist heritage. To all these people, I would like to express my profound gratitude.

Now that this momentous project is completed, I offer a sincere wish on behalf of all the collaborators that this translation, in coming to fruition and gaining public circulation, will help illuminate the path to enlightenment for all to see.

Kasan Jikwan (伽山 智冠)
32nd President of the Jogye Order of Korean Buddhism
President, Compilation Committee of Korean Buddhist Thought
October 10, 2009 (2553rd year of the Buddhist Era)

On the Occasion of Publishing *The Collected Works of Korean Buddhism*

The Jogye Order of Korean Buddhism, together with Buddhists everywhere, is pleased to dedicate to the Three Jewels –the Buddha, Dharma, and Saṅgha– the completed compilation of the Korean and English translations of *The Collected Works of Korean Buddhism.* The success of this translation project was made possible through the dedication of Venerable Kasan Jikwan, former president of the Jogye Order and president of the Compilation Committee of Korean Buddhist Thought. Both the Korean and English translations are being published through the labors of the members of the Compilation Committee and the many collaborators charged with the tasks of translation, editing, and proofreading the compilation.

The thirteen volumes of *The Collected Works of Korean Buddhism* are the products of nearly 1,700 years of Buddhist history in Korea. These Buddhist works are the foundation and pillar of Korean thought more broadly. This compilation focuses on four towering figures in Korean Buddhism: Venerable Wonhyo, posthumously named State Preceptor Hwajaeng, who was renowned for his doctrinal thought; Venerable Uisang, great master of the *Avataṃsaka Sūtra* and pedagogical role model who was respected for his training of disciples; Venerable Jinul, also known as State Preceptor Bojo, who revitalized Seon Buddhism through the Retreat Society movement of the mid-Goryeo dynasty; and Venerable Hyujeong, also known as State Preceptor Seosan, who helped to overcome national calamities while simultaneously regularizing Korean Buddhist practice and education.

Through this compilation, it is possible to understand the core thought of Korean Buddhism, which continued unbroken through the Three Kingdoms, Goryeo, and Joseon periods. Included are annotated translations of carefully selected works introducing the Hwaeom, Consciousness-Only, and Pure Land schools, the Mahāyāna precepts, Seon Buddhism, the travel journals of Buddhist pilgrims, Buddhist cultural and historical writings, and the epitaphs of great monks.

This work is especially significant as the fruition of our critical efforts

to transform the 1,700 years of Korean Buddhist thought and practice into a beacon of wisdom that will illuminate possible solutions to the many problems facing the world today. Śākyamuni Buddha's teachings from 2,600 years ago were transmitted centuries ago to the Korean peninsula, where they have continuously guided countless sentient beings towards truth. *The Collected Works of Korean Buddhism* contains a portion of the fruits realized through Koreans' practice of the Buddha's wisdom and compassion.

With the successful completion of this compilation, we confirm the power of the Jogye Order executives' devotion and dedication and benefit from their collective wisdom and power. So too can we confirm through the thought of such great masters as Wonhyo, Uisang, Jinul, Hyujeong and others a key feature of Buddhism: its power to encourage people to live harmoniously with each other through mutual understanding and respect.

The current strengthening of the traditions of Buddhist meditation practice and the revitalization of the wider Korean Buddhist community through education and propagation derive in large measure from the availability of accurate, vernacular translations of the classics of the sages of old, so that we too may be imbued with the wisdom and compassion found in their writings. When the lessons of these classics are made available to a contemporary audience, they can serve as a compass to guide us toward mutual understanding so that we may realize the common good that unifies us all.

Compilation of this thirteen-volume English-language edition of *The Collected Works of Korean Buddhism* is an especially monumental achievement. To take on the task of translating these classics into English, global experts on Korean Buddhism were recruited according to their areas of expertise and were asked to consult with the scholars preparing the new Korean translations of these texts when preparing their own renderings. Though some English translations of Korean Buddhist texts have been made previously, this is the first systematic attempt to introduce to a Western audience the full range of Korean Buddhist writing. The compilation committee also sought to implement strict quality control over the translations by employing a traditional multiparty verification system, which encouraged a sustained collaboration between the Korean and English teams of translators.

This English translation of the *Collected Works* will serve as the cornerstone for the world-wide dissemination of knowledge about the Korean Buddhist tradition, which has heretofore not garnered the recognition it deserves. Together with international propagation efforts, Korean traditional temple experiences, and the temple-stay program, the English translation of the *Collected Works* will make an important contribution to our ongoing efforts to globalize Korean Buddhism. To facilitate the widest possible dissemination of both the Korean and English versions of this compilation, digital editions will eventually be made available online, so that anyone who has access to the Internet will be able to consult these texts.

Among all types of giving, the most precious of all is the gift of Dharma, and it is through sharing these teachings that we seek to spread the wisdom and compassion of Korean Buddhism, as well as the spirit of mutual understanding and unity, to people throughout the world. Our efforts to date have been to secure the foundation for the revitalization of Korean Buddhism; now is the time for our tradition to take flight. *The Collected Works of Korean Buddhism* appears at an opportune moment, when it will be able to serve as a guiding light, illuminating the way ahead for Korean Buddhism and its emerging contemporary identity.

To all those who worked indefatigably to translate, edit, and publish this collection; to the compilation committee, the researchers, translators, proofreaders, editors, and printers; and to all the administrative assistants associated with the project, I extend my deepest appreciation and thanks. Finally, I rejoice in and praise the indomitable power of Venerable Jikwan's vow to complete this massive compilation project.

With full sincerity, I offer this heartfelt wish: may all the merit deriving from this monumental work be transferred to the Buddhas, the bodhisattvas, and all sentient beings.

Haebong Jaseung (海峰 慈乘)
33rd President of the Jogye Order of Korean Buddhism
President, Compilation Committee of Korean Buddhist Thought
January 20, 2010 (2554th year of the Buddhist Era)

Preface to the English Edition of *The Collected Works of Korean Buddhism*

Buddhism has nearly a 1,700-year history in Korea and the tradition continues to thrive still today on the peninsula. Buddhism arrived in Korea from India and China by at least the fourth century C.E. and the religion served as the major conduit for the transmission of Sinitic and Serindian culture as a whole to Korea. But Korean Buddhism is no mere derivative of those antecedent traditions. Buddhists on the Korean peninsula had access to the breadth and depth of the Buddhist tradition as it was being disseminated across Asia and they made seminal contributions themselves to Buddhist thought and meditative and ritual techniques. Indeed, because Korea, like the rest of East Asia, used literary Chinese as the lingua franca of learned communication (much as Latin was used in medieval Europe), Korean Buddhist writings were disseminated throughout the entire region with relative dispatch and served to influence the development of the neighboring Buddhist traditions of China and Japan. In fact, simultaneous with implanting Buddhism on the peninsula, Korean monks and exegetes were also joint collaborators in the creation and development of the indigenous Chinese and Japanese Buddhist traditions. *The Collected Works of Korean Buddhism* seeks to make available in accurate, idiomatic English translations the greatest works of the Korean Buddhist tradition, many of which are being rendered for the first time into any Western language.

The thirteen volumes of this anthology collect the whole panoply of Korean Buddhist writing from the Three Kingdoms period (ca. 57 C.E.–668) through the Joseon dynasty (1392–1910). These writings include commentaries on scriptures as well as philosophical and disciplinary texts by the most influential scholiasts of the tradition; the writings of its most esteemed Seon adepts; indigenous collections of Seon *gongan* cases, discourses, and verse; travelogues and historical materials; and important epigraphical compositions. Where titles were of manageable length, we have sought to provide the complete text of those works. Where size was prohibitive, we have instead offered representative selections from a range

of material, in order to provide as comprehensive a set of sources as possible for the study of Korean Buddhism. The translators and editors also include extensive annotation to each translation and substantial introductions that seek to contextualize for an English-speaking audience the insights and contributions of these works.

Many of the scholars of Korean Buddhism active in Western academe were recruited to participate in the translation project. Since the number of scholars working in Korean Buddhism is still quite limited, we also recruited as collaborators Western specialists in literary Chinese who had extensive experience in English translation.

We obviously benefitted enormously from the work of our Korean colleagues who toiled so assiduously to prepare the earlier Korean edition of these *Collected Works*. We regularly consulted their vernacular Korean renderings in preparing the English translations. At the same time, virtually all the Western scholars involved in the project are themselves specialists in the Buddhist argot of literary Chinese and most already had extensive experience in translating Korean and Chinese Buddhist texts into English. For this reason, the English translations are, in the majority of cases, made directly from the source texts in literary Chinese, not from the modern Korean renderings. Since translation always involves some level of interpretation, there are occasional differences in the understanding of a passage between the English and Korean translators, but each translator retained final authority to decide on the preferred rendering of his or her text. For most of the English volumes, we also followed the collaborative approach that was so crucial in preparing the Korean translations of these *Collected Works* and held series of meetings where the English translators would sit together with our Korean counterparts and talk through issues of terminology, interpretation, and style. Our Korean collaborators offered valuable comments and suggestions on our initial drafts and certainly saved us from many egregious errors. Any errors of fact or interpretation that may remain are of course our responsibility.

On behalf of the entire English translation team, I would like to express our thanks to all our collaborators, including our translators Juhn Young

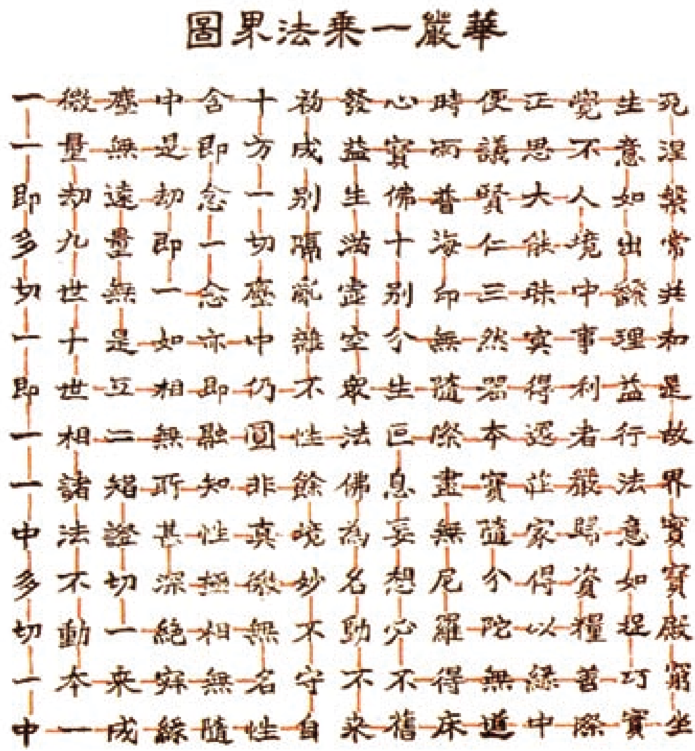
Ahn, Robert Buswell, Michael Finch, Jung-geun Kim, Charles Muller, John Jorgensen, Richard McBride, Jin Y. Park, Young-eui Park, Patrick Uhlmann, Sem Vermeersch, Matthew Wegehaupt, and Roderick Whitfield; as well as our philological consultants Chongdok Sunim, Go-ok Sunim, Haeju Sunim, Misan Sunim, Woncheol Sunim, Byung-sam Jung, and Young-wook Kim. We are also appreciative to Ven. Jaseung Sunim, the current president of the Jogye Order of Korean Buddhism, for his continued support of this project. Our deepest gratitude goes to Ven. Jikwan Sunim (May 11, 1932–January 2, 2012), one of the most eminent monks and prominent scholars of his generation, who first conceived of this project and spearheaded it during his term as president of the Jogye Order of Korean Buddhism. Jikwan Sunim's entire career was dedicated to making the works of Korean Buddhism more accessible to his compatriots and better known within the wider scholarly community. It is a matter of deep regret that he did not live to see the compilation of this English version of the *Collected Works*.

Finally, it is our hope that *The Collected Works of Korean Buddhism* will ensure that the writings of Korean Buddhist masters will assume their rightful place in the developing English canon of Buddhist materials and will enter the mainstream of academic discourse in Buddhist Studies in the West. Korea's Buddhist authors are as deserving of careful attention and study as their counterparts in Indian, Tibetan, Chinese, and Japanese Buddhism. This first comprehensive collection of Korean Buddhist writings should bring these authors the attention and sustained engagement they deserve among Western scholars, students, and practitioners of Buddhism.

Robert E. Buswell, Jr.
Distinguished Professor of Buddhist Studies, University of California,
Los Angeles (UCLA)
Chair, English Translation Editorial Board, *The Collected Works of Korean Buddhism*
May 20, 2012 (2556th year of the Buddhist Era)



Portrait of Dharma Master Ŭisang (in the possession of Kōzanji 高山寺 in Japan).



The *Hwaŏm ilsŭng pŏpkye to* (calligraphy by the late An Kwangsŏk 安光碩).

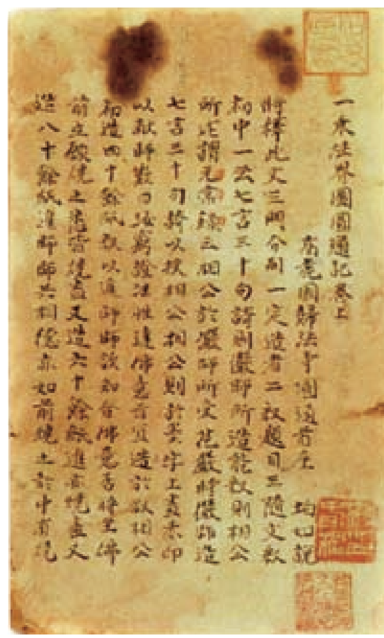


Stone pagoda at the site of Hwangbok Monastery, in Kuhwangdong, Kyŏngju city, North Kyŏngsang Province. National Treasure no. 37.



Scene depicting the dragon Shanmiao protecting Ŭisang's boat on his homeward voyage to Silla (part of the *Kegon engi emaki* 華嚴縁起繪卷 [Scroll Painting on the Origins of Kegon (Hwaŏm)], or *Kegon engi* 華厳縁起 for short], by the Japanese Kegon monk Myōe 明恵 (1173?–1232), in the possession of Kōzanji in Japan).





一乘法界圖圓通記卷上

高麗國歸法寺圓通首座 均如說

Left: The funerary pagoda (*pudo* 浮屠) of Sŏlcham, Kim Sisŭp.
Right: Handwritten manuscript of the *Ilsŭng pŏpkye to wŏnt'ong ki*
(in the possession of Dongguk University).

Contents

Preface

This book contains works from Korea's Hwaŏm tradition that scholars consider to be the seminal writings of the mainstream lineage that venerated the Silla monk Ŭisang 義湘 (625–702) as its founding patriarch. Although the foundational scripture of the Hwaŏm tradition, the *Avataṃsaka-sūtra* or *Huayan jing* 華嚴經, often called the *Flower Garland Sūtra* in English, was certainly important to the tradition, Ŭisang's encapsulation of the essential intellectual and practical elements of this voluminous scripture in his *Seal-diagram Symbolizing the Dharma Realm of the One Vehicle* (*Ilsŭng pŏpkye to* 一乘法界圖) was widely studied in Korea and served as the focus of analytical exegesis within the mainstream lineage for several hundred years. The first part of this book is a testament to the intellectual importance and influence of the *Seal-diagram* and the "Gāthā on the Dharma Nature" (*pŏpsŏng ke* 法性偈), which is its core message. I translated and annotated the introduction and exegetical materials, and Professor Sem Vermeersch of Seoul National University translated and annotated Ŭisang's Account of Conduct and Kyunyŏ's Account of Conduct. I would like to thank him for his work and excellent scholarship.

I thank the Chogye Order, Ven. Yi Jikwan Sŭnim, and all the participants in both the Korean and English translation projects for their initiative in establishing the Collected Works of Korean Buddhism series and for their dedication in bringing this material to a wide audience of readers. I have benefited greatly from the new Korean translations of Hwaŏm intellectual works made by Ven. Haeju Sŭnim (Professor Chŏn Horyŏn) and her translation team, my Korean counterparts in this volume of Hwaŏm thought, which is by far the most accurate and accessible rendering of Hwaŏm intellectual works ever made into vernacular Korean. I also thank Ven. Chŏngdŏk Sŭnim, Ven. Misan Sŭnim, Ven. Chŏngch'ŏn Sŭnim, and Pak Poram, who, along with Ven. Haeju Sŭnim, checked the accuracy of our translations against modern Korean translations and offered advice and support in the translation process. They are all well skilled in English

along with being first-rate scholars. I also thank my mentor, Prof. Robert E. Buswell, Jr., of UCLA, for having confidence in my abilities enough to invite me to be the editor of the two volumes on Hwaŏm thought in the Collected Works of Korean Buddhism series and for being accessible to answer questions associated with rendering concepts into good English translations. I also thank Joanne Sandstrom for editorial suggestions and her helping to make the text consistent. Finally, I would like to thank Prof. Kim Sang-hyun and all of my colleagues at Dongguk University for their encouragement and support. Because of his familiarity with the materials, Professor Kim has been able to understand the great difficulties I have faced in translating and annotating these works into English and has offered sympathy and support in many ways. In the end, I hope the reader will be indulgent with my effort and moderate with regard to the remaining shortcomings, and that future scholars of Korean will build upon this early attempt to present Korean intellectual Buddhism in English.

Lāʻie, on the island of Oahu, Hawaiʻi
Richard D. McBride II

Abbreviations and Conventions

Ch.	Chinese
HPC	*Han'guk Pulgyo chŏnsŏ* 韓國佛教全書 [Complete works of Korean Buddhism]. 12 vols. Seoul: Tongguk Taehakkyo Ch'ulpansa, 1979[–2000].
K	*Koryŏ taejanggyŏng* 高麗大藏經 [Korean Buddhist canon]. Edited by Sugi 守其, 1236–1251. Photolithic reprint. Modern edition in 47 vols. Seoul: Tongguk University Press, 1976.
Kor.	Korean
Jpn.	Japanese
Skt.	Sanskrit
T	*Taishō shinshū dai zōkyō* 大正新修大藏經 [Taishō edition of the Buddhist canon]. Edited by Takakasu Junjirō 高楠順次郎 et al. 100 vols. Tokyo: Taishō Issaikyō Kankōkai, 1924–1932[–1935].
X	*Xuzangjing* 續藏經 [Hong Kong reprint of *The Kyoto Supplement to the Canon* (*Dai Nihon zokuzōkyō* 大日本續藏經), Kyoto, 1905–1912]. 150 vols. Hong Kong: Hong Kong Buddhist Association, 1967. [Sequential numbers of texts established according to listing in *Shōwa hōbō sōmokuroku* 昭和法寶總目錄, vol. 2].

Transcriptions of Asian languages follow the systems now commonly used in the scholarly community: Pinyin for Chinese; revised Hepburn for Japanese; and McCune-Reischauer for Korean. Despite the government's promulgation in 2000 of still another Revised Romanization system for Korean, this new system has yet to enjoy widespread usage outside Korea, and its transcription rules have still not been rigorously honed for academic writing. Since this book is intended principally for a non-Korean audience, I have decided to stick with the better-known McCune-Reischauer system, which has been the system of choice in the West for over seventy years, and which offers more accurate and I believe more elegant transcriptions.

Proper names are transcribed according to the nationality of the person or site or the provenance of the text. For the sake of consistency, the names of Buddhist schools and technical terms are generally given according to their Korean pronunciation and Chinese pronunciation. When the reference clearly applies only to Chinese or Japanese schools, however, I have used the corresponding national transcription.

Citations from the *Taishō shinshū dai zōkyō* (Taishō Edition of the Buddhist Canon) are listed in the following manner: title (with Sanskrit title, if relevant, in parentheses) and roll number, Taishō serial number, Taishō volume number, page number, register (a, b, or c), and, if applicable, line number(s)—e.g., *Da Tang xiyu ji* 9, T 2087.51.946c4–5.

Citations from the *Han'guk Pulgyo chŏnsŏ* (Complete Works of Korean Buddhism) are listed as follows: title and roll number, volume number, page number, register (a, b, c, or d), and, if applicable, line numbers(s)—e.g., *Samguk yusa* 4, HPC 6.316c4 –5.

Citations from traditional East Asian historical or literary works are listed in the following manner: title of the work and roll or chapter number: page, and, if applicable, register (a or b) and/or line number(s)—e.g., *Samguk sagi* 38.375.

All Buddhist terminology that appears in Webster's Third New International Dictionary I regard as English and leave unitalicized. This includes such technical terms as dhāraṇī, stūpa, and tathāgatagarbha. For a convenient listing of a hundred such words, see Roger Jackson, "Terms of Sanskrit and Pali Origin Acceptable as English Words," *Journal of the International Association of Buddhist Studies* 5 (1982): 141–142. In rendering Buddhist technical terms, where the Chinese is a translation I translate; where it is a transcription, I transcribe. East Asian personal names appear with family names first. For the English translations of official titles I have followed those given in Charles O. Hucker's *Dictionary of Official Titles in Imperial China* for the Northern dynasties, Sui, Tang, and Silla. For Silla titles not found in Hucker I have developed my own translations based on his model. Following the advice of Robert Buswell, I have generated some of my own English translations of official Buddhist titles for the Northern

Chinese dynasties and Silla (e.g., Buddhist Overseer [Ch. *datong or tong*, Kor. *sŭngt'ong* or *kukt'ong*]). Aristocratic rank titles found in ancient Korean society have usually been transliterated only because of the difficulty in assigning concise English meanings to these terms.

Sexagesimal cycle dates are treated in the following manner: If the source text is Chinese, I transliterate the sexagesimal year using Chinese pronunciation (e.g., *jiazi*); but if the source is Korean, I transliterate it using Korean pronunciation (e.g., *kapcha*). In both cases the transliteration will be followed by an approximation to Western calendrical dates in parentheses following Xue Zhongsan 薛仲三, *Liangqiannian Zhong-Xi li duizhao biao* 兩千年中西曆對照表 (A Sino-Western Calendar for Two thousand Years). Revised edition. Beijing: Shangwu yinshuguan chuban, 1957. Reprint, Taipei: Xuehai chubanshe, 1993.

Finally, the literary Chinese (Hanmun 漢文) texts of the works translated herein are derived from the *Han'guk Pulgyo chŏnsŏ* 韓國佛教全書 edition, as reproduced in the Korean-language counterpart to this volume prepared by the Venerable Haeju Sŭnim et al. In accordance with general policy for this series, I have imported the Hanmun text of these works directly from this Korean edition and follow exactly the paragraph divisions adopted there, following changes adopted by the Venerable Haeju, in order to facilitate comparisons between the vernacular Korean and English renderings.

華嚴

HWAŎM I
THE MAINSTREAM TRADITION

I

INTRODUCTION: A BRIEF HISTORY OF ŬISANG'S *SEAL-DIAGRAM SYMBOLIZING THE DHARMA REALM OF THE ONE VEHICLE* AND ITS VARIORUMS

By Ven. Haeju
Translated by Richard D. McBride II

After the introduction of Buddhism to Korea during the Three Kingdoms period (ca. 300–668), Buddhism became more than a religion of magic, healing, and cultic belief or a tool of political legitimacy. Extending its influence into the realms of culture and intellectual thought, it played a seminal role as a spiritual pillar of the Korean people. Amidst all of the pervasive Buddhist influence on early Korean society, the Hwaŏm tradition was the intellectual basis or foundation of Korean Buddhism. Beginning in the late seventh century, the Hwaŏm tradition spread by Master Ŭisang 義湘 (625–702) and his dharma heirs became the most widespread and dominant form of Korean Hwaŏm. Although the eminent Silla monks Chajang 慈藏 (d. between 650–655) and Wŏnhyo 元曉 (617–686) researched and wrote exegetical commentaries on and popularized the *Avataṃsaka-sūtra* and its teachings on very personal grounds, Ŭisang not only spread Hwaŏm doctrinal learning far and wide in Silla but was venerated as the founding patriarch (*ch'ojo* 初祖) of the first Hwaŏm monastic lineage, called variously the Hwaŏm tradition 華嚴宗, the Pusŏk tradition 浮石宗, the Ŭiji tradition 義持宗, and so forth, based on his Hwaŏm teachings.

Among the extant writings of Master Ŭisang, his *Ilsŭng pŏpkye to* 一乘法界圖 (Seal-diagram Symbolizing the Dharma Realm of the One Vehicle) is the work that best exemplifies his Hwaŏm thought. Ŭisang crafted this diagram of the realm after reaching an understanding of the teaching of the one vehicle (*ilsŭng*, Ch. *yisheng* 一乘; Skt. *ēkayāna*) of the *Avataṃsaka-sūtra,* and he called it the dharma realm (*pŏpkye*, Ch. *fajie* 法界). Ŭisang drew a "Great Poem" (*pansi* 槃詩) that combines the "Gāthā on the Dharma Nature" (*Pŏpsŏng ke* 法性偈), which is a poem of two hundred ten logographs in thirty lines of seven logographs each, with a "Seal-diagram Symbolizing the Dharma Realm" (*Pŏpkye toin* 法界圖印). In other words, it is a combined poem in the shape of a seal-diagram symbolizing the dharma realm of the one vehicle (*Ilsŭng pŏpkye to hapsi irin* 一乘法界圖合詩一印). The dharma realm is explicated from the two standpoints of the unconditioned arising of the dharma nature (*sŏnggi*, Ch. *xingqi* 性起) and conditioned arising (*yŏn'gi*, Ch. *yuanqi* 緣起). Ŭisang's practical thought on arousing the nature is concretized and displays unique characteristics through such intellectual constructions as

his view of the dharma nature (*pŏpsŏng kwan* 法性觀), the theory that people have attained Buddhahood in times long past (*kurae sŏngbul sŏl* 舊來成佛說), and the theory on the ocean seal samādhi (*haein sammae ron* 海印三昧論).[1] Ŭisang's views on these issues were consistently and unflaggingly transmitted by his dharma heirs.[2]

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1 See Chŏn Haeju 全海住, *[isang Hwaŏm sasangsa yŏn'gu* 義湘華嚴思想史研究 [Research on the history of Ŭisang's Hwaŏm thought] (Seoul: Minjoksa, 1992), 153.

2 Ŭisang's thought contained in the *Ilsŭng pŏpkye to* displays some influence from the systematizing of Huayan thought by Fazang 法藏 (643–712), who was Ŭisang's younger colleague and fellow student under Zhiyan 智嚴 (602–668) in Tang China. See Ko Ikchin 高翊晉, *Han'guk kodae Pulgyo sasangsa* 韓國古代佛教思想史 [History of Buddhist thought in ancient Korea] (Seoul: Tongguk Taehakkyo Ch'ulp'anbu, 1989), 293–301; Kamata Shigeo 鎌田茂雄, "Ichijō hōkei no shisōteki igi" 一乗法界の思想的意義 [The intellectual significance of the dharma realm symbolizing the one vehicle], in *Shiragi Gishō no Kegon shisō* 新羅 義湘の華厳思想 [The Hwaŏm thought of Ŭisang of Silla], Taehan chŏnt'ong pulgyo yŏn'guwŏn chuch'oe che 3 hoe kukche pulgyo haksul hoeŭi 대한전통불교연구원 주최 제3회 국제불교학술회의 [Third International Symposium on Buddhist Studies Hosted by the Research Center on Traditional Korean Buddhism] (1980), 66–67. The *Ilsŭng pŏpkye to* was transmitted to Japan and began to influence Japanese monastic proponents of Hwaŏm (Jpn. Kegon) beginning with the Kegon monk Myōe 明恵 (1173–1233). The *Ilsŭng pŏpkye to* is first mentioned in Japan in Eichō's (1014–1095) *Tōiki dentō mokuroku* 東域傳燈目錄, T 2183.55.1147a18–20. In most Japanese catalogs of Buddhist sūtras and treatises, however, it is called the *Ilsŭng pŏpkye to chang* 一乘法界圖章 [Composition on the *Seal-diagram Symbolizing the Dharma Realm of the One Vehicle*]. See, for instance, the *Zōho shōshū shōsho* 增補諸宗章疏; Jōden Shōhen's 上田照遍 (1828–1907) *Kegonshū kyōron shōsho mokuroku* 華嚴宗經論章疏目錄, in one roll; Hōtan Sōshun's 鳳潭僧濬 (1659–1738) *Fusō zōgai genson mokuroku* 扶桑藏外現存目錄, in two rolls (*Shōwa hōhō sōmokuroku* 昭和法寶総目録 [Comprehensive catalog of the dharma treasure compiled during the Shōwa era, a supplement to the Taishō], vol. 2, no. 36); and *Kōzanji shōgyō mokuroku* 高山時聖經目録, in seven rolls (*Shōwa hōhō sōmokuroku*, vol. 3, no. 67). The printed edition of the *Ilsŭng pŏpkye to* reproduced in the *Han'guk Pulgyo chŏnsŏ* 韓國佛教全書 [Complete works of Korean Buddhism], vol. 2, is a corrected version of the *Dai Nihon zokuzōkyō* 大日本續藏經 edition (1905–1912), which was also reproduced in the *Taishō shinshū dai zōkyō* 大正新修大藏經 [Taishō edition of the Buddhist canon] (1924–1932); see T 1887A.45.711a–715a. All these ultimately derive from a manuscript dating to 1507 (Shōtoku 正德 2) held by Ōtani University. For the influence of Ŭisang's Hwaŏm on Japanese Kegon see Ch'oe Yŏnsik, "Ilbon kodae Hwaŏm kwa Silla Pulgyo: Naryang-P'yŏngan sidae Hwaŏmhak munhŏn e panyŏng toen Silla Pulgyohak" 日本 古代華嚴과 新羅佛教: 奈良平安시대 華嚴學 문헌에 반영된 신라불교학 [Kegon in ancient Japan and Silla

The seminal variorums and other writings related to the *Ilsŭng pŏpkye to* that were completed in the middle and late Silla periods (ca. 668–935) were collected and collated in the *Pŏpkye to ki ch'ongsurok* 法界圖記叢髓錄 (Comprehensive Variorum on the *Seal-diagram Symbolizing the Dharma Realm*; hereafter *Ch'ongsurok*) during the Koryŏ 高麗 period (918–1392). Kyunyŏ 均如 (923–973) composed a commentary on the *Ilsŭng pŏpkye to* called the *Ilsŭng pŏpkye to wŏnt'ong ki* 一乘法界圖圓通記 (Perfectly Comprehensive Commentary on the *Seal-diagram Symbolizing the Dharma Realm of the One Vehicle*) and inherited the Hwaŏm thought of Ŭisang. Also, during the early Chosŏn 朝鮮 period (1392 –1910) the monk Sŏlcham 雪岑 (Kim Sisŭp 金時習, 1425–1493) composed *Tae hwaŏm ilsŭng pŏpkye to chu pyŏng sŏ* 大華嚴一乘法界圖註幷序 (Commentary on the *Seal-diagram Symbolizing the Dharma Realm of the One Vehicle*, with Preface; hereafter *Tae hwaŏm pŏpkye to chu*), which provides a Sŏn-style interpretation of Ŭisang's "Gāthā on the Dharma Nature." From this we know that Ŭisang's Hwaŏm thought on the unconditioned arising of the dharma nature continued unabated into the theories on the "unity of Sŏn [Meditation] and Kyo [doctrine, intellectual Buddhism]" (*sŏn kyo ilch'i* 禪敎一致) that comprised a significant aspect of the intellectual writings of monks even until the Chosŏn period. The monk Tobong Yumun 道峯有門 (eighteenth century) analyzed the "Gāthā on the Dharma Nature" in the late Chosŏn period and wrote a commentary titled *Taebanggwang pul hwaŏm kyŏng Ŭisang Pŏpsa pŏpsŏng ke kwaju* 大方廣佛華嚴經義湘法師法性偈科註 (Annotated Course on the Dharma Master Ŭisang's "Gāthā on the Dharma Nature" Associated with the *Buddhāvataṃsaka-sūtra*; hereafter *Pŏpsŏng ke kwaju*). From this we can know that the "Gāthā on the Dharma Nature" circulated widely in Korea during the middle and late Chosŏn period. Records have been preserved that state that the "Gāthā on the Dharma Nature" was chanted in poṣadha assemblies great and small (*taeso sŏl chae* 大小設齋) in monasteries throughout

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Buddhism: Silla Buddhist learning as reflected in the materials of Kegon learning in the Nara and Heian periods], *Han'guk sasangsahak* 21 (2003): 1–42, esp. 23–30.

Korea during the middle and late eighteenth century.[3] Even today, the "Gāthā on the Dharma Nature" is chanted almost daily in monasteries throughout Korea.

This book consists of annotated translations of the complete text of Ŭisang's *Ilsŭng pŏpkye to* as well as annotated translations of important selections from the variorums on it. These have been divided into four parts: First is the complete text of the *Ilsŭng pŏpkye to*.[4] Second is a "Variorum on the Gāthā on the Dharma Nature," which presents selections from the three great commentaries of the *Ch'ongsurok*,[5] the *Ilsŭng pŏpkye to wŏnt'ong ki*,[6] and the *Pŏpkye to chu* pertaining only to the "Gāthā on the Dharma Nature."[7]

3 Hyŏnch'ŏk 賢陟, "Pŏpsŏng ke sŏ" 法性偈序 [Preface on the "Gāthā on the Dharma Nature"], HPC 10.386c16–19.

4 The previous translations of Ŭisang's *Ilsŭng pŏpkye to* are as follows: In Korean, see Rhi Ki-yŏng 李箕永 (Yi Kiyŏng), trans., in *Han'guk ŭi Pulgyo sasang* 韓國의 佛教思想 [Korean Buddhist thought], Samsŏngp'an Segye Sasang Chŏnjip 三省版世界思想全集 [Samsung collected works of world thought] 11 (Seoul: Samsŏng Ch'ulp'ansa, 1977), 241–264, 488–495; Sŏng Nakhun 成樂熏, trans., in *Taesŭng kisillon so oe* 大乘起信論疏 外 [Commentary on the *Awakening of Faith in the Mahāyāna* and Other Works], Han'guk ŭi Sasang Taejŏnjip 韓國의 思想大全集 [Great collected works in Korean thought] 1 (Seoul: Tonghwa Ch'ulp'an Kongsa, 1985), 295–306; Kim Chigyŏn 金知見, *Ilsŭng pŏpkye to hapsi irin* 一乘法界圖合詩一印 (Seoul: Ch'orong, 1997). In English, see Steve Odin, *Process Metaphysics and Hua-yen Buddhism* (Albany: State University of New York Press, 1985), 189–213. In Japanese, see Kamata Shigeo 鎌田茂雄, *Kegon ichijō hōkei tsu* 一乘法界圖, in *Kokuyaku Issaikyō: Wa-Kan senjutsubu shōshūbu yon* 国訳一切经: 和漢撰述部 諸宗部四 [Japanese translation of the complete Buddhist canon: Sino-Japanese works section, Works of all schools 4], ed. Iwano Shin'yū 岩野眞雄 (Tokyo: Taitō Shuppansha, 1979). Among these, Kim Chigyŏn's translation is based on the original text of the *Ch'ongsurok* following the edition found in volume 45 of the *Koryŏ taejanggyŏng* 高麗大藏經 [Koryŏ Buddhist canon].

5 See Kim Hosŏng 김호성, trans., *Pŏpkye to ki ch'ongsurok oe* 法界圖記叢髓錄 外 [Comprehensive variorum of the *Seal-diagram Symbolizing the Dharma Realm* and other works], Han'gŭl Taejanggyŏng 한글대장경 [Buddhist canon in vernacular Korean] 238 (Seoul: Tongguk Yŏkkyŏngwŏn, 1998; Rhi Ki-yŏng, trans., in *Han'guk ŭi Pulgyo sasang*, 265–332,496–521 (a partial translation of roll one only).

6 Ch'oe Yŏnsik 崔鉛植, *Ilsŭng pŏpkye to wŏnt'ong ki* 일승법계도원통기, Han'gŭlbon Han'guk Pulgyo Chŏnsŏ: Koryŏ 1 한글본 한국불교전서: 고려 1 (Seoul: Tongguk Taehakkyo Ch'ulp'anbu, 2010).

7 Kim Chigyŏn, trans., *Tae hwaŏm ilsŭng pŏpkye to chu pyŏng sŏ: Kim Sisŭp ŭi Sŏn kwa Hwaŏm* 大華

Third is an annotated translation of the section that analyzes the title and treats authorship in the *Ilsŭng pŏpkye to wŏnt'ong ki*. Fourth are "Accounts of Conduct" or selections from the biographical sources on Ŭisang, the author of the *Ilsŭng pŏpkye to*, and Kyunyŏ, the author of the *Ilsŭng pŏpkye to wŏnt'ong ki*.

I. Ŭisang and the Seal-diagram Symbolizing the Dharma Realm of the One Vehicle

Ŭisang is known by such names as "founding patriarch of the Hwaŏm tradition in Haedong" (*Haedong Hwaŏm ch'ojo* 海東華嚴初祖), "Reverend Pusŏk" (*Pusŏk chonja* 浮石尊者), and Ŭiji 義持, and his posthumous title, bestowed in 1101, was "State Preceptor Perfect Teaching" (*Wŏn'gyo kuksa* 圓敎國師).[8] Traditional sources for Ŭisang's life include the following biographies: the "Basic Stele of [the Reverend] Pusŏk" ("Pusŏk ponbi" 浮石本碑),[9] the *Life of the Reverend Pusŏk* (*Pusŏk chonja chŏn* 浮石尊者傳),[10] the "Life of Ŭisang of the Tang dominion of Silla" ("Tang Xinluo Yixiang zhuan" 唐新羅義湘傳) in the *Song gaoseng zhuan* 宋高僧傳 (Lives of Eminent Monks Compiled in the Song),[11] the "Life of Anham" ("Anham chŏn" 安含傳) in the *Haedong*

嚴一乘法界圖註幷序: 金時習의 禪과 華嚴 [Commentary on the *Seal-diagram Symbolizing the Dharma Realm of the One Vehicle of the Great Flower Garland* with Preface: Kim Sisŭp's Sŏn and Hwaŏm], ed. Taehan Chŏnt'ong Pulgyo Yŏn'guwŏn 大韓傳統佛敎研究院 [Research Center on Traditonal Korean Buddhism] (Seoul: Kimmyŏngsa, 1983).

8 See *Koryŏsa* 高麗史 [History of Koryŏ], 137 rolls, comp. in 1451 by Chŏng Inji 鄭麟趾 (1396–1478) et al., photolithic reprint in 3 vols. (Seoul: Asea Munhwasa, 1972), 11.30a7–b2 (Sukchong 6/8).

9 Although the "Pusŏk ponbi" is no longer extant in its full form, a portion is preserved in *Samguk yusa* 4, HPC 6.327b (Chŏnhu sojang sari).

10 Although the *Pusŏk chonja chŏn*, which was written by Ch'oe Ch'iwŏn 崔致遠 (857–d. after 908), is referred to in the *Sinp'yŏn chejong kyojang ch'ongnok* 新編諸宗敎藏總錄 1, HPC 4.682c; the *Samguk yusa* 4, HPC 6.348b (Ŭisang chŏn'gyo); the *Haedong kosŭng chŏn* 1, HPC 6.99c (Anham chŏn); and the *Paekhwa toryang parwŏnmun yakhae*, HPC 6.570c, it is no longer extant.

11 See Zanning 贊寧 (919–1001), *Song gaoseng zhuan* 4, T 2061.50.729a3–c3.

kosŭng chŏn 海東高僧傳 (Lives of Eminent Korean Monks),[12] as well as the related materials in the *Samguk yusa* 三國遺事 (Memorabilia of the Three Kingdoms),[13] "The Vow-text Celebrating the Anniversary of the Passing of the Founding Patriarch of the Hwaŏm Tradition in Korea" ("Haedong Hwaŏm ch'ojo kisin wŏnmun" 海東華嚴初祖忌晨發願),[14] and the *Paekhwa toryang parwŏnmun yakhae* 白花道場發願文略解 (Brief Explanation of the *Vow Made at White Flower Enlightenment Site*).[15] These literary sources are not without contradictions with respect to the periodization of Ŭisang's life, the period of his studying the Dharma in Tang, his family background, and so forth; nevertheless, the life of Ŭisang may be broadly outlined as follows.[16]

Ŭisang was born in 625 as the son of Kim Hansin 金韓信, a lesser member of the Silla royal family;[17] he passed away in 702 at the age of seventy-eight *se*. Ŭisang received the tonsure and became a monk at Hwangbok Monastery 皇福寺 at the age of about fifteen *se*. The Sino-Korean

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12 See Kakhun 覺訓 (fl. 1215), *Haedong kosŭng chŏn* 2, T 2065.50.1015a–1023c; HPC 6.99c.

13 See Iryŏn 一然 (1206–1289), *Samguk yusa* 4, HPC 6.348b20–349b22 (Ŭisang chŏn'gyo); roll 3, HPC 6.325c7–326a3 (Chŏnhu sojang sari); roll 3, HPC 6.330c6–331a3 (Naksan idaesŏng Kwanŭm Chŏngch'wi Chosin).

14 See Ŭich'ŏn 義天 (1055–1101), *Wŏnjong mullyu* 圓宗文類 22, HPC 4.645b–646a.

15 See Ch'ewŏn 體元 (active 14th cen.), *Paekhwa toryang parwŏnmun yakhae*, HPC 6.570c–577b.

16 There are many secondary sources on the life of Ŭisang. The Japanese Kegon monk Myōei 明恵 (1173–1232) made a scroll painting on the origins of the Kegon tradition, the *Kegon engi (emaki)* 華厳縁起(絵巻); see Komatsu Shigemi 小松茂美, comp., *Kegonshū soshi eden (Kegon engi)* 華厳宗祖師絵伝 (華厳縁起) [Scroll paintings of the patriarchs of the Huayan school (Origins of Huayan)] (Tokyo: Chūō Kōronsha, 1990). See also Chŏn Haeju, Ŭisang *Hwaŏm sasangsa yŏn'gu*, 73–98; Kim Yŏngt'ae 金煐泰, "Sŏrhwa rŭl t'onghae pon Silla Ŭisang" 說話를 통해 본 新羅 義湘 [Ŭisang of Silla as seen through legends], *Pulgyo hakpo* 佛教學報 18 (1981): 77–94; rpt. in *Silla Pulgyo yon'gu* 新羅佛教研究 [Research on Silla Buddhism], (Seoul: Minjok munhwasa, 1986), 285–302; Chŏng Pyŏngsam (Jung Byung Sam) 鄭柄三, *Ŭisang Hwaŏm sasang yŏn'gu* [Research on Ŭisang's Hwaŏm thought] (Seoul: Seoul Taehakkyo Ch'ulp'anbu, 1998, rpt. 2001), 69–116.

17 The *Song gaoseng zhuan* reports that Ŭisang's surname was Pak 朴; and it is thought that Zanning's intent was to emphasize Ŭisang's royal heritage. See *Song gaoseng zhuan* 4, T 2061.50.729a4.

logographs with which Ŭisang's dharma name is written are different in all of the different sources: the *Pŏpkye to ki ch'ongsurok* 法界圖記叢髓錄 (Comprehensive Variorum on the *Seal-diagram Symbolizing the Dharma Realm*; hereafter *Ch'ongsurok*), Kyunyŏ's writings, and Ch'ewŏn's 體元 (active 14th cen.) *Paekhwa toryang parwŏnmun yakhae* use the logographs Ŭisang 義相. In Ŭich'ŏn's 義天 (1055–1101) writings, his name is written as Ŭisang 義想, and in the *Samguk yusa* and *Song gaoseng zhuan* his name is written as Ŭisang 義湘.[18] Ŭisang is said to have studied the *Nirvāṇa Sūtra* (*Niepan jing* 涅槃經) and the *Vimalakīrtinirdeśa-sūtra* (*Weimo jing* 維摩經) with the monk Podŏk 普德 (d.u.) along with his friend and colleague Wŏnhyo.[19] In 650, when he was twenty-five *se*, he and Wŏnhyo attempted to travel to Tang China in search of the Dharma, but they were unsuccessful. Later, in about 661, when he was thirty-six *se*, they made their second attempt to go to Tang. Although Wŏnhyo ultimately decided not to travel to China,[20] Ŭisang took a boat and subsequently became a disciple of Master Zhiyan 智嚴 (602–668) at Zhixiang Monastery 至相寺 on Mt. Zhongnan 終南山.

As soon as Ŭisang sought out Zhiyan, Zhiyan greeted him with special and unexpected kindness and propriety. The previous night Zhiyan had dreamed that a great tree grew in Haedong 海東 (Ch. Haidong, Korea), and that it covered over Shenzhou 神州 (China). He said that he ascended to the top of the tree where there was a *feng*-bird nest, and in the nest there was a wish-fulfilling gem (*mani poju* 摩尼寶珠; Skt. *cintāmaṇi*), the brightness

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18 Kim Chigyŏn 金知見, "Ŭisang ŭi pŏphwi ko" 義相의 法諱考 [A study on the dharma name of Ŭisang], in *Hyosŏng Cho Myŏnggi paksa ch'umo Pulgyo sahak nonmunjip* 曉城趙明基博士追慕佛教史學論文集 [Festschrift in Buddhist historical studies in memory of Hyosŏng, Dr. Cho Myŏnggi], comp. Hyosŏng Cho Myŏnggi Paksa Ch'umo Pulgyo Sahak Nonmunjip Kanhaeng Wiwonhoe 曉城趙明基博士追慕佛教史學論文集刊行委員會 [Committee for the Publication of the Festschrift on Buddhist History in Memory of Hyosŏng, Dr. Cho Myŏnggi], (Seoul: Tongguk Taehakkyo Ch'ulpanbu, 1998), 213–260.

19 See Ŭich'n, *Taegak kuksa munjip* 大覺國師文集 17, HPC 4.559a11–19.

20 For Wŏnhyo's famous experience in an earthen tomb that caused him to realize that all dharmas arise from the mind, see *Song gaoseng zhuan* 4, T 2060.50.729a13–15.

of which he saw illuminated far and wide. The next day, Ŭisang came, and because he already possessed a profound understanding of the profundities of the Avataṃsaka or Flower Garland teaching (Hwaŏm), Zhiyan said that he was pleased to meet such a perspicacious and talented young man. Ŭisang remained a disciple of Zhiyan and studied Huayan in China for about ten years; Zhiyan passed away at sixty-seven *se* in 668. He received the name (*ho*, Ch. *hao* 號) Ŭiji 義持 (Ch. Yichi) from Zhiyan; and Fazang 法藏 (643–712), a colleague and fellow disciple of Zhiyan, received the name Wenchi 文持. Ŭisang wrote the *Ilsŭng pŏpkye to* 一乘法界圖 (Seal-diagram Symbolizing the Dharma Realm of the One Vehicle) in 668, when he was forty-four *se*, about three months before Zhiyan passed away on the fifteenth day of the seventh month of the first year of the Zongzhang reign period 總章 (27 August 668).

In 671, three years after he wrote the *Ilsŭng pŏpkye to*, he returned speedily to his homeland to warn his country after he learned of an impending Tang invasion of Silla.[21] After Ŭisang returned to Silla, he searched for places to spread the Hwaŏm teaching. Subsequently he received a royal decree from Silla king Munmu 文武 (r. 661–681) to found Pusŏk Monastery 浮石寺 in 676.[22] According to the *Song gaoseng zhuan*, there was no connection to the royal court of Silla with respect to the founding of Pusŏk Monastery. A great saṃghārāma at which dwelt five hundred monks of a different branch of powerful tradition already existed at the site. At this time, according to tradition, the dragon Shanmiao 善妙, who had always protected Ŭisang from the time of his return to Silla, knowing the will of Ŭisang, transformed herself into a large rock floating in the sky and scared away all of the monks. This is the legend of how Ŭisang was able to found Pusŏk Monastery.

21 Here I am following the "Pusŏk ponbi," which is quoted in the "Chŏnhu sojang sari" 前後所將舍利 [Śarīrā brought (to Silla) before and after] section of the *Samguk yusa*, regarding the time he spent studying in Tang China. The *Song gaoseng zhuan* reports that he returned to Silla in 669, and the "Ŭisang chŏn'gyo" [Ŭisang transmits the (Hwaŏm) teaching] section of the *Samguk yusa* reports that he entered Tang in the first year of the Yonghui 永徽 reign period (650–655) and that he returned to his home country in 670.

22 See *Samguk sagi* 7.92 (Munmu 16); *Samguk yusa* 4, HPC 6.348c17–349a1.

Subsequently, the Hwaŏm tradition flourished in Silla, and Pusŏk Monastery became the main monastery of the ten Hwaŏm monasteries (Hwaŏm sipch'al 華嚴十刹).[23]

Ŭisang established himself first and foremost as a Buddhist practitioner, and he spread the Buddhadharma with practice as his primary focus. Ŭisang may have sought to pacify the impoverished people of the peninsula who had passed through many years of warfare during Silla's conquest of Paekche and Koguryŏ and the subsequent troubles with Tang China, which had its own designs on its erstwhile ally. The *Song gaoseng zhuan* suggests that Ŭisang may have eschewed the patronage of the royalty and nobility upon his return from Tang: "The king of the country venerated Ŭisang and bestowed paddy lands and slave workers on him. Ŭisang, however, reprimanded the king, 'My dharma is neutral, the high and low are both equal, and the noble and abased are rated the same. The *Nirvāṇa Sūtra* speaks of eight impure possessions.[24] What need have I for paddy lands or use for slave workers?' The poor ascetic regards the dharma realm (*fajie* 法界; Skt. *dharmadhātu*) as his home, farms, and waits for the harvest. The wise monk who seeks to acquire the dharma body (*fashen* 法身; Skt. *dharmakāya*) takes this into account during his life."[25]

As a result of Ŭisang's acceptance of all people seeking the Buddhaharma, regardless of their social status or wealth, many individuals left the householder way of life and became his disciples. Ŭisang considered the religious training of his disciples to be of the utmost importance. This we can

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23 See *Samguk yusa* 4, HPC 6.349b2–4. see also Ch'oe Ch'iwŏn, *Tang Taech'ŏnboksa kosaju pŏn'gyŏng Taedŏk Pŏpchang hwasang chŏn* 唐大薦福寺故寺主翻經大德法藏和尚傳 [Life of the *Upadhyāya* Fazang, *bhadanta* of the Sūtra-translation Bureau and late overseer of Dajianfu monastery of the Tang; hereafter *Pŏpchang hwasang chŏn*], T 2054.50.285a29–b2. For a discussion of the story of the founding of Pusŏk Monastery in English, see Richard D. McBride II, *Domesticating the Dharma: Buddhist Cults and the Hwaŏm Synthesis in Silla Korea* (Honolulu: University of Hawai'i Press, 2008), 116–120.

24 The eight impure possessions (*ba bujingcai*, Kor. *p'al pujŏngjae* 八不淨財; also *ba bujingwu*, Kor. *p'al puljŏngmul* 八不淨物) are gold, silver, male slaves, female slaves, livestock (lit., "oxen and sheep"), storehouses, shops and stores, and land for cultivation; see *Daban Niepan jing* 大般涅槃經 6, T 374.12.399c–400a.

25 See *Song gaoseng zhuan* 4, T 2061.50.729b15–19.

surmise from the anecdotal record that when he lectured on the *Avataṃsaka-sūtra* at Awl Grotto (Ch'udong 錐洞) on Mt. Sobaek, more than three thousand people gathered to hear him preach.

Because Ŭisang presented himself first and foremost as a practitioner and as a trainer of his disciples, he did not leave behind many writings. The titles of the known works of Ŭisang are as follows:

1. *Ilsŭng pŏpkye to* (Seal-diagram Symbolizing the Dharma Realm of the One Vehicle), one roll (extant).
2. *Ip pŏpkye p'um ch'ogi* 入法界品鈔記 (Commentary on the "Entry into the Dharma Realm" Chapter), one roll (lost).
3. *Simmun kanbŏp kwan* 十門看法觀 (Views on Observing the Dharma in Ten Approaches) (lost).
4. *Amit'a kyŏng ŭigi* 阿彌陀經義記 (Commentary on the *Amituo jing*), one roll (lost).
5. *Paekhwa toryang parwŏnmun* 白花道場發願文 (Vow Made at White Flower Enlightenment Site), one section (extant).
6. *Chebanch'ŏng mun* 諸般請文 (Text on All Manner of Requests [?]) (lost).
7. *Hwaŏm ilsŭng parwonmun* 華嚴一乘發願文 (Vow-text on the One Vehicle of the Avataṃsaka), one section (extant).
8. *T'usarye* 投師禮 (Rite of Submitting to a Master) (extant).[26]

26 For the attestation of nos. 1 through 4, see *Sinp'yŏn chejong kyojang ch'ongnok*, HPC 4.681a23, 681c10, 681a12, 687c21. Regarding nos. 1 through 6, see also Tongguk Taehakkyo Pulgyo Munhwa Yŏn'guwŏn 東國大學校佛教文化研究院, ed. *Han'guk Pulgyo ch'ansul munhŏn ch'ongnok* 韓國佛教撰述文獻總錄 [Comprehensive catalog of Korean Buddhist works and materials] (Seoul: Tongguk Taehakkyo Ch'ulp'anbu, 1976), 38–39; or, in Japanese, Tongguk Taehakkyo Pulgyo Munhwa Yŏn'guwŏn, ed., *Kankoku Bussho kaidai jiten* 韓國仏書解題辞典 [Dictionary of synopses of Korean Buddhist books] (Tokyo: Kokusho Kankōkai, 1982), 34–36. On other writings associated with Ŭisang's teachings, see Kim Sanghyŏn (Kim Sang-hyun) 金相鉉, "Ch'udong ki wa kŭ ibon Hwaŏm-gyŏng mundap" 『錐洞記』와 그 異本『華嚴經問答』 [*The Record of Awl Grotto* and its variant version *Questions and Answers on the Avataṃsaka-sūtra*], *Han'guk hakpo* 韓國學報 84 (September 1996): 28–45; rpt. in *Silla ŭi sasang kwa munhwa* 신라의 사상과 문화 [Silla thought and culture], by Kim Sanghyŏn (Seoul: Ilchisa, 1999), 338–353.

Thus, we can confirm eight brief works by Ŭisang.[27] Unfortunately the only substantive work that remains, aside from writings of the vow-text type, is the *Ilsŭng pŏpkye to*. Iryŏn, commenting on the lack of writings by Ŭisang, reasoned that as "from ancient times, one slice of meat sufficed to flavor a whole cauldron worth of broth,"[28] this one text is sufficient as a clear and simple expression of Ŭisang's Hwaŏm thought.

II. Ŭisang's Disciples

One of the most distinguishing characteristics of the *Ch'ongsurok* and Kyunyŏ's *Ilsŭng pŏpkye to wŏnt'ong ki* 一乘法界圖圓通記 (Perfectly Comprehensive Record of the *Seal-diagram Symbolizing the Dharma Realm of the One Vehicle*) is the presentation of questions and answers by Ŭisang and his disciples. The dialogues between Ŭisang and his dharma heirs as seen in such works as the *Tosin chang* 道身章 (Tosin's Composition),[29] *Chit'ong mundap* 智通問答 (Chit'ong's Questions and Answers), and the *Kogi* 古記 (Old Record) allow us to understand how Ŭisang led his practice-oriented monastic community and trained his disciples. Ŭisang taught many disciples in many places on the peninsula beginning with Pusŏk Monastery on Mt. T'aebaek. Ŭisang's fame spread throughout Silla's newly expanded domain

27 For research on Ŭisang's vow-text literature, see Chŏn Haeju, "Ŭisang hwasang parwŏnmun yŏn'gu" 義湘和尚 發願文 研究 [Research on Master Ŭisang's vow-texts], *Pulgyo hakpo* 佛教學報 29 (1992): 327–353; and Kim Sanghyŏn, "Ŭisang ŭi sinang kwa parwŏnmun" [Ŭisang's faith and vow-texts], in *Yongam Ch'a Munsŏp Kyosu hwagap kinyŏm sahak nonch'ong* 龍巖車文燮教授 華甲紀念 史學論叢 [Festschrift on history in commemoration of the sixtieth birthday of Yongam, Prof. Ch'a Munsŏp], comp. Hwagap Kinyŏm Nonch'ong Kanhaeng Wiwŏnhoe 華甲紀念論叢刊行委員會 [Publication Committee for the Festschrift in Commemoration of the Sixtieth Birthday] (Seoul: Sinsŏwŏn, 1989), 201–228.

28 See *Samguk yusa* 4, HPC 6.349b4–7.

29 On the *Tosin chang*, see Pak Sŏyŏn 박서연, "Tosin chang ŭi Hwaŏm sasang" 『道身章』의 華嚴思想 [The Hwaŏm thought of *Tosin's Composition*] (Ph.D. diss., Dongguk University, 2003).

in the late seventh century after his return from Tang, and more than three thousand students gathered like clouds at Awl Grotto to hear his teaching. Among all of his disciples, the following ten were called "secondary saints" (asŏng 亞聖): Ojin 悟眞,[30] Chit'ong 智通,[31] P'yohun 表訓,[32] Chinjŏng 眞定,[33] Chinjang 眞藏, Toyung 道融,[34] Yangwŏn 良圓,[35] Sangwŏn 相源,[36] Nŭngin 能忍,[37] and Ŭijŏk 義寂.[38] Among these, Chinjŏng, Sangwŏn, Yangwŏn,

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30 With respect to Ojin, while residing at Koram Monastery 鶻嵒寺 on Mt. Haga 下柯山, which is in the region of present-day Andong, he is remembered as performing the divine wonder of extending his fingers every night to light the chamber lantern of Pusŏk Monastery. See *Samguk yusa* 4, HPC 6.349b12–13 (Ŭisang chŏn'gyo). After the introduction of the *Avataṃsaka-sūtra* in eighty rolls to Silla, there is a record of his sending a letter to the Tang monk Liaoyuan about a question concerning the numbers of chapters (*p'umsu* 品數). See *Sŏk hwaŏm chigwi chang wŏnt'ong ch'o* 釋華嚴旨歸圓通鈔 1, HPC 4.120a19–b11.

31 With respect to Chit'ong, when he was cultivating Hwaŏm visualizations (*Hwaŏm kwan* 華嚴觀) in the grotto of Miri Hermitage 彌理岩窟, he awakened to the truth that the three time periods (*samse* 三世) are one limit (*ilche* 一際), and by this means he was the disciple who inherited or succeeded to the "Seal-diagram Symbolizing the Dharma Realm" (*Pŏpkye toin* 法界圖印). See *Sŏk hwaŏm chigwi chang wŏnt'ong ch'o* 2, HPC 4.139c16–140a1. Also, he recorded Ŭisang's lectures on the *Avataṃsaka-sūtra*, which had been given at Ch'udong (Awl Grotto) on Mt. Sobaek. This record is known variously as the *Chit'ong mundap* 智通問答 [Chit'ong's questions and answers], *Chit'ong ki* 智通記 [Chit'ong's record], *Ch'udong ki* 錐洞記 [Record of Awl Grotto], and *Ch'uhyŏl ki* 錐穴記 [Record of Awl Cave], two rolls of which have been preserved as a text traditionally attributed to Fazang; see *Huayan jing wenda* 華嚴經問答 [Questions and answers on the *Avataṃsaka-sūtra*, T 1873]. Passages from the *Chit'ong mundap* and the *Tosin chang* are cited many times in the *Ch'ongsurok* and in Kyunyŏ's writings. These passages serve as important materials in understanding Ŭisang's Hwaŏm doctrinal learning.

32 With respect to P'yohun, he is the only disciple to be found in all the discussions of Ŭisang's disciples: the ten great disciples of the *Samguk yusa*, the four glorious disciples (*sayŏng* 四英) of Ch'oe Ch'iwŏn's *Pŏpchang hwasang chŏn*, and his being the one who "ascended the hall and saw the profundities" (Ch. *dengtang duaozhe* 登堂覩奥) in the *Song gaoseng zhuan*. Furthermore, he was one of the ten saints of Silla remembered with a clay image in the golden hall of Hungnyun Monastery 興輪 in Kyŏngju. Since an image of him was enshrined along with one of Ŭisang, we may know that he was revered in Silla. After the passing of Ŭisang, while P'yohun lived at Hwangbok Monastery 皇福寺, he studied the *Hwaŏm ilsŭng pŏpkye to* with Chinjŏng 眞定. He composed an analysis of the "five visualizations" (*ogwan sŏk* 五觀釋) following the "gāthā of four lines" (*sagu ke* 四句偈), and it is said that he added the "approach of immovable erection" (*pudong kŏllip mun* 不動建立門) to the "analysis

of the three approaches" (*sammun sŏk* 三門釋), which was composed by Chinjŏng, by means of four lines. See *Ch'ongsurok* 1A, HPC 6.775b–c. Although P'yohun's "analysis of the five visualizations" is cited in the *Taegi* [Great record] in the *Ch'ongsurok*, his theories aside from this are cited in great numbers in the writings of Kyunyŏ, such as the *Sipku chang wŏnt'ong ki* 十句章圓通記 [Perfectly comprehensive record of the *Composition on the Ten Passages*].

33 Chinjŏng 眞定 (active late seventh–early eighth century) is referred to as one of Ŭisang's ten great disciples according to the *Samguk yusa* 4, HPC 6.349b9–12, or one of Ŭisang's four great disciples according to Ch'oe Ch'iwŏn, *Pŏpchang hwasang chŏn*, HPC 3.775c13. Chinjŏng was a soldier before he left the householder way of life and became a monk. Although he was poor, he faithfully supported his widowed mother. When he heard that Ŭisang was teaching the Buddhadharma and converting living beings on Mt. T'aebaek, he sought out Ŭisang and became his disciple. When he heard the news that his mother had passed away, three years after he had become a monk, he entered meditative absorption for seven days, and when he arose he informed his mentor. Ŭisang took his disciples to Awl Grotto (Ch'udong 錐洞) on Mt. Sobaek, set up grass huts, and, along with his more than three thousand disciples, lectured on the *Avataṃsaka-sūtra* for ninety days for the benefit of Chinjŏng's mother. Eventually, once the lectures were finished, his mother appeared in a dream and said that she had been reborn in heaven. See *Samguk yusa* 5, HPC 6.367a11–b23. Chinjŏng learned the "Pŏpkye toin" from Ŭisang and composed the *Sammun sŏk* 三門釋 [Analysis of the Three Approaches]. See *Ch'ongsurok* 1A, HPC 6.775b9–c8.

34 There are no extant records that provide any information about the monks Chinjang 眞藏 and Toyung 道融 aside from their names.

35 Yangwŏn 良圓 is remembered as one of Ŭisang's ten great disciples or as one of his four great disciples. There are no extant records that provide any anecdotes about his life. See *Samguk yusa* 4, HPC 6.349b9–12; *Pŏpchang hwasang chŏn*, HPC 3.775c13. The Yangwŏn 亮元 of the *Pŏpchang hwasang chŏn* and the Yangwŏn 良圓 of the *Samguk yusa* are thought to be the same person. Kyunyŏ preserves a theory of Yangwŏn: "He really said that trees, and so forth, are precisely the virtue of the practices of the Buddha; hence, trees preach the Dharma." See *Sŏk hwaŏm chigwi chang wŏnt'ong ch'o* 1, HPC 4.116a9–10. In another work Kyunyŏ also preserves a passage from the *Yangwŏn hwasang ki* 良圓和尙記 [The record of the Reverend Yangwŏn]; see *Ilsŭng pŏpkye to wŏnt'ong ki* 1, HPC 4.7b24–c6.

36 Although Sangwŏn's name is written variously as 常元, 相圓, and 相元, scholars think that these three names to refer to the same person. He attended a forty-day assembly at Pusŏk Monastery, and excerpts from the record of his learning the dharma approach of the "ten states of the one vehicle" (*ilsŭng sipchi* 一乘十地) from Ŭisang, which he made along with his fellow disciple Chinjŏng, are preserved in the *Ch'ongsurok* and in Kyunyŏ's writings.

37 Nothing is known of the monk Nŭngin 能忍 aside from his name.

38 The monk Uijŏk 義寂 is better known as a scholar of the Sinitic Yogācāra or Dharma Characteristics tradition (Pŏpsang 法相) than as a scholar of Hwaŏm. He also composed a commentary on the *Sukhāvatīvyūha-sūtra*.

and P'yohun are known to have received particular veneration as the "four outstanding disciples" (*sayŏng* 四英).[39]

Although chiefly concerned with the practical matters of religious cultivation, Ŭisang led his disciples in a logical and systematic fashion. He considered mutual understanding to be the most important, and he took the trouble to give the greatest concern to developing the skills and capacities held by his disciples. Therefore, when P'yohun, Chinjŏng, and the rest of his ten great disciples learned the "Seal-diagram Symbolizing the Dharma Realm," P'yohun composed an "analysis of the five visualizations" (*ogwan sŏk* 五觀釋),[40] and Chinjŏng wrote an "analysis of the three approaches" (*sammun sŏk* 三門釋).[41] Receiving Ŭisang's certification authenticating their

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39 *Pŏpchang hwasang chŏn*, T 2054.50.285a23.

40 With respect to the "analysis of the five visualizations" (*ogwan sŏk* 五觀釋), in response to a disciple's question regarding the meaning of the statement "My immovable body is precisely the self-essence of the dharma body" (*pultong osin, chŭksi pŏpsin chach'e* 不動吾身, 卽是法身自體), Ŭisang's response was that the basis of all conditions are the ātman (self), and the basis of all dharmas are the mind; words are a very important core teaching, and true reality is a spiritual mentor (*cheyŏn kŭnbon a, ilch'e pŏp wŏnsim; ŏnŏ taeyojong chinsil sŏnjisik* 諸緣根本我, 一切法源心; 語言大要宗, 眞實善知識). P'yohun 表訓 explained this "gāthā of four lines" (*sagu ke* 四句偈) by means of five methods of visualization: (1) The visualization of causes and conditions (*inyŏn kwan* 因緣觀) is that I am the dharma that has been achieved by means of all conditions; (2) the visualization of conditioned arising (*yŏn'gi kwan* 緣起觀) is that since I am brought about by conditions, I have no essence (*ch'e* 體), and since conditions are brought about by me, they are originally non-dual (*puri* 不二); (3) the visualization of the unconditioned arising of the dharma nature (*sŏnggi kwan* 性起觀) is that the existence and non-existence of all dharmas is originally one and that the existence and non-existence of all dharmas is originally non-dual; (4) the visualization of non-abiding (*muju kwan* 無住觀) is that when something exists, since it does not exist it is rather like non-existence, and when something does not exist, since it is not non-existing is it rather like existence; and (5) the visualization of true reality (*chinsil kwan* 眞實觀) is that all dharmas are originally non-moving and the mind that visualizes or observes (*kwan* 觀) also does not arise. According to tradition, as soon as P'yohun wrote the analysis of the five visualizations and presented it to Ŭisang, Ŭisang gave him certification authenticating his transmission in the tradition (*in'ga* 印可). See *Ch'ongsurok* 1A, HPC 6.775b9–c3.

41 The "analysis of the three approaches" (*sammun sŏk* 三門釋), which was composed by Chinjŏng, are as follows: (1) the approach in which principle and phenomena are endowed with virtue (*isa kudŭk mun* 理事具德門), (2) the approach in which phenomena are interfused and manifest principle

transmission in the tradition (*in'ga* 印可), they went forth having inherited their master's teaching.[42] When we see such designations as "analysis of the five visualizations" and "analysis of the three approaches," the probability is high that they practiced "visualization methods" (*kwanbŏp* 觀法) under Ŭisang's direction. Also, when Ŭisang resided in the Great Vairocana Room (Taerobang 大盧房) on Mt. T'aebaek, he said to Chinjŏng and Chit'ong that if they wanted to meet the ten buddhas of the *Avataṃsaka-sūtra* they must develop a discriminating eye of understanding by means of the *Avataṃsaka-sūtra*. He explained that all the passages and verses (*munmun kugu* 文文句句) of the sūtra are the ten buddhas, and outside of this, people who would see a buddha will not see one though they are reborn repeatedly kalpa after kalpa (*saengsaeng kŏpkŏp* 生生劫劫).[43] This speaks to Ŭisang and his disciples' practice of actually desiring to see the Buddha (*kyŏnbul* 見佛) based on the *Avataṃsaka-sūtra,* and it shows that Ŭisang focused on practical methods of religious practice that were not manipulations of words and logographs.

The traditions of instruction among Ŭisang's disciples were passed down through the ages in this manner. They established Hwaŏm monastic complexes and made their tradition the mainstream of Korean Hwaŏm Buddhism. We must also pay attention to Sillim 神琳, the third-generation dharma heir in the direct line from Ŭisang. Although there is not much material with which to construct a detailed account of this monk, he appears to have been active as a legitimate dharma heir in the middle of the

(*sayung hyŏlli mun* 事融現理門), and (3) the approach in which practices are increasing (*suhaeng chŭngjang mun* 修行增長門). P'yohun added the approach in which things do not move but are established (*pultong kŏllip mun* 不動建立門) and made the "analysis of the four approaches" (*samun sŏk* 四門釋). In the self-benefiting practices, the approach of realization is in the approach in which things do not move but are established; the domain of conditioned arising is in the approach in which principle and phenomena are endowed with virtue and in the approach in which phenomena are interfused and manifest principle; and practices benefiting others, the expedient means of practitioners, and benefits obtained are in the approach in which practices are increasing. See *Ch'ongsurok* 1A, HPC 6.775c6–776a5.

42 *Ch'ongsurok* 1A, HPC 6.775b10–776a1.

43 *Ch'ongsurok* 2B, HPC 6.834b11–17.

eighth century, having studied with Sangwŏn.[44] Because Sillim's doctrinal explications are recorded with great frequency in the writings of Kyunyŏ and in the *Ch'ongsurok*, he exerted much influence on the Korean Hwaŏm tradition in later generations. The dharma heirs of the fourth generation are Sillim's disciples Pŏbyung 法融, Sungŏp 崇業, Yungsu 融秀, Chirŭng 質應, and Taeun Pŏpsagun 大雲法師君. Pŏbyung left the *Pŏbyung ki* 法融記 (Pŏbyung's Record), a commentary on the *Ilsŭng pŏpkye to*, and this record has been passed down as one of the three most important variorums contained in the *Ch'ongsurok*. The fifth generation of dharma heirs in Ŭisang's tradition begins with such figures as Pŏmch'e 梵體 and Yungjil 融質 and ends with Master Kyunyŏ in the tenth century. As a descendant of the Northern Peak tradition of Hwaŏm, whose main center was Pusŏk Monastery, Kyunyŏ brought together the Hwaŏm practitioners who had become divided into a Southern Peak tradition and a Northern Peak tradition during the late Silla period and the early Koryŏ period. Because of Kyunyŏ, Ŭisang's practice traditions continued on through the Koryŏ period. In this way, having passed down through Sŏlcham 雪岑 (1435–1493) and Yumun 有聞 (ca. eighteenth century) of the Chosŏn period, the Hwaŏm practice tradition has continued to evolve and has extended to modern times.

III. Issues Regarding the Authorship of the *Ilsŭng pŏpkye to*

The Hwaŏm of Ŭisang's line is the basis for the flourishing of Hwaŏm in Korea, and the core teachings of Ŭisang's brand of Hwaŏm are perfectly encapsulated in the *Ilsŭng pŏpkye to*. However, the name of the author or compiler is completely absent in the received text of the *Ilsŭng pŏpkye to*. The

44 *Ch'ongsurok* 1B, HPC 6.805a–b. Also, the monk Sillim, different from Ŭisang's other direct disciples, entered Tang China and studied with Rongshun 融順 (d.u.). See *Ch'ongsurok* 1B, HPC 6.798c.

colophon of the *Ilsŭng pŏpkye to* begins with an exchange of questions and answers, the first of which says: "Question: Why do you not show the name of the author? Answer: It is because I would show that all dharmas produced by causes have no such thing as a host."[45] This provides one explanation for the lack of attribution of authorship. Nevertheless, because the name of the author is not clear, there has been much confusion over the years regarding the author. At the beginning of his *Ilsŭng pŏpkye to wŏnt'ong ki*, Kyunyŏ presents three different theories on the authorship of the *Ilsŭng pŏpkye to* that had circulation in his time in the tenth century. The first theory is that presented in a quotation from the *Wŏnsang nok* 元常錄 (Record of Wŏnsang):

> When Ŭisang received transmission in the Hwaŏm teachings at the residence of Zhiyan, Zhiyan wrote the poem in thirty lines of seven logographs and gave it to Ŭisang; and Ŭisang then drew the outline of the seal shape in red above the black logographs and presented it [back to him]. The Master praised him saying, "You have thoroughly realized the dharma nature, and since you have completely comprehended the intent of the Buddha you should compose an analysis." Master Ŭisang initially composed an analysis in more than forty pages and presented to Master Zhiyan. He wanted to know whether it conformed to the Buddha's will or not, and when he placed it before the Buddha and set forth his desire he burned it and it was completely consumed. Furthermore, he composed sixty or so pages and presented it and [Zhiyan] also burned it up completely. Furthermore, he composed eighty or so pages and presented it to Master Zhiyan, and the master and Ŭisang together also burned it up as before. In the midst there were pages that were burned and not burned. The text of that which was not burned has now gone forth into the world.[46]

45 *Ilsŭng pŏpkye to*, HPC 2.8b.

46 *Ilsŭng pŏpkye to wŏnt'ong ki* 1, HPC 4.1a6–15.

The second theory is said to have been presented by Ch'oe Ch'iwŏn in his biography of Master Ŭisang:

> When Master Ŭisang received transmission in the Hwaŏm teachings at the residence of Zhiyan, he dreamed of a divine personage whose form was exceedingly fine. This being spoke to Master Ŭisang saying, "Write what you have become awakened to by yourself and it will be suitable to bestow upon your fellow beings." Furthermore, he dreamed that Sudhana[47] bestowed upon him ten grains of the medicine causing people to become sagacious. Furthermore, by chance he met a young lad dressed in blue robes who bestowed upon him secret keys three times. When Master Zhiyan heard it he said, "A divinity has bestowed a spiritual gift once on me and thrice on you: this manifestation is the reward for your crossing over to here from far away and for your diligent cultivation of the Buddhadharma." As a result he commanded him to compile an account

47 Sudhana (Sŏnjae, Ch. Shanzai 善財) is the seeker of the Way to enlightenment in the "Entry into the Realm of Reality" chapter of the *Avataṃsaka-sūtra* in sixty rolls (T 278) and the *Avataṃsaka-sūtra* in eighty rolls (T 279), as well as the *Avataṃsaka-sūtra* in forty rolls (T 293), which is itself merely another retranslation of the "Entering the Dharma Realm" chapter of the *Avataṃsaka-sūtra* (the *Gaṇḍavyūha-sūtra*). Because he is born into a household in which the things of this world are abundant, he is called Sudhana (Good Wealth). The lad Sudhana arouses the aspiration to enlightenment following Mañjuśrī; he goes to the south, passing a hundred ten cities; encounters fifty-three spiritual mentors, and finally refers to a story in which Maitreya enters a tower in the blink of an eye. At this time, Sudhana suddenly forgets all the approaches to dharma he has learned from all the spiritual mentors up to this point and again following Maitreya's instructions, as soon as he thinks that he desires to see his very first mentor, Mañjuśrī, Mañjuśrī stretches out his right hand, passing over a hundred ten yojanas, and touches the crown of the lad Sudhana's head (*majŏng*, Ch. *moding* 摩頂). Although Sudhana universally passed by more than one hundred cities, the point of his encountering Mañjuśrī, his first mentor, again, in the place where he met his last mentor, Maitreya, and Mañjuśrī's stretching out his hand and touching the crown of Sudhana's head is "Sudhana's not being detached from the dharma realm passing through the hundred cities, and not transcending the initial arousal of the aspiration of enlightenment is precisely ascending the tower of Maitreya." In other words, all of Sudhana's perambulations in search of the Dharma are his not making even the slightest movement from his original position and his universally traversing everything. One stage is all stages. We can say that the contents of this section positively manifest the realm of mutual identity of the Huayan tradition in which cause and effect are non-dual.

of his glimpses at the profundities and what he attained. Thereupon, he took up the brush and compiled the *Composition on the Mahāyāna* (*Taesŭng chang* 大乘章) in ten rolls, and he requested Master [Zhiyan] to point out his errors. Zhiyan said, "Although your meaning is elegant, your diction is obtrusive." He thereupon retired from Zhiyan's presence and deleted the prolix parts so that it could be comprehended in the four directions, and called it *Establishing the Meaning and Revering the Mysteries* (*Ibŭi sunghyŏn* 立義崇玄). Now, he sought to revere the meaning of the *Souxuan fenqi* 搜玄分齊 (Classification of Searching the Mysteries),[48] which was composed by his master. Zhiyan then went before the Buddha with Ŭisang bearing his desire, burned it, and moreover said, "If these words accord with thy will, O Saintly One, I would that they should not burn." Having already burned to ashes, he obtained two hundred ten logographs. He had Ŭisang pick them up and fervently made an oath, and again, although he cast it into the roaring fire, and in the end it did not burn to ashes. Zhiyan was brought to the point of tears and, offering praise, caused them to be combined into a gāthā. He closed the door to his chamber for several nights and completed the thirty lines, which comprehended the profound meaning of the three visualizations[49]

48 The *Souxuan fenqi* 搜玄分齊 refers to the *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* 大方廣佛華嚴經搜玄分齊通智方軌 (T 1732), in five rolls, which was composed by Zhiyan when he was twenty-seven *sui*. It is usually called the *Souxuan ji* 搜玄記 for short. As a commentary on the *Avataṃsaka-sūtra* in sixty rolls, the composition of this book is such that first it provides a general explanation of the *Avataṃsaka-sūtra*, and then after that it analyzes chapters of the sūtra individually. In its analysis of individual chapters, it provides an analysis of the name of the chapter, the position of the chapter, the contents of the chapter, and passages from the sūtra.

49 The three visualizations (*samgwan*, Ch. *sanguan* 三觀) refer to a list of three meditative practices or visualizations that are different according to each intellectual or practice tradition. In the *Huayan fajie guanmen* 華嚴法界觀門 [Approach to the visualization of the dharma realm of the *Avataṃsaka-sūtra*], in one roll, which is believed to have been composed by Dushun 杜順 (557–640), a patriarch of the Huayan tradition, they are listed as the visualization of true emptiness (*chin'gong kwan* 眞空觀), the visualization of the unimpededness between principle and phenomena (*isa muae kwan* 理事無碍觀), and the visualization of universal containment (*chup'yŏn hamyong kwan* 周遍含容觀).

and raised the beauty of the remnants of the ten mysteries (*siphyŏn*, Ch. *shixuan* 十玄).[50]

After presenting these two theories, Kyunyŏ then elucidates that the *Ilsŭng pŏpkye to* was composed by Ŭisang by citing the following passage from the auto-preface: "I have briefly composed this great poem relying on principle and based on the teachings of the Buddha."[51]

More recently, an edition of the *Ilsŭng pŏpkye to* was discovered among the stone sūtras of the Fangshan lithic canon in 1957. Because the stone sūtra blocks claim Zhiyan as the composer of the *Ilsŭng pŏpkye to*, the issue of authorship has been revisited.[52] Nevertheless, most scholars hold to the traditional conclusion that it was composed by Ŭisang.[53]

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50 *Ilsŭng pŏpkye to wŏnt'ong ki* 1, HPC 4.1a15–b10.

51 See Hwaŏm *Ilsŭng popkye to*, HPC 2.1a7. Aside from these two theories, the following theory on the authorship of the *Ilsŭng pŏpkye to* is cited in a passage from the *Pŏbyung ki* [Pŏbyung's record]. The substance of the narrative is that Ŭisang made one fundamental seal-diagram based on seventy-three seal-diagrams of his mentor Zhiyan. See *Ch'ongsurok* 1A, HPC 6.771a4–6. Ch'ewŏn's *Paekhwa toryang parwŏn mun yakhae* seems to cite Ch'oe Ch'iwŏn's *Pusŏk chonja chŏn*, which says that Ŭisang composed the *Ilsŭng pŏpkye to* and presented it to Zhiyan. Zhiyan praised him saying that he had ultimately realized the nature of dharmas (*pŏpsŏng* 法性) and thoroughly comprehended the will of the Buddha. He also told Ŭisang to compose an analytical commentary, and this is the text that has circulated in the world to the present. It also says that the *Ilsŭng pŏpkye to* is in one roll. See *Paekhwa toryang parwŏn mun yakhae*, HPC 6.570c6–19. For Kyunyŏ's certainty that Ŭisang composed the Great Poem, see *Ilsŭng pŏpkye to* wŏnt'ong ki 1, HPC 4.1b11–15.

52 The "Auto-Preface" and "Great Poem" portions of the *Ilsŭng pŏpkye to* were carved in the Fanshan lithic canon (*Fangshan shijing* 房山石徑) at Yunju Monastery 雲居寺 and are said to have been composed by Zhiyan. See Yao Chang-shou 姚長壽, "Bōzan sekikyō ni okeru Kegon tenseki ni tsuite" 房山石経における華厳典籍について [On the Huayan literature in the Fangshan lithic canon], in *Chūgoku Bukkyō sekikyō no kenkyū* 中國佛教石経の研究 [Research on Chinese Buddhist lithic canons], ed. Kegasawa Yasunori 気賀澤保規 (Kyoto: Kyōdo Daigaku Gakujutsu Shuppansha, 1996), 411–437, esp. 413.

53 John Jorgensen's conclusion is that it is not possible to know for certain whether it was composed by either Zhiyan or Ŭisang. See John Jorgensen, "The Problem of the Authorship of the *Ilsŭng pŏpkye to*," in *Han'guk Pulgyo sasang ŭi pop'yŏnsŏng kwa t'ŭksusŏng* 한국불교사상의 보편성과 특수성 [Universality and particularity in Korean Buddhist thought], comp. Inha Taehakkyo Han'gukhak Yŏn'guso

IV. The Structure and Contents of the *Ilsŭng pŏpkye to*

The *Ilsŭng pŏpkye to* comprises two basic parts: the "Great Poem" (*pansi* 槃詩) and the "Record of the Seal-diagram Symbolizing the Dharma Realm." The "Great Poem" is also said "to be a combined poem in the shape of a seal-diagram symbolizing the dharma realm of the one vehicle." In other words, it combines the "Seal-diagram Symbolizing the Dharma Realm" and the "Gāthā on the Dharma Nature," which is the poem of thirty lines of seven logographs. The "Record of the Seal-diagram Symbolizing the Dharma Realm" is Ŭisang's auto-commentary on the "Great Poem," and may be divided into the auto-preface (*chasŏ* 自敍), the analysis of the text (*sŏngmun* 釋文), and the colophon (*palmun* 跋文). The analysis of the text section can be further subdivided into a comprehensive analysis of the meaning of the seal and a section on distinguishing and deciphering the characteristics of the seal-diagram. The section on distinguishing and deciphering the characteristics of the seal-diagram can be further subdivided into a section explaining the characteristics of the shape of the seal, a section clarifying the characteristics of the logographs, and an analysis of the meaning of the text.

However, in the received text of the *Ilsŭng pŏpkye to*, because the "Great Poem" has been inserted between the auto-preface and the analysis of the text, the order of contents is as follows: (1) Auto-Preface, (2) Great Poem, (3)

인하대학교 한국학연구소 [Inha University Korean Studies Institute] (Inch'ŏn: Inha Taehakkyo Han'gukhak Yŏn'guso, 1997); reprinted as "The authorship and cultural matrix of the *Ilsŭng pŏpkye to*" in *Han'guk Pulgyo sasang ŭi pop'yŏnsŏng kwa t'ŭksusŏng*, comp. Kim Yŏngho 김영호 (P'aju: Han'guk Haksul Chŏngbo, 2008). Chŏn Haeju 全海住 refuted these positions and argued that it was clearly composed by Ŭisang. See Chŏn, "Ichijō hōkai zu no chosha ni tsuite" 一乘法界圖の著者について [On the author of the *Ilsŭng pŏpkye to*], *Indogaku Bukkyōgaku kenkyū* 印度学仏教学研究 94 (1999): 229–231. Satō Atsushi 佐藤厚, observing the changes to the text of the *Ilsŭng pŏpkye to*, claims that the traditional position that it is the composition of Ŭisang is reasonable. See Satō, "*Ilsŭng pŏpkye to* ŭi teksŭtŭ munje" 일승법계도의 텍스트 문제 [Textual problems with the *Ilsŭng pŏpkye to*], *Pulgyo ch'unch'u* 佛敎春秋 15 (August 1999): 135–149. Chŏn Haeju bolstered her position again by concluding that the whole of the *Ilsŭng pŏpkye to* was composed by Ŭisang. See Chŏn Horyŏn 全好蓮, "*Ilsŭng pŏpkye to* ŭi ch'ŏja e taehan chaego" 一乘法界圖의 著者에 대한 再考 [A reconsideration of the authorship of the *Ilsŭng pŏpkye to*], *Han'guk Pulgyohak* 韓國佛敎學 25 (December 1999):197–216, esp. 211–215.

Analysis of the Text, and (4) Colophon.

We may summarize the contents of the *Ilsŭng pŏpkye to* following the structure of the text given above. First, in the auto-preface, Ŭisang explains his reasons for writing the *Ilsŭng pŏpkye to* and describes how one should approach reading the "Great Poem" in the shape of a seal-diagram: "I have briefly composed this great poem hoping that the throngs of those who are attached to names will return to the true source that is nameless, relying on principle and based on the teachings of the Buddha." With respect to the method for reading the "Great Poem," one should start in the center with the logograph *pŏp* 法 (dharma) and end with the logograph *pul* 佛 (Buddha). He also explains that the course of the seal-diagram will take the reader through fifty-four curves and is composed of two hundred ten logographs.[54] After that, the analysis of the text section comprises annotation on the "Great Poem."

In the analysis of the text section, by means of the Great Poem, Ŭisang expresses that the three kinds of worlds subsumed in the net of the teachings of the Tathāgata Śākyamuni are produced from the ocean seal samādhi. The three kinds of worlds are the world as a vessel or the material world (*kisegan* 器世間; Skt. *bhajanaloka*), the world of living beings (*chungsaeng segan* 衆生世間, Skt. *sattvaloka*), and the world of complete and total enlightenment (*chijŏnggak segan* 智正覺世間; Skt. *samyaksaṃbuddhaloka*). In the Great Poem, the material world is embodied by the white background, the world of living beings is signified by the black line, and the world of complete and total enlightenment is symbolized by the red seal-diagram. Just as the paper, the writing, and the seal-diagram cannot be demarcated in the Great Poem, it also well manifests that the three kinds of worlds manifested by means of the ocean seal samādhi are a world system composed of the interfusion of

54 In the *Ch'ongsurok,* these fifty-four curves and two hundred ten logographs are included in the title. The complete title of the *Ilsŭng pŏpkye to* is said to be "*Ilsŭng pŏpkye to hapsi irin oehyang haein osipsa kak ibaek ilsip cha*" 一乘法界圖 合詩一印 五十四角 二百一十字 [Seal-diagram symbolizing the dharma realm of the one vehicle, a poem in one seal, fifty-four corners, and two hundred ten logographs].

the three kinds of worlds and Buddhahood that cannot be separated from each other. Amidst that, the single path of the shape of the "Seal-diagram Symbolizing the Dharma Realm" manifests the quality of the one sound of the Tathāgata (*yŏrae irŭm* 如來一音). The curves, bends, and meanderings are a result of the dissimilarity of the basic desires of living beings. The lack of beginning and end on the one path mean that their wholesome skills (*upāya*) do not possess a particular or set method. The four sides and the four corners refer to the four all-embracing methods of conversion[55] and the four immeasurable aspirations.[56] Accordingly, the shape of the seal-diagram is said to rely on the three vehicles and manifest the one vehicle. Also, this "Seal-diagram Symbolizing the Dharma Realm" is explained by means of the perfect interfusion of the six characteristics (*yuksang wŏnyung* 六相圓融).

In addition, the shape of the logographs, their having both beginning

55 The four all-embracing methods of conversion (*sasŏp*, Ch. *sishe* 四攝, short for *sa sŏppŏp*, Ch. *si shefa* 四攝法; Skt. *catvāri saṃgarahavastūni*) are four all-embracing virtues of bodhisattvas that enable them to effectively instruct living beings in the Buddhadharma and convert them to the Mahāyāna approach to the teaching. The four methods are giving (*posisŏp*, Ch. *pushishe* 布施攝; Skt. *dāna-saṃgraha*), affectionate speech (*aeŏsŏp*, Ch. *aiyushe* 愛語攝; Skt. *priya-vādita-saṃgraha*), beneficial and profitable conduct (*ihaengsŏp*, Ch. *lixingshe* 利行攝; Skt. *artha-caryā-saṃgraha*), and cooperation and adaptation of oneself to others (*tongsasŏp*, Ch. *dongshishe* 同事攝; Skt. *samānārthatā-saṃgraha*). These are the representative practices performed by bodhisattvas from the first stage, the joyous stage (*hwanhŭi chi*, Ch. *huanxi di* 歡喜地; Skt. *pramuditā-bhūmi*), to the fourth stage, the brilliant stage (*myŏng chi*, Ch. *ming di* 明地 or *chohye chi*, Ch. *zhaohui di* 炤慧地; Skt. *arciṣmatī-bhūmi*), in the ten stages (*sipchi*, Ch. *shidi* 十地; Skt. *daśabhūmi*) of the bodhisattva's path of practice.

56 The four immeasurable aspirations (*sa muryang*, Ch. *si wuliang* 四無量, short for *sa muryang sim*, Ch. *si wuliang xin* 四無量心; Skt. *catvāri-apramāṇāni-cittāni*) are the four expansive aspirations manifest by which buddhas and bodhisattvas are endowed in order to save living beings: immeasurable friendliness (*cha muryang* 慈無量; Skt. *maitrī-apramāṇa-citta*); immeasurable compassion (*pi muryang* 悲無量; Skt. *karuṇā-apramāṇa-citta*); immeasurable joy (*hŭi muryang* 喜無量; Skt. *muditā-apramāṇa-citta*) or sympathetic joy; and immeasurable renunciation (*sa muryang* 捨無量; Skt. *upeksā-apramāṇa-citta*), or equanimity, abandonment of views. In the *Avataṃsaka-sūtra,* the four immeasurable aspirations are one of the immeasurable types of meritorious virtues manifest by all buddhas and bodhisattvas. See, for instance, *Dafangguang fo huayan jing* 6, T 278.9.435b2; K 8.43b25.

and end, also displays the expedient means of practice. The logographs have many curves and bends in order to manifest that the capacities and desires of adherents to the three vehicles are different and not the same. Even while this is so, the two logographs at the beginning and end are placed right at the center in order to express that the two positions of cause and effect, true virtuous function[57] in the house of the dharma nature, and nature reside in the Middle Way.

In the section on analyzing the meaning of the text, the whole of the thirty lines and two hundred ten logographs are subdivided into groups that clarify the meaning of self-benefiting practices (*charihaeng* 自利行), practices benefiting others (*it'ahaeng* 利他行), and the expedient means of practitioners and that which they obtain (*suhaengja pangp'yŏn kŭp tŭk iik* 修行者方便及得利益). Self-benefiting practices are further broken down into the domain of realization and the domain of conditioned arising and explained from that perspective.

57 Virtuous function (*tŏgyong*, Ch. *deyong* 德用) refers to essence (*ch'e* 體) that is the function of the very essence (*tangch'e* 當體) of cause and effect, when with respect to causes the effects precisely exist and aside from causes there are no effects. Therefore, on the one hand, Ŭisang places the approach of the self-existence of virtuous function (*tŏgyong chajae mun* 德用自在門), which is the virtuous function of cause and effect, under mutual identity (*sangjŭk* 相卽), and on the other hand mutual interfusion (*sangip* 相入) is forced into the approach of the dissimilarity of the characteristics and appearance of the one and the many (*ilta sangyong pudong mun* 一多相容不同門), which is the principle of cause and effect. See *Ilsŭng pŏpkye to*, HPC 2.8a20–22.

Analysis of the Meaning of the Text

From the standpoint of self-benefiting practices	Manifests the domain of realization		1, 2, 3, 4
	Manifests the domain of conditioned arising	Indicates the essence of conditioned arising	5, 6
		Distinguishes the classification and equality of the subsumption of dharmas from the standpoint of the principle and function of dhāraṇī	7, 8
		Clarifies the classification and equality of the subsumption of dharmas in accordance with phenomenal dharmas	9, 10
		Manifests the classification and equality of the subsumption of dharmas from the standpoint of time periods	11, 12, 13, 14
		Shows the classification and equality of the subsumption of dharmas in terms of levels	15, 16
		A comprehensive discussion of the above ideas	17, 18
From the standpoint of practices benefiting others			19, 20, 21, 22
From the standpoint of the expedient means of practitioners and that which they obtain	Clarifies the expedient means of religious cultivation		23, 24, 25, 26
	Distinguishes the benefits that are obtained		27, 28, 29, 30

In this way, the *Ilsŭng pŏpkye to* comprehensively clarifies approaches to practice such as self-benefiting practices, practices benefiting others, and religious cultivation. This practice-oriented structure of the *Ilsŭng pŏpkye to* well displays Ŭisang's character as a practitioner and proponent of Hwaŏm-

style practice. The specific meaning of each element is studied in detail in the sections clarifying the Hwaŏm thought of the *Ilsŭng pŏpkye to* and its variorums.

V. Variorums on the *Ilsŭng pŏpkye to* and Their Structure and Contents

1. The *Pŏpkye to ki ch'ongsurok* and Its Compiler

Although the *Ch'ongsurok* is an invaluable document for research on Hwaŏm learning in Korea, when it was compiled and by whom are not clear. Theories regarding its compilation by either the fourteenth-century monk Ch'ewŏn 體元[58]

58 Ch'ewŏn 體元 (ca. 1280–d. after 1338) was a scholiast who compiled an intellectual variorum on the cult of Avalokiteśvara in the late Koryŏ period. His pen name (*ho* 號) was Mogam 木庵 and his pseudonym (*cha* 字) was Hyangyŏ 向如. He was the son of the late-Koryŏ official Yi Chŏn 李瑱 (1224–1321) of the Kyŏngju Yi lineage 慶州李氏 and the elder brother of the eminent Confucian scholar Ikchae 益齋 Yi Chaehyŏn 李齋賢 (1287–1367). Ch'ewŏn left home and became a monk when he was about twenty years old and passed the monastic examination. He was selected by King Ch'ungsŏn 忠宣 (r. 1308–1313) and served as abbot of several monasteries. Ch'ewŏn was active primarily in the area of Kyŏngsang Province 慶尙道—centered on Haein Monastery 海印寺—and not in the Koryŏ capital of Kaegyŏng 開京 (present-day Kaesŏng 開城). He was the abbot of Pŏpsu Monastery 法水寺 in Sŏngju, in the vicinity of Haein Monastery, and he was active in Pallyong Monastery 盤龍寺 in Koryŏng in 1324. Pallyong Monastery was the enlightenment site (*toryang* 道場) at which Saṃgha Overseer Yoil 寮一 founded a Hwaŏm Society in 1320. Ch'ewŏn was also the abbot of Tongch'ŏn Monastery 東泉寺 in Kyŏngju. From this we can see that Ch'ewŏn was active in monasteries associated with the Hwaŏm tradition in Kyŏngsang Province during the 1320s and 1330s. He published several expository writings on Buddhist scriptures at Haein Monastery. Ch'ewŏn initiated projects to create special handwritten illustrated editions (*sagyŏng* 寫經) of the *Prajñāpāramitā-sūtra* and the *Avataṃsaka-sūtra* when he assumed the title Metropolitan Saṃgha Overseer of the Two Streets of the Saṃgha Registry (*yangga tosŭngt'ong* 兩街都僧統) in 1338. Ch'ewŏn's writings include the *Paekhwa toryang parwŏnmun yakhae* 白花道場發願文略解 [Brief explanation of the *Vow Made at White Flower Enlightenment Site*] (published in 1328), the *Hwaŏm-gyŏng Kwanjajae posal sosŏlpŏp mun pyŏrhaeng so* 華嚴經觀自在菩薩所說法門別行疏 [Commentary on the special practices of the dharma approach which explains the Bodhisattva Avalokiteśvara in the

or the thirteenth-century monk Ch'ŏn'gi 天基[59] have both been advanced.

First, the supposition that Ch'ewŏn is the compiler of the *Ch'ongsurok* stems from the fact that Ch'ewŏn's method of annotation in such works as his *Paekhwa toryang parwŏnmun yakkhae*, which is a commentary on Ŭisang's *Paekhwa toryang parwŏnmun*, and his *Hwaŏm kyŏng Kwanjajae posal sosŏl pŏmmun pyŏrhaeng so* 華嚴經觀自在菩薩所說法門別行疏 (Commentary on the Special Practices of the Dharma Approach Which Explains the Bodhisattva Avalokiteśvara in the *Avataṃsaka-sūtra*) is very similar.[60] However, because the *Ch'ongsurok* is already listed in the addendum to the *Koryŏ Buddhist Canon* (*Koryŏ taejanggyŏng* 高麗大藏經), the woodblocks of which were carved about 1254, it is difficult to see it as the work of Ch'ewŏn, who was active in the 1330s.

Avataṃsaka-sūtra], *Hwaŏm-gyong Kwanŭm chisik p'um* 華嚴經觀音知識品 [Chapter on the attainments of Avalokiteśvara in the *Avataṃsaka-sūtra*] (published in 1331), and the "Samsipp'al pun kongdŏk sogyŏng palmun" 三十八分功德疏經跋文 [Colophon to the *Sanshiba fen gongde shujing*] (published in 1331). See Ch'ae Sangsik 蔡尙植, "Ch'ewŏn ŭi chŏsul kwa Hwaŏm sasang: 14 segi Hwaŏm sasang ŭi tanmyŏn" 體元의 著述과 華嚴思想: 14세기 華嚴思想의 斷面 [Ch'ewŏn's writings and Hwaŏm thought: A phase of Hwaŏm thought in the fourteenth century], *Kyujanggak* 奎章閣 6 (1982): 27–44; also see Ch'ae, "Ch'ewŏn ŭi chŏsul kwa Hwaŏm sasang" 體元의 著述과 華嚴思想 [Ch'ewŏn's writings and Hwaŏm thought], in *Han'guk Hwaŏm sasang yŏn'gu* 韓國華嚴思想研究 [Research on Korean Hwaŏm thought], ed. Pulgyo Munhwa Yŏn'guwŏn 佛敎文化研究院 [Buddhist Culture Research Center] (Seoul: Tongguk Taehakkyo Ch'ulp'anbu, 1982), 239–265, esp. 241–244.

59 The life of the monk Ch'ŏn'gi 天基 (fl. 1250) cannot be known because of a lack of documentary materials. However, he appears to have been a Hwaŏm scholar in the lineage of Kyunyŏ because in about 1250 he went to the old storehouse at Kap Monastery 甲寺 on Mt. Kyeryong 鷄龍山 in search of the writings of Kyunyŏ. He edited the manuscripts, deleting the Korean vernacular words in the text, and had them preserved in the supplementary woodblocks to the *Korean Buddhist Canon (Koryŏ taejanggyŏng* 高麗大藏經). He also compared all of the editions of the *Ilsŭng pŏpkye to* wŏnt'ong ki that were in circulation in his time and published a woodblock edition in three rolls, according to the publication record at the end of the text. See *Ilsŭng pŏpkye to wŏnt'ong ki*, HPC 4.39a1–4.

60 See Kim Chigyŏn 金知見, "Silla Hwaŏmhak ŭi kyebo wa sasang" 新羅華嚴學의 系譜와 思想 [The genealogy and thought of Hwaŏm learning in Silla], *Haksurwŏn nonmunjip* 學術院論文集 12 (1973): 31–65; and Ch'ae Inhwan 蔡印幻, "Ŭisang Hwaŏm kyohak ŭi t'ŭksŏng" 義湘 華嚴敎學의 特性 [The distinctive features of Ŭisang's Hwaŏm doctrinal learning], in *Han'guk Hwaŏm sasang yŏn'gu* 韓國華嚴思想研究 [Research on Korean Hwaŏm thought], ed. Pulgyo Munhwa Yŏn'guwŏn 佛敎文化研究院 [Buddhist Culture Research Center] (Seoul: Tongguk Taehakkyo Ch'ulp'anbu, 1982), 81–106, esp. 95.

With respect to seeing Ch'ŏn'gi as the compiler of the *Ch'ongsurok*, Ch'ŏn'gi was active in the period when the addendum to the *Koryŏ Buddhist Canon* was formed. Furthermore, he organized and embellished the writings of Master Kyunyŏ, and this is the basis for the view that he was a direct line dharma descendant of Kyunyŏ, who is credited with early material in the *Ch'ongsurok*.[61]

However, because there is neither a preface nor a colophon, it is not easy to decide on a compiler. Furthermore, although Ŭisang's *Ilsŭng pŏpkye to* is listed in Ŭich'ŏn's catalog of the canon of doctrinal teachings (*kyojang* 教藏) that he compiled, he neither mentions the *Ch'ongsurok* nor any of the three great commentaries that comprise the bulk of it. Aside from the textual catalog of roll forty-five of the addendum to the *Koryŏ Buddhist Canon*, there is absolutely no record regarding whether it is from the preexisting first edition of the *Koryŏ Buddhist Canon* or is a special publication executed afterwards. But because it contains the writings of Kyunyŏ, who was active in the tenth century, we can theorize that it was compiled sometime in between the second half of the tenth century and the middle of the thirteenth century.

2. The Structure and Contents of the *Pŏpkye to ki ch'ongsurok*

Because the *Ch'ongsurok* is a variorum on Ŭisang's *Ilsŭng pŏpkye to*, its structure also is dependent on the contents of the *Ilsŭng pŏpkye to*. The

61 See Ch'ae Sangsik 蔡尚植, *Koryŏ hugi Pulgyosa yŏn'gu* 高麗後期佛教史研究 [Research on the history of Buddhism in the late Koryŏ period] (Seoul: Ilchogak, 1991), 202; and Kim Sang-hyun (Kim Sanghyŏn) 金相鉉, "Pŏpkye to ki ch'ongsurok ko" 法界圖記叢髓錄考 [A study of the *Pŏpkye to ki ch'ongsurok*], in *Ch'ŏn Kwanu sŏnsaeng hwallyŏk kinyŏm Han'guk sahak nonch'ong* 千寬宇先生還曆紀念 韓國史學論叢 [Festschrift on Korean history in commemoration of the sixty-first birthday of Ch'ŏn Kwanu], comp. Ch'ŏn Kwanu Sŏnsaeng Hwallyŏk Kinyŏm Han'guk Sahak Nonch'ong Kanhaeng Wiwŏnhoe 千寬宇先生還曆紀念 韓國史學論叢 刊行委員會 [Publication Committee for the Festschrift on Korean History in Commemoration of the Sixty-first Birthday of Ch'ŏn Kwanu] (Seoul: Chŏngŭm Munhwasa, 1985), 375–391; and Kim Sang-hyun, *Silla Hwaŏm sasangsa yŏn'gu* 新羅華嚴思想史研究 [Research on the history of Hwaŏm thought in Silla] (Seoul: Minjoksa, 1991), 39–41.

Ch'ongsurok is composed of two rolls that are divided into two parts each—four rolls in all. In roll 1A, the title of the *Ilsŭng pŏpkye to*, its "Auto-Preface," and the "Great Poem" are recorded. In roll 1B, the variorum goes to the "Clarifying the Characteristics of the Logographs" (*myŏng chasang* 明字相) section in the "Analysis of the Text" (*sŏngmun* 釋文) subheading of the *Ilsŭng pŏpkye to*.[62] In roll 2A, the variorum covers up through the expedients of practitioners in the "Analyzing the Meanings of the Text" (*sŏk munŭi* 釋文義) section.[63] And in roll 2B, the variorum goes to the end of the original text of the *Ilsŭng pŏpkye to*.

The basic structure of the *Ch'ongsurok* is as follows: After the original text is quoted, one line space below it are separately placed the *Taegi*, the *Pŏbyung ki*, and the *Chinsu ki*, which are called the three great commentaries (*samdaegi* 三大記). Furthermore, one line space below that, in order to explain again the contents of the three great commentaries, it records the contents of literature associated with the Hwaŏm tradition that has been passed down until the time the *Ch'ongsurok* was compiled.

The three great commentaries are the most central of all the several writings recorded in the *Ch'ongsurok*. Because they are analyses following the text of the *Ilsŭng pŏpkye to*, through the contents of these commentarial records we are able to know how Ŭisang's Hwaŏm thought was transmitted and studied.

The *Taegi* 大記 (Great Record) is cited fifty-four times in the *Ch'ongsurok*, and of the three great commentaries the largest amount remains from this work. Nevertheless, when and by whom it was written are still not known. The time period the *Taegi* was written seems to be the middle of the ninth century in the late Silla period. I will refer to this work simply as the *Great Record* in the translation. Although the life and activities of the monk Pŏbyung, the author of the *Pŏbyung ki* 法融記, are not well preserved, he appears to have been a Hwaŏm monk who was active about the year 800.

62 *Ilsŭng pŏpkye to*, HPC 2.1b1–2c13.

63 *Ilsŭng pŏpkye to*, HPC 2.2c14–5b21.

He seems to have been a dharma descendant of the Pusŏk line, fourth in the line of succession: Ŭisang, Sangwŏn, Sillim, and Pŏbyung. The *Pŏbyung ki* is referred to by a variety of names in the *Ch'ongsurok: Pŏbyung taedŏk ki* 法融大德記 (Record of the Monk of Great Virtue Pŏbyung), *Pŏp ki* 法記 (Dharma Record), and *Yung ki* 融記 (Interfusion Record). It is cited forty-seven times in the *Ch'ongsurok*. For the sake of clarity and simplicity, I will consistently refer to this work as the *Dharma Record* in the text of the translation. The *Chinsu ki* 眞秀記 (Chinsu's Record) is referred to by such names as *Chinsu taedŏk ki* 眞秀大德記 (Record of the Monk of Great Virtue Chinsu), *Chinsu tŏk ki* 眞秀德記 (Record of the Virtuous Monk Chinsu), and *Chin'gi* 眞記 (True Record). It is cited twenty-four times in the *Ch'ongsurok*. "Chinsu" seems to be the dharma name of a monk; however, the existence of a Silla or Koryŏ monk with that name cannot be confirmed in the extant literary record. Although confirming the time period when it was compiled is also difficult, scholars assume it is a work of the late Silla period. For the sake of clarity I will simply refer to this text as the *True Record*.

More than thirty different works of literature associated with the Hwaŏm traditions in Korea and China, beginning with the *Tosin chang* and the *Chit'ong mundap*, which were written by disciples of Ŭisang who heard him preach on the *Avataṃsaka-sūtra*, are cited more than fifty times in the *Ch'ongsurok*. In these passages, the purpose for citing these early works is typically to provide support for the positions suggested by the three great commentaries. If not, they bear supplementary characteristics. These passages are set back two spaces in the source text.[64]

Although the comments of the compiler are not elaborated on in the *Ch'ongsurok*, the literary value of the *Ch'ongsurok* is very high. It analyzes old and new annotations related to the intellectual and practical writings of the Hwaŏm tradition, and in bringing together many variorums, it is a literary work that provides great influence on research into Hwaŏm learning.

64 Chŏn Haeju, *[isang Hwaŏm sasangsa yŏn'gu*, 158; Kim Sang-hyun, "Pŏpkye to ki ch'ongsurok ko," 375–391; and Kim Sang-hyun, *Silla Hwaŏm sasangsa yŏn'gu*, 39–41.

Through the many works cited in the *Ch'ongsurok*, we can say that its worth is very great because it provides sufficient evidence to let us make inferences regarding not only the Hwaŏm world system of Ŭisang but also the nature of Hwaŏm doctrinal learning that circulated in Korea from the middle Silla period to the early Koryŏ period.

3. Kyunyŏ and the *Ilsŭng pŏpkye to wŏnt'ong ki*

Master Kyunyŏ's secular surname was Pyŏn 邊氏.[65] He was born in Tundaeyŏp Settlement, which was located in the vicinity of Hyŏngak, on the northern side of Hwangju in 923, and he entered quiescence in 973. A general discussion of Kyunyŏ's life may be found in the *Kyunyŏ chŏn* 均如傳, which was composed by Hyŏngnyŏn Chŏng 赫連挺 (fl. 1074–1105).[66]

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65 For research on Kyunyŏ and his thought, see Kim Doo Jin (Kim Tujin) 金杜珍, *Kyunyŏ Hwaŏm sasang yŏn'gu: Sŏngsang yunghoe sasang* 均如華嚴思想研究: 性相融會 思想 [Research on Kyunyŏ's Hwaŏm thought: The interfusion of nature and characteristics thought] (Seoul: Ilchogak, 1983); Kim Ch'ŏnhak 金天鶴, *Kyunyŏ Hwaŏm sasang yŏn'gu: kŭn'giron ŭl chungsim ŭro* 균여 화엄사상 연구: 根機論을 중심으로 [Research on the Buddhist thought of Kyunyŏ: Centered on his root capacity theory] (Seoul: Ŭnjŏng Pulgyo Munhwa Chinhŭngwŏn, 2006; rpt. Seoul: Haejoŭm, 2006); Ch'oe Yŏnsik 崔鉛植, "Kyunyŏ Hwaŏm sasang yŏn'gu: Kyop'an-ron ŭl chungsim ŭro" 均如 華嚴思想研究: 教判論을 중심으로 [Research on Kyunyŏ's Hwaŏm thought: Centered on his theory of doctrinal classification] (Ph.D. diss., Seoul National University, 1999); and Yi Sŏni (T'aegyŏng) 이선이 (태경), "Kyunyŏ ŭi wŏnt'ong nolli wa kŭ silch'ŏn" 均如의 圓通 論理와 그 實踐 [Kyunyŏ's principle of perfect interpenetration and its practical application] (Ph.D. diss., Dongguk University, 2009).

66 The full name of the *Kyunyŏ chŏn is Tae Hwaŏm sujwa Wŏnt'ong yangjung taesa Kyunyŏ chŏn pyŏngsŏ* 大華嚴首坐圓通兩重大師均如傳并序 [Biography of Kyunyŏ, Double Exalted Great Master of Complete Penetration, Senior Monk of the Great Hwaŏm [Order]; with introduction]. See HPC 4.511a1–517a9. Annotated translations into Korean include Kim Chigyŏn, "Haeje" 解題 [Introduction], in *Kyunyŏ taesa Hwaomhak chŏnsŏ* 均如大師華嚴學全書 [Great Master Kyunyŏ's collected works on Hwaŏm learning] (Tokyo: Kōraku Shuppansha, 1977); Yi Pyŏngju, *Kyunyŏ chŏn* 均如傳 [The Life of Kyunyŏ], Kugŏ Kungmunhak Charyo Ch'ongsŏ 國語國文學資料叢書 [Series of Materials in the Korean Language], vol. 4 (Seoul: Iu Ch'ulp'ansa, 1981); Yi Chaeho 이재호, *Samguk yusa* 三國遺事 [Memorabilia of the Three Kingdoms], vol. 2 (ha 下), Segye Kojŏn Chŏnjip 世界古典全集 [Collection of World Classics], vol. 11 (Seoul: Kwangmun Ch'ulp'ansa, 1965); and An

Kyunyŏ's title was Senior Monk Perfect Comprehension (*wŏnt'ong sujwa* 圓通首座), and he was a scholar of Hwaŏm who inherited and continued the intellectual traditions of Korean Hwaŏm into the early Koryŏ period. Kyunyŏ followed the monk Sŏn'gyun 善均 and left home to become a monk under the monk Sikhyŏn 識賢. Later, he went to study under the monk Ŭisun 義順 at Yŏngt'ong Monastery 靈通寺.

There were two Hwaŏm patriarchs at Haein Monastery 海印寺 at the end of the Silla period: Kwanhye 觀惠, who was patronized by Kyŏnhwŏn 甄萱 of Later Paekche (ca. 892–936), and Hŭirang 希郞, who was patronized by King T'aejo of Koryŏ (r. 918–943). Their approaches to dharma were respectively called the Southern Peak (Namak 南岳) and Northern Peak (Pugak 北岳) traditions. While Kyunyŏ inherited his dharma transmission in the Northern Peak line, he also assimilated the teachings of the Southern Peak line, overcame the abuses that resulted from the split between the Southern Peak and Northern Peak lines, and continued the Hwaŏm tradition of Ŭisang's lineage.[67]

Furthermore, Kyunyŏ was accorded great and vast esteem to the extent that during the monastic examination (*sŭngsi* 僧試) at Wangnyun Monastery

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Taehoe 안대회, *Yŏkchu Kyunyŏ chŏn* 譯註均如傳 [Annotated translation of the life of Kyunyŏ] (Seoul: Saemunsa, 1986). For an English translation see Adrian Buzo and Tony Prince, trans., *Kyunyŏ-jŏn: The Life, Times and Songs of a Tenth Century Korean Monk,* University of Sydney East Asian Series 6 (Canberra: Wild Peony, 1993).

67 On the schism into the Southern and Northern Peak factions and their reunification by Kyunyŏ, see Chŏn Haeju, "Namal Ryŏch'o Nam-Pugak ŭi Hwaŏm sasang" 羅末麗初 南·北岳의 華嚴思想 [The Hwaŏm thought of the Southern and Northern Peak sects in the late Silla and early Koryŏ period], *Han'guk Pulgyohak* 韓國佛教學 32 (2002): 181–218; Ch'oe Pyŏnghŏn 崔柄憲, "Koryŏ sidae Hwaŏmhak ŭi pyŏnch'ŏn: Kyunyŏ p'a wa Ŭich'ŏn p'a ŭi taerip ŭl chungsim ŭro" 高麗時代華嚴學의 變遷: 均如派와 義天派의 대립을 중심으로 [The transformation of Hwaŏm learning in the Koryŏ period: Centered on the confrontation between the Kyunyŏ sect and the Ŭich'ŏn sect], *Han'guksa yŏn'gu* 韓國史研究30 (1980): 61–76, esp. 65–66; Kim Sang-hyun, "Silla Hwaŏm haksŭng ŭi kyebo wa kŭ hwaltong" 新羅 華嚴 學僧의 系譜와 그 活動 [The lineage and activities of the scholastic Hwaŏm monks of Silla], *Silla munhwa* 新羅文化 1 (1984): 43–86, esp. 77–83; and Ch'ae Inhwan, "Silla Hwaŏmjong Pugak chosa Hŭirang" 新羅華嚴宗北岳祖師 希郞 [Hŭirang, the founder of the Northern Peak sect of the Hwaŏm tradition of Silla], *Kasan hakpo* 伽山學報 4 (1995): 11–43.

王輪寺 his theories were regarded as orthodox in the country. As soon as Kwibŏp Monastery 歸法寺 was founded in 963, Kyunyŏ was made abbot by royal request of King Kwangjong 光宗 (r. 949–975). Kyunyŏ is said to have had three thousand disciples, and among these Tamnim 曇琳 and Cho 肇 are said to have been eminent monks of the same generation raised to the position of senior monk.

Kyunyŏ was extremely erudite, and his scholarly and literary attainments extended beyond Buddhism. In particular, with respect to native songs (*sanoe ka* 詞腦歌),[68] he is regarded as an authority for having composed the "Pohyŏn sibwŏn ka" 普賢十願歌 (Songs on the Ten Vows of Samantabhadra).[69] Because of such compositions, we are able to know something of his positive

68 There are several theories regarding *sanoe ka* 詞腦歌 (native songs). First is the theory that it is a name for Silla songs, the original designation of which was *hyangga* 鄕歌 (native songs). Second is the theory that *sanoe ka* is the designation for *hyangga* that are ten lines in length (*sipkuch'e* 十句體). Third is the theory that it is another name for *sinawi*. *Sanoe* is an old Silla word meaning either "east river" or "eastern land," and so accordingly, the theory that *sanoe ka* means "the songs of the eastern land" is the claim of the first and second theories. Among these, the second is the claim that *sanoe ka* refers only to the songs ten lines in length that were popular in the region of the *sanoeya* 詞腦野, the capital of Silla. The third theory is the claim that the sound of *sinawi*, which means "indigenous music" in contrast to "orthodox music" (*chŏngak* 正樂) or "Tang music" (*Tangak* 唐樂), changed to *sanoe* and that these were designated as *sanoe ka*. Nevertheless, these three opinions are all united in their supposition that the word refers to Silla music as opposed to Chinese music and that the word *sanoe ka* originated in Silla.

69 The "Pohyŏn sibwŏn ka" 普賢十願歌 [Song on the ten vows of Samantabhadra] are *sanoe ka* composed by Kyunyŏ during the reign of Koryŏ king Kwangjong 光宗 (r. 949–975). They are also referred to as the "Pohyŏn sipchong wŏnwang ka" 普賢十種願往歌 [Samantabhadra's songs** on the ten vows desiring rebirth] and "Wŏnwang ka" 願往歌 [Song on desiring rebirth]. "Wŏnwang ka" is a title recorded in the *Kyunyŏ chŏn*, and the remaining are modern names developed from the passage in the *Kyunyŏ chŏn* that says "Based on the ten kinds of vows for rebirth made by Samantabhadra, he composed eleven songs." The *Kyunyŏ chŏn* clarifies the motive for crafting these songs as being to educate living beings in the difficult core teaching (*chongch'wi* 宗趣) of the "Practices and Vows of Samantabhadra" chapter (*Puxian xingyuan pin* 普賢行願品) of the *Avataṃsaka-sūtra* using the form of *sanoe ka*. The themes are based on the "Practices and Vows of Samantabhadra" chapter of the *Avataṃsaka-sūtra* and go in the order of the bodhisattva's ten vows. See *Kyunyŏ chon*, HPC 4.513a7–514b7. For a good English translation, see Buzo and Prince, *Kyunyŏ-jŏn*, 42–67.

and constructive approach to the propagation of the teaching through native songs.

Kyunyŏ concentrated his efforts in lecturing on the writings composed by previous Hwaŏm masters and in annotating their intellectual ideas.[70] Aside from the "Pohyŏn sibwŏn ka," most among Kyunyŏ's writings are commentaries on the works of the Hwaŏm masters Ŭisang, Zhiyan, and Fazang. His extant works include the *Ilsŭng pŏpkye to wŏnt'ong ki* 一乘法界圖圓通記 (Perfectly Comprehensive Record of the *Seal-diagram Symbolizing the Dharma Realm of the One Vehicle*), in two rolls; the *Sŏk Hwaŏm kyobun ki wŏnt'ong ch'o* 釋華嚴教分記圓通鈔 (Perfectly Comprehensive Notes Analyzing the Record of the Doctrinal Classification of the *Avataṃsaka-sūtra*), in ten rolls; the *Sŏk Hwaŏm sambo chang wŏnt'ong ki* 釋華嚴三寶章圓通記 (Perfectly Comprehensive Record Analyzing the *Composition on the Three Jewels According to the Avataṃsaka*), in two rolls; and the *Sipku chang wŏnt'ong ki* 十句章圓通記 (Perfectly Comprehensive Record of the *Composition on the Ten Passages*), in two rolls.[71] Books that have been lost include the *Suhyŏn panggwe ki* 搜玄方軌記 (Record of the *Broad Outline of Fathoming the Mysteries*), in ten rolls; the *Kongmok chang ki* 孔目章記 (Record on the *Huayan Miscellany*), in eight rolls; the *Osip yo mundap ki* 五十要問答記 (Questions and Answers on the Fifty Essentials), in four rolls; the *T'amhyŏn ki sŏk* 探玄記釋

70 According to the *Life of Kyunyŏ*, previous gentlemen (*sŏn'gong* 先公) transcribed more than thirty "records of the meaning" (*ŭigi* 義記), suggesting that they had a deep interest in Hwaŏm doctrines and annotated his works. See *Kyunyŏ chŏn*, HPC 4.512a13–23. See also Yi Yŏngsu 李永洙, "Kinnyo taishiden no kenkyū (ka-ni)" 均如大師伝の研究(下二) [Research on the life of great master Kyunyŏ pt. 3, n. 2], *Tōyōgaku kenkyū* 東洋学研究 18 (March 1984): 75–84.

71 See *Kyunyŏ chŏn*, HPC 4.512b. The original texts of Kyunyŏ's extant works are all reproduced in the *Han'guk Pulgyo chŏnsŏ*, vol. 4: the *Kyobun ki sŏk* 教分記釋 [Analysis of the record on doctrinal classification], in seven rolls; the *Chigwi chang ki* 旨歸章記 [Record of the *Composition on Taking Refuge in the Profound Meaning*], in two rolls; the *Sambo chang ki* 三寶章記 [Record of the *Composition on the Three Jewels*], in two rolls; the *Pŏpkye to ki* 法界圖記 [Record of the *Seal-diagram Symbolizing the Dharma Realm*], in two rolls; the *Sipku chang ki* 十句章記 [Record of the Ten Passages], in one roll; the *Ip pŏpkye p'um ch'o ki* 入法界品抄記 [Record of notes on the "Entry into the Dharma Realm" chapter], in one roll, and so forth.

(Analysis of the *Record of Exploring the Mysteries*), in twenty-eight rolls; and the *Ip pŏpkye p'um ch'o ki* 入法界品抄記 (Record of Notes on the "Entry into the Dharma Realm" Chapter), in one roll.

Although almost all of Kyunyŏ's works are annotative commentaries, they show a mature comprehension of Hwaŏm thought. Because he cites many Buddhist exegetical works from Korea and China, beginning with *Chit'ong mundap* and *Tosin chang*, the literature of Ŭisang's intellectual lineage, Kyunyŏ's works play an important role in understanding the extent to which Hwaŏm teachings were circulated at that time.

4. The Structure and Contents of the *Ilsŭng pŏpkye to wŏnt'ong ki*

The *Ilsŭng pŏpkye to wŏnt'ong ki,* in two rolls,[72] is also called the *Pŏpkye to wŏnt'ong ki* 法界圖圓通記 (Perfectly Comprehensive Record on the *Seal-diagram Symbolizing the Dharma Realm*), the *Wŏnt'ong ki* 圓通記 (Perfectly Comprehensive Record), and the *Ilsŭng pŏpkye to ki sŏk* 一乘法界圖記釋 (Analysis of the "Record of the Seal-diagram Symbolizing the Dharma Realm of the One Vehicle"). According to the colophon and publication record attached to the end of the *Ilsŭng pŏpkye to wŏnt'ong ki*, we are able to know that during the Koryŏ period there were already several alternate versions of this work.[73] Among these alternate versions are some handwritten documents and a woodblock edition (1287) that was edited and corrected by the monk Ch'ŏn'gi. This text, in handwritten form, circulated among

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72 Kim Chigyŏn suggests that the received text of the *Ilsŭng pŏpkye to wŏnt'ong ki,* in two rolls, was originally a three-roll work; however, for some reason, the middle roll was lost during its transmission through the ages. See Kim Chigyŏn, "Hōkai zu entsu ki no tekisuto no saikō: sono chūken no rakuchitsu o megutte" 法界圖圓通記のテキストの再考: その中券の落帙をめぐって [A reconsideration of the text of the *Pŏpkye to wŏnt'ong ki*: Centered on the loss of its middle roll], *Indogaku Bukkyōgaku kenkyū* 印度学仏教学研究 38, no. 2 (March 1990): 190–197.

73 The publication record lists several editions. See *Ilsŭng pŏpkye to wŏnt'ong ki*, HPC 4.38c5–39a4.

the Saṃgha Overseer Ch'ŏn'gi, who was abbot of Haein Monastery in the middle of the thirteenth century, and a group of monks of great virtue who were "skilled in Hwaŏm" (*Hwaŏm ŏp* 華嚴業). It was meticulously corrected by these monks, divided into three rolls, and carved onto woodblocks. Although the woodblock edition has not been preserved, rolls one and two of the handwritten document that were corrected by Ch'ŏn'gi have been preserved.

The *Ilsŭng pŏpkye to wŏnt'ong ki* is divided into three parts: "Determining the Author," "Analysis of the Title," and "Analysis of the Contents Following the Text." The first part, "Determining the Author," elucidates the various traditions regarding the author of the *Ilsŭng pŏpkye to*. Kyunyŏ concludes that the *Ilsŭng pŏpkye to*, including the "Great Poem," was composed by Ŭisang. In the second part, "Analyzing the Title," Kyunyŏ says that the "The Combined Poem and Seal of the Seal-diagram Symbolizing the Dharma Realm of the One Vehicle" (*Ilsŭng pŏpkye to hap si irin* 一乘法界圖合詩一印) is the correct title, and the fifty-four curves and two hundred ten logographs are the annotation to the title. He also provides an analysis of the correct title "The Combined Poem and Seal of the Seal-diagram Symbolizing the Dharma Realm of the One Vehicle." Kyunyŏ explains that although this text is an analysis of the *Avataṃsaka-sūtra*, the expression "one vehicle" does not appear in the title of the sūtra. Therefore, the concept of the "one vehicle" (*ilsŭng* 一乘) is that which explains and comprehends the entire work. "One" means there is no other and "vehicle" means something one can board and ride. The dharma realm (*pŏpkye* 法界) is the basis of the *Avataṃsaka-sūtra*, and seal-diagram (*to* 圖) means a picture, chart, or drawing. Because it manifests, by means of a seal-diagram, the dharma realm of the ocean seal samādhi, which is endowed with the three kinds of worlds, it is called "a seal-diagram symbolizing the dharma realm" (*pŏpkye to* 法界圖). Furthermore, he says that "the combined poem and seal" is used because it combines the poem in thirty lines and two hundred ten logographs and the seal in the form of a diagram.

The "Analysis of the Contents Following the Text" (*sumun sŏk* 隨文釋) is divided into four subsections: the text of the seal (*inmun* 印文), the

subsection on the preface (*sŏ pun* 序分), the subsection on the correct core teaching (*chŏngjong pun* 正宗分), and the subsection on circulation (*yut'ong pun* 流通分). In this book, the sections titled "Determining the Author" and "Analysis of the Title" are translated in their entirety in the translation of roll 1 of the *Ilsŭng pŏpkye to wŏnt'ong ki,* and selected portions of the "Analysis of the Contents Following the Text" have been translated in the "Variorum on the 'Gāthā on the Dharma Nature.' " Kyunyŏ analyzes the "Gāthā on the Dharma Nature" by breaking up the thirty lines of the poem into sections of two lines and four lines. He proposes that the first four lines are on the domain of realization. The line, "The dharma nature is perfectly interfused, not possessing the characteristic of duality" (*pŏpsŏng wŏnyung mu isang* 法性圓融無二相), is repeated and banishes doubt. The first line "The dharma nature is perfectly interfused, not possessing the characteristic of duality" blocks the two poles because the dharma nature is originally detached from all such opposing charactersitics as the true and the worldly and purity and impurity. The next line (line 2), "All dharmas are unmoving; they are originally quiescent" (*chebŏp pudong pollae chŏk* 諸法不動本來寂), reveals movement. The next line (line 3), "They have no names and characteristics; all distinctions are severed" (*mumyŏng musang chŏl ilch'e* 無名無相絶一切), reveals its name and characteristics. And the last line (line 4), "It is known through the wisdom of realization and not by any other means" (*chŭngji soji piyŏ kyŏng* 證智所智非餘境), reveals why one has still not yet attained realization.

With respect to the next fourteen lines—from the standpoint of the domain of conditioned arising, from the standpoint of the essence of conditioned arising, the principle, function, phenomenal dharmas, and time of dhāraṇīs, and levels—Ŭisang discourses on the elucidation of the domain that subsumes dharmas and thoroughly comprehends the foregoing meaning. According to that kind of classification, Kyunyŏ explains the self-essence of conditioned arising (lines 5–6): the "in the midst of" approach (*chungmun* 中門), the approach of the principle of cause and effect (*in'gwa torimun* 因果道理門), and the "is precisely" approach (*chŭngmun* 卽門); the approach of the self-existence of virtuous functioning (*tŏgyong chajaemun* 德用自在門) (lines 7–8); the meaning of the unimpeded nature of greatness and smallness

(lines 9–10); the meaning of the mutual identity (*sangjŭk* 相卽) of time (lines 11–14); the meaning of the result of the Ultimate End, the initial arousal of the aspiration to enlightenment, and complete enlightenment and saṃsāra and nirvāṇa (lines 15–16); and a comprehensive discussion of the domain of conditioned arising (lines 17–18).

Also, with respect to lines 19 to 22, self-benefiting practices, the Buddha Śākyamuni explained them in order to benefit living beings by means of teaching of wish-fulfillment (*yŏŭigyo* 如意敎) of the one sound (*irŭm* 一音) in the ocean seal samādhi. In conclusion, with respect to the last eight lines, expedient means for practice and acquiring benefits (lines 23–30), the practitioner returns to his original essence, the place of the dharma nature, and realistically practicing is the expedient means of the practitioner who would obtain the meaning of "saint." In the level of causes, he cultivates the wealth of the domain of bodhi, and when he arrives in the level of results he obtains inexhaustible treasures. The ornamentation of the palace of real jewels (*silbojŏn* 實寶殿) of the dharma realm, and the designation of the place of the ultimate reality of the dharma realm, Kyunyŏ explains, are the benefits of practitioners, who are buddhas from times long past.

This kind of analysis of the "Gāthā on the Dharma Nature" by Kyunyŏ may be interpreted as follows: On the one hand, it is a continuation of Ŭisang's thought on the unconditioned arising of the dharma nature (*pŏpsŏng sŏnggi* 法性性起). On the other hand, because he cites a wide variety of Hwaŏm materials, he analyzes Ŭisang's Hwaŏm thought in a multifaceted manner.

5. Sŏlcham and the *Tae hwaŏm pŏpkye to chu*

Sŏlcham 雪岑 is the dharma name of the literary figure Kim Sisŭp 金時習 (1435–1493) of the Chosŏn period. His courtesy name (*cha* 字) was Yŏrhyang 悅卿, and his pen names (*ho* 號) include Maewŏltang 梅月堂, Ch'ŏnghanja 淸寒子, Tongbong 東峯, Pyŏksan Ch'ŏngŭn 碧山淸隱, and Ch'weseong 贅世翁. The life and activities of the monk Sŏlcham can be known through

comments by various masters and collections of Sŏlcham's writings, which have been collected in works beginning with Yun Ch'unnyŏn's 尹春年 (1514–1567) *Maewŏltang sŏnsaeng chŏn* 梅月堂先生傳 (Life of Master Maewŏltang) and Yi I's 李珥 (Yulgok 栗谷, 1536–1584) *Kim Sisŭp chŏn* 金時習傳 (Life of Kim Sisŭp) to the *Maewŏltang chŏnjip* 梅月堂全集 (Collected Works of Maewŏltang).[74]

The monk Sŏlcham was of the Kangnŭng Kim lineage 江陵金氏. His father was Kim Ilsŏng 金日省 and his mother was of the Sŏnsa Chang lineage 仙槎張氏. He was born to the north of the Confucian Academy (Pan'gung 泮宮, present-day Sŏnggyun'gwan 成均館) in the capital in 1425, and he passed away in Muryang Monastery 無量寺 in Hongsan County 鴻山縣, in present-day South Ch'ungch'ŏng Province in 1493. Sŏlcham's life can be divided into five periods: (1) the period of his birth, growing up, and period of study (his teens); (2) the period of his leaving home to become a monk and his religious cultivation (his twenties); (3) the period of his fixed residence on Mt. Kŭmo 金鰲山 (his thirties); (4) the period of his retirement

74 In his chronology of the life of Kim Sisŭp, Chŏng Pyŏnguk suggests that among the works on the monk Sŏlcham, the literature before the *Kim Sisŭp chŏn* [Life of Kim Sisŭp] (1582), which was composed by Yi I 李珥 (Yulgok 栗谷, 1536–1584) by royal order of King Sŏnjo 宣祖 (r. 1567–1608), are the fundamental source materials—the worth of which has not been lost. Aside from Yi I's work, the works of Nam Hyoon 南孝溫 (1454–1492), Kim Allo 金安老 (1481–1537), Yun Kŭnsu 尹根壽 (1537–1616), the *Han'guk Pulgyo chŏnsŏ*, vol. 11, and the *Maewŏltang chŏnjip* 梅月堂全集 [Collected works of Maewŏltang, Kim Sisŭp], edited by the Sŏnggyun'gwan Taehakkyo Taedong Munhwa Yŏn'guso 成均館大學校 大東文化研究所 [Research Institute for Korean Culture at Sŏnggyun'gwan University] (1973) contain the writings of Sŏlcham Kim Sisŭp and related materials. A Korean translation of his collected works, *Kugyŏk Maewŏltang chip* (Seoul: Sejong Taewang Kinyŏm Saŏphoe, 1978), was published based upon the *Maewŏltang chŏnjip*. A good, though dated, bibliography of secondary works on Kim Sisŭp may be found in Yang Ŭnyong, "Kim Sisŭp kwan'gye yŏn'gu munhŏn mongnok" 金時習 關係 研究 文獻 目錄 [Bibliography of research materials related to Kim Sisŭp], in *Maewŏltang: kŭ munhak kwa sasang* 梅月堂: 그 文學과 思想 [Maewŏltang: His literature and thought], comp. Kangwŏn Taehakkyo Inmunhak Yŏn'guso 江原大學校人文學研究所 [Research Institute for the Humanities, Kangwŏn University] (Kangnŭng: Kangwŏn Taehakkyo Ch'ulp'anbu, 1988). However, the Confucian bias of these works against Sŏlcham is unavoidable. See Chŏng, "Kim Sisŭp yŏnbo" 金時習 年譜 [Chronology of Kim Sisŭp], *Kugŏ kungmunhak* 國語國文學 7 (1953): 6–7.

and writing (his forties); and (5) the period of his living comfortably during waning years of his life (his fifties).[75]

The monk Sŏlcham was already able to compose poetry in literary Chinese (Sino-Korean) when he was five *se*, so the rumor that he was a divine child (*sindong* 神童) spread even to the ears of King Sejong 世宗 (r. 1418–1450). Sejong sent one of his secretaries to test him. The secretary told Sŏlcham that he would be of great use [to the king] in the future and that he should study diligently, then he gave him a present. At this time Sŏlcham obtained the special pen name Ose 五世 (Five Years Old).

Sŏlcham left home to become a monk at twenty-one *se*, the year that Tanjong 端宗 (r. 1452–1455) abdicated after three years on the throne and Sejo 世祖 (r. 1455–1468) ascended the throne. Sejo possessed deep and abiding faith in Buddhism and at that time had already supported translations of Buddhist sūtras into the vernacular language (*ŏnhae* 諺解). The period of fourteen years after Sejo ascended the throne to his passing was a period of the revival of Buddhism, a brief respite in the Chosŏn period, which is traditionally characterized by the veneration of Confucianism and the suppression of Buddhism (*sungyu ŏkpul* 崇儒抑佛). Sŏlcham spent much this period wandering, in comparison to the first twenty years of his life. The beginning of Sŏlcham's wandering and living in retirement and seclusion is the time of his leaving the householder way of life to become a monk. Sŏlcham's motivations for becoming a monk are multiple and complex. They include the abdication of Tanjong, family problems stemming from the early passing of his affectionate mother (when he was either thirteen *se* or fifteen *se*), his health, social irregularities, turbulent times, failure at the civil service exam, and so forth.[76] Sŏlcham liked the mountains and rivers, he inquired regarding the gate of Sŏn (*sŏn'gwan* 禪關) from the Religious Practitioner

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75 Chŏn Haeju, Ŭisang Hwaŏm sasangsa yŏn'gu, 201.

76 Chŏng Chudong 鄭鉒東, *Kim Sisŭp yŏn'gu* 金時習 研究 [Research on Kim Sisŭp] (Seoul: Sinasa, 1965), 55–58.

Chun 峻上人, an old luminary of the approach to Sŏn, and he had a mind to practice meditation (eighteen *se*, 1452).[77] His temperament was such that he made himself companions with those who had left home to become monks, and they motivated him to become a monk. Although there is no definitive record attesting to Sŏlcham's receiving a full ordination in accordance with the standardized Buddhist rites and procedures (*sŏngmun ŭibŏm* 釋門儀範), he took pleasure in calling himself a bhikṣu. Even in his *Tae hwaŏm pŏpkye to chu* (*pyŏngsŏ*) 大華嚴法界圖注 (幷序) (Commentary on the *Seal-diagram Symbolizing the Dharma Ream of the Great Avataṃsaka* [and Preface]) and *Siphyŏndam yohae sŏ* 十玄談要解序 (Preface to Understanding the Essentials of Conversation on the Ten Mysteries),[78] he is referred to as "Ch'ŏnghan P'ilch'u Sŏlcham" 清寒苾芻雪岑. When he was twenty-three *se*, while passing by the Eastern Capital (present-day Kyŏngju), he said, "Since the principles of Sŏn are very deep, at the end of five years of meditation, it has all become transparent and clear."[79] After this, he traveled throughout the country. From such works as his *Sayu rok* 四遊錄 (Record of Wandering in the Four Directions), which remain from that time, we can find traces of his practice and his travels among the mountain monasteries.[80] His personality and practice as a Sŏn master are manifest everywhere in his poetry and prose.

In the spring of 1465, when he was thirty-one *se*, Sŏlcham went down to Kyŏngju, built and confined himself to the Mt. Kŭmo Chamber 金鰲山室 on the South Mountain (Namsan) of Kyŏngju, Mt. Kŭmo. At this time he used the pen name Maewŏltang. For the next six years, until he was thirty-seven

77 See *Maewŏltang sijip* 梅月堂詩集 *kwŏn* 3, in *Maewŏltang chŏnjip*, p. 75; *Tae hwaŏm pŏpkye to chu*, HPC 7.349a8–19.

78 *Tae hwaŏm pŏpkye to chu*, HPC 7.309a11.

79 With respect to Sŏlcham's "way to awakening" (*odo* 悟道), if one approximates his age from the time that he sought after Sŏn observation (*sŏn'gwan* 禪觀) from the Religious Practitioner Chun, we can say that he was about twenty-three *se*. See Chŏn Haeju, *[isang Hwaŏm sasangsa yŏn'gu*, 200–201. Yi Cha 李耔, "Maewŏltang chip sŏ" 梅月堂集序 [Preface to the collected works of Maewŏltang], in *Maewŏltang chŏnjip*, p. 3.

80 *Maewŏltang chŏnjip*, pp. 166–227; *Sayu rok*, HPC 7.326–343.

se, he composed Korea's first novel in literary Chinese, *Kŭmo sinhwa* 金鰲新話 (New Tales of Mt. Kŭmo); he also left behind numerous poems contained in *Yu Kŭmo rok* 遊金鰲錄 (Record of Wandering in Mt. Kŭmo).

After that, in the year following the ascension of Sŏngjong 成宗 (r. 1469–1494), Sŏlcham returned to Seoul and spent ten years in retreat on Mt. Surak 水落山 in Sŏngdong 城東, east of the capital, and became more firmly rooted in Buddhism. After this time he produced his most laborious works on the interplay between Sŏn and Kyo, such as his *Tae hwaŏm pŏpkye to chu*, *Siphyŏndam yohae sŏ*, *Yŏn'gyŏng pyŏlch'an* 蓮經別讚 (Extraordinary Eulogies of the *Lotus Sūtra*),[81] and *Hwaŏm sŏkche* 華嚴釋題 (Analyzing the Themes of the *Avataṃsaka-sūtra*). Sŏlcham composed the *Tae hwaŏm pŏpkye to chu* in 1476, when he was forty-two *se*. The *Tae hwaŏm pŏpkye to chu* is an annotation and exposition of the "Gāthā on the Dharma Nature" from Sŏlcham's peculiar Sŏn standpoint. In the *Tae hwaŏm pŏpkye to chu*, it is said that the Sŏn monk Sŏlcham's Sŏn will is scintillating, and it reflects his mental world as a monk whose practice was sūtra reading (*kan'gyŏng* 看經) for more than twenty years.

He returned to secular life for a brief two-year period, from the time he was forty-seven *se* to forty-nine *se*, but then he spent the last years of his life in mountain monasteries. He entered quiescence at fifty-nine *se* at Muryang Monastery.

6. The Structure and Contents of the *Tae hwaŏm pŏpkye to chu*

The Hwaŏm thought of Sŏlcham is wholly contained in his *Hwaŏm sŏkche* and *Tae hwaŏm pŏpkye to chu* (*pyŏngsŏ*). The *Hwaŏm sŏkche* showcases his opinions and positions regarding the themes of the *Avataṃsaka-sūtra*

81 *Yŏn'gyŏng pyŏlch'an* 蓮經別讚 is the title used in the *Han'guk Pulgyo chŏnsŏ*; however, in the *Maewŏltang chŏnjip* it is called *Myobŏp yŏnhwa kyŏng pyŏlch'an* 妙法蓮華經別讚 [Extraordinary eulogies of the *Lotus Sūtra of the Sublime Dharma*].

through introducing several passages from the sūtra in citation. Nevertheless, the work that more directly lays out his own personal views regarding Hwaŏm is his *Tae hwaŏm pŏpkye to chu*. The *Tae hwaŏm pŏpkye to chu* is Sŏlcham's Sŏn-style interpretation of Ŭisang's "Gāthā on the Dharma Nature" and annotation written from a peculiarly Sŏn standpoint.[82]

The *Tae hwaŏm pŏpkye to chu* is composed of a "Preface" and annotation of each of the individual lines of the "Gāthā on the Dharma Nature." In the preface, he explains his motivation for annotating the *Ilsŭng pŏpkye to*: As one of the *Seal-diagrams Symbolizing the Ocean seal* (*Haein to* 海印圖), the *Ilsŭng pŏpkye to* is absolute in its perfect subsuming of the endless ocean of teachings. Ŭisang initially said that he composed this seal-diagram in order to lead ignorant people. By composing the *Ilsŭng pŏpkye to*, Ŭisang manifested the perfectly interfused original face of the Buddhadharma. However, Sŏlcham said that he wrote his *Tae hwaŏm pŏpkye to chu* because the original meaning of Ŭisang's work was lost with the profusion of the opinions of all the masters of later generations. In the preface, he says that the core teaching of the two hundred ten logographs of the "Gāthā on the Dharma Nature" does not exceed the dharma nature, and if one seeks after the dharma nature one must pay particular attention to the explanation that it does not exceed in accordance with conditions (*suyŏn* 隨緣).[83] Subsequently, in the analysis of each individual line of the "Gāthā on the Dharma Nature," Sŏlcham, by citing several verses from Sŏn (Chan/Zen) discourse records from the standpoint of the unity of Sŏn and Kyo, frankly states his own personal view of Hwaŏm.

As has been cited above, Sŏlcham saw the dharma nature as the core teaching of the *Ilsŭng pŏpkye to*. That being said, he did not interpret its meaning and significance doctrinally: it is manifested through the most clear

82 Kim Chigyŏn, "Samun Sŏlcham ŭi Hwaŏm kwa Sŏn ŭi segye" 沙門雪岑의 華嚴과 禪의 世界 [The Śramaṇa Sŏlcham's world of Hwaŏm and Sŏn], in *Maewŏltang: kŭ munhak kwa sasang*, 92.

83 *Tae hwaŏm pŏpkye to chu*, HPC 7.302a–b.

and simple expressions. That is its distinctive feature. Sŏlcham says, "Words are an arousal of the mind, and the mind is the core teaching of words."[84] Although the perfectly interfused dharma originally does not possess a name or characteristics, if we describe it borrowing from language, it becomes the sūtras and treatises, and if it is not the sūtras and treatises, because it cannot clarify the perfectly interfused dharma, the sūtras and treatises are the manifest features of the perfectly interfused dharma nature and are said to be the great meaning of all the buddhas of the three time periods. When we see the dharma nature from this monk's perspective as the core teaching of the *Ilsŭng pŏpkye to*, we are able to see his disentangling of the whole of the contents of the *Ilsŭng pŏpkye to* by means of the unity of Sŏn and Kyo.

7. Yumun's *Pŏpsŏng ke kwaju*

A detailed account of the life of the monk Tobong Yumun 道峰有聞 has not been preserved. Setting aside the circumstances associated with his *Taebanggwang pul hwaŏm kyŏng [isang Pŏpsa pŏpsŏng ke kwaju* 大方廣佛華嚴經 湘法師法性偈科註 (Annotated Course on the Dharma Master Ŭisang's "Gāthā on the Dharma Nature" Associated with the *Buddhāvataṃsaka-sūtra*; hereafter *Pŏpsŏng ke kwaju*), we know that Yumun was active in the middle and later half of the eighteenth century. This is because of the "verificiation" (*chŭngjŏng* 證正)[85] of the Reverend Yŏngp'a Sŏnggyu 影波和尙聖奎 (1728–1812), the "Pŏpsŏng ke sŏ" 法性偈序 (Preface to the "Gāthā on the Dharma Nature")[86] by his disciple Hyŏnch'ŏk 賢陟 (fl. 1809), and the *Yŏndam Hwasang nonbyŏn* 蓮潭和尙論卞 (Discussion of the Reverend Yŏndam) composed by Yuil 有一 (1720–1799)[87] attached to the manuscript copy of the

84 *Tae hwaŏm pŏpkye to chu*, HPC 7.302a.

85 *Pŏpsŏng ke kwaju* 法性偈科註, HPC 10.387a4.

86 "Pŏpsŏng ke sŏ" 法性偈序, HPC 10.386c.

87 *Yŏndam hwasang non pyŏn* 淵潭和尙論卞, HPC 10.389a–b.

Pŏpsŏng ke kwaju.

According to the publication record attached the end of the "Pŏpsŏng ke sŏ," the disciple Hyŏnch'ŏk wrote his preface in 1809. By this time, the preface explains, Tobong Yumun had already passed away and entered quiescence. Furthermore, Yŏngp'a Sŏnggyu, who provided verification for the *Pŏpsŏng ke kwaju* and recommended the circulation of copies of the manuscript, was born in 1728 and lived until 1812. The Reverend Yŏndam, who lived between 1720 and 1799, composed his discussion of the *Pŏpsŏng ke kwaju* in the last year of his life.[88] Thus, although Yumun lived in the same time period as Yŏndam Yuil and Yŏngp'a Sŏnggyu, he passed away before Sŏnggyu. To say the least, we know that the *Pŏpsŏng ke kwaju* must have been composed before 1799, the year when the Reverend Yŏndam, who wrote his discussion of the text, passed away.[89]

If we observe the sections of the course on the "Gāthā on the Dharma Nature," which are shown in the *Pŏpsŏng ke kwaju,* the whole of the "Gāthā on the Dharma Nature" is covered in five subapproaches as follows: (1) the essence of dharma by means of the characterstic of the whole (*ch'ongsang pŏpch'e* 總相法體), (2) the transformation and edification of the doctrinal authority (*kyoju kaehwa* 教主開化), (3) the benefits of the capacity to be transformed (*sohwa kiik* 所化機益), (4) the gathering and summarizng of the foregoing meaning (*ch'ŏp kyŏl sangŭi* 牒結上義), and (5) the dusting off of the new and advancing to the origin (*pulsin ch'wibon* 拂新就本). If we classify them according to the lines of the "Gāthā on the Dharma Nature," (1) covers lines 1–18, (2) covers lines 19–21, (3) covers lines 22–24, (4) covers lines 25–29, and (5) covers line 30.

In this way, Yumun reanalyzes the thirty lines of the "Gāthā on the

88 *Yŏndam hwasang non pyŏn*, HPC 10.389a.

89 Yi Haenggu 李杏九 (Toŏp), "Yūbun no Hōsei ge kachu ni tsuite" 有聞の法性偈科註について [On Yumun's *Annotated Course on the* "Gāthā on the Dharma Nature"], *Indogaku Bukkyōgaku kenkyū* 印度学仏教学研究 32, no. 2 (March 1984): 184–185; Chŏn Haeju, *[isang Hwaŏm sasangsa yŏn'gu*, 217–218.

Dharma Nature" in five sections: the dharma nature described by the patriarchs (*chosul pŏpsŏng* 祖述法性) (lines 1–18), the dharma nature explained and displayed (*kaesi pŏpsŏng* 開示法性) (lines 19–21) , the dharma nature that penetrates awakening (*oip pŏpsŏng* 悟入法性) (lines 22–24), and the dharma nature of the self (*chagi pŏpsŏng* 自己法性) (lines 25–30). With respect to this point, the whole of Ŭisang's *Ilsŭng popke to* is exhibited by means of the dharma nature, and in the same vein as Sŏlcham's composition, it says that the core teaching of the *Ilsŭng popke to* is the dharma nature. Yumun says that the dharma nature is perfectly interfused, principle and phenomena are unimpeded, and phenomena and phenomena are unimpeded. Furthermore, the true nature's emerging according to conditions depends on principle, and the attainment of phenomena by means of what is seen is the reason for the unimpededness of phenomena and phenomena. Therefore, Yumun expresses his conviction that Ŭisang's discerning eye is that the characteristic of duality does not exist in the dharma nature (*pŏpsŏng muisang* 法性無二相) and by means of the doctrinal principle of the non-differentiation of principle and phenomena, the perfect full realization of the dharma realm penetrates unhinderedness of the Flower Garland (*hwaŏm mujangae* 華嚴無障碍) and the vehicle of the one Buddha of the Lotus of the [True] Dharma (*pŏphwa ilpulsŭng* 法華一佛乘).[90]

However, Yumun's opinion inclines toward original possession (*ponyu*

90 *Pŏpsŏng ke kwaju*, HPC 10.388a.

91 Original possession (*ponyu*, Ch. *benyou* 本有) refers to something's inherent nature-virtue (*sŏngdŏk*, Ch. *xingde* 性德). This is the opposite of such concepts as completed by cultivation (*susŏng*, Ch. *xiucheng* 修成) and produced by cultivation (*susaeng*, Ch. *xiusheng* 修生). In addition, these two are referred to together as produced by cultivation due to original possession (*ponyu susaeng*, Ch. *benyou xiusheng* 本有修生). Thus, regardless of sentience and non-sentience, something's original nature is completely full of a fullness of virtue (*mandŏk*, Ch. *wande* 萬德); because one does not increase by being called a "saint" and decrease by being called a "ordinary person," it is called "original possession." Zhiyan says that the conditioned arising of the dharma realm is illuminated from the two sides of the defiled dharmas of ordinary people and the domain of purity of bodhi. Among these, from the standpoint of the domain of purity, original possession and produced by cultivation, and so forth, are explained. See *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* (*Souxuan ji*) 3, T

本有)[91] and he grasps after the dharma nature. With respect to the first line of the "Gāthā on the Dharma Nature"—"The dharma nature is perfectly interfused, not possessing the characteristic of duality"—Yumun sees "dharma" as the dharma realm of phenomena and "nature" as the dharma realm of principle, since principle and phenomena are interfused and adaptable, principle and phenomena are unimpeded and phenomena and phenomena are unimpeded, and they are said to be combined profoundly in the ordinary. His saying such things as "the essence of dharma by means of the characteristic of the whole" (*ch'ongsang pŏpch'e* 總相法體) demonstrates that his position is definitely a bit distant from that Ŭisang, who understood by means of the unconditioned arising of the dharma nature not the conditioned arising of the dharma nature.[92]

VI. The Core Doctrines Contained in the *Ilsŭng pŏpkye to* and Its Variorums

If we elaborate on the contents of the works collected in this book, chapter 1 is the complete text of Ŭisang's *Ilsŭng pŏpkye to*; chapter 2 is a variorum on the "Gāthā on the Dharma Nature" from selected commentaries on the *Ilsŭng pŏpkye to*, chapter 3 is the first roll of Kyunyŏ's *Ilsŭng pŏpkye to wŏnt'ong*

1732.35.62c25–63a29; K 47.45a13–b13. Fazang also says: "The meritorious virtues of all the buddhas do not exceed these two kinds of powers, 'original possession' and 'produced by cultivation.' If one contrasts these two with each other, there are four kinds. First, produced by cultivation only is because although the wholesome roots of such things as faith originally did not exist, they exist now. Second, original possession only is because true thusness possesses as many natures and virtues as the numbers of the sands of the Ganges River. Third, original possession and produced by cultivation is because although the tathāgatagarbha was originally hidden, because of waiting for completed causes (*yoin*, Ch. *liaoyin* 了因), they manifest now. Fourth, produced by cultivation and original possession is because undifferentiated special knowledge, and so forth, on the inside are combined with true thusness and become one darkly obscured form." See *Huayan jing tanxuan ji* 15, T 1733.35.392a15–20.

92 I have omitted a translation of the *Pŏpsŏng ke kwaju's* analysis of the "Gāthā on the Dharma Nature" in this book.

ki, containing the sections "Determining the Author" and "Analyzing the Title;" and chapter 4 contains accounts of conduct of Ŭisang and Kyunyŏ. Just as is described in the preface to the *Ilsŭng pŏpkye to*, Ŭisang says that he relies on principle and is based on the teachings and that he wrote the "Great Poem" with the intent that the group of those attached to names might return to the true source that is devoid of names. Hence, if we follow Ŭisang's stated intent, we can say that the core doctrine contained in the *Ilsŭng pŏpkye to* and its variorums is the method of practice that enables one to return to the original and true source. In accordance with the purpose of these writings, the whole of the contents is called the "Dharma Realm of the One Vehicle," and through the dharma nature they manifest the dharma realm of the one vehicle. Accordingly, the core of the Hwaŏm of the One Vehicle that is contained in the *Ilsŭng pŏpkye to* and its variorums can be said to be manifested by the dharma realm (*pŏpkye* 法界) and dharma nature (*pŏpsŏng* 法性).

According to Ŭisang's course of study, the domain of realization of self-benefiting practices amidst the "Gāthā on the Dharma Nature" is the world system of the unconditioned arising of the dharma nature (*pŏpsŏng sŏnggi* 法性性起), which is the sphere of the realization of wisdom, and the domain of the conditioned arising of self-benefiting practices is the world system of the true nature's emerging in accordance with conditions (*chinsŏng suyŏn* 眞性隨緣), which is an expedient means for returning to the dharma nature. The expedient means of practices benefiting others, self-benefiting practices, and acquiring benefits also do not depart from these two aspects of the unconditioned arising of the dharma nature and the true nature's [emergence] in accordance with conditions. Self-benefit is the practice of benefiting others and benefiting others is the practice of self-benefit. By means of these, the practice of the meritorious virtues of the non-duality of self and others (*chat'a puri* 自他不二) is the expedient means of practice. One obtains benefits as a result of practice because one returns by means of the dharma nature of the domain of realization. We can know that "From times long past he has not moved—hence his name is Buddha" is a response to "The dharma nature is perfectly interfused, not possessing the characteristic of duality; all

dharmas are unmoving; they are originally quiescent."[93] The two logographs *pŏp* (dharma) and *pul* (Buddha) being placed in the same general place in the "Great Poem" can be understood by means of such connections as those are said to manifest the true function of the virtue within the household of dharma nature (*pŏpsŏngga* 法性家). Accordingly, here we will pay attention to the core doctrines found in the contents of the writings contained in this book. They may be divided into three categories: the view of the dharma realm of the one vehicle, and the two sides of the dharma realm, the natural arising of the dharma nature and the conditioned arising of the true nature. This point can be said to be the principal intellectual issue of the Hwaŏm of Ŭisang's lineage that comprises the mainstream of Korean Hwaŏm.

VII. The View of the Dharma Realm of the One Vehicle

1. Thought on the One Vehicle

The *Ilsŭng pŏpkye to* depicts the dharma realm of the one vehicle, the world system of the *Avataṃsaka-sūtra*, in diagrammatic form. The *Ilsŭng pŏpkye to* is precisely that which explains "the dharma realm of the one vehicle of the Avataṃsaka" in the "Seal-diagram Symbolizing the Dharma Realm of the One Vehicle of the Avataṃsaka," and the "seal-diagram" (*to* 圖) is what is able to do the explaining. Accordingly, the entirety of the contents of the *Ilsŭng pŏpkye to* elucidates the dharma realm of the one vehicle.

Ŭisang classifies the *Avataṃsaka-sūtra* as "the perfect teaching of the one vehicle of the teaching of distinction" (*pyŏlgyo ilsŭng wŏn'gyo* 別教一乘圓教).[94]

93 *Ch'ongsurok* 1A, HPC 6.789c6–10.

94 Ŭisang seems to have expropriated a variety of Zhiyan's theories of doctrinal classification. On the classification of the three teachings (*samgyo p'an*, Ch. *sanjiao pan* 三教判)—the gradual teaching (*chŏmgyo*, Ch. *jianjiao* 漸教), the sudden teaching (*ton'gyo*, Ch. *dunjiao* 頓教), and the perfect teaching (*wŏn'gyo*, Ch. *yuanjiao*圓教)—see *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* 大方廣佛華嚴經搜玄分齊通智方軌 (*Souxuan ji*) 1A, T 1732.35.13c. On the classification

There are many references to the five vehicles, the three vehicles, and the one vehicle in the *Ilsŭng pŏpkye to*. Ŭisang's position regarding the one vehicle is manifested in such statements as "The five vehicles are all subsumed in the one vehicle," "The one vehicle is manifested based on the three vehicles," and "Outside of the three vehicles, there is a special classification of the one vehicle of the perfect teaching."[95] In the *Ilsŭng pŏpkye to*'s explanation of the seal-diagram, the one vehicle and the three vehicles are first cited as follows:

> [Question:] Why does the shape of the seal have only one path?
> [Answer:] Because it expresses the one sound of Tathāgata, the so-called one skillful expedient means (*upāya-kauśalya*).
> [Question:] Why does it have so many complex curves, bends, and meanderings?
> [Answer:] This is because it follows the dissimilarities between the capacities and desires of living beings. More precisely, this is because it conforms to the teachings of the three vehicles.
> [Question:] Why does the one path have neither beginning nor end?
> [Answer:] It is in order to manifest that the [Tathāgata's] skillful expedient means have no [fixed] method but correspond well with the

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of the five teachings (*ogyo p'an*, Ch. *wujiao pan* 五教判)—the Hīnayāna teaching (*sosŭnggyo*, Ch. *xiaoshengjiao* 小乘教), the initial teaching of the Mahāyāna (*ch'ogyo*, Ch. *chujiao* 初教), the mature teaching of the Mahāyāna (*sukkyo*, Ch. *shujiao* 熟教), the sudden teaching (*ton'gyo*, Ch. *dunjiao* 頓教), and the perfect teaching (*wŏn'gyo*, Ch. *yuanjiao*圓教)—see *Kongmu zhang* 孔目章1, T 1870.45.537a. On the classification of the two teachings of commonality and distinction (*tongpyŏl igyop'an* 同別二教判), see *Kongmu zhang* 1, T 1870.45.538a. However, with respect to the Hīnayāna and the three vehicles, Ŭisang emphasized the one vehicle; with respect to the gradual teaching and the sudden teaching, he laid stress on the perfect teaching; and he accentuated the perfect teaching of sole existence of the one vehicle of the teaching of distinction away from the perfect teaching that goes along with Zhiyan's two teachings of commonality and distinction. This point has been emphasized as a special feature of Ŭisang's thought on doctrinal classification that is different from Zhiyan's. See Yoshizu Yoshihide吉津宜英, *Kegon Zen no shisōshiteki kenkyū* 華厳禅の思想史的研究 [Research on the history of Kegon and Zen intellectual thought] (Tokyo: Daitō Shuppansha, 1985), 82.

95 Chŏn Haeju, *Ŭisang Hwaŏm sasangsa yŏn'gu*, 127.

> dharma realm, mutual correspondence to the ten time periods (*sipse* 十世), and perfect interfusion and complete satisfaction. More precisely, this meaning conforms to the perfect teaching.
> [Question:] Why are there four sides and four corners?
> [Answer:] This is because it manifests the four all-embracing methods of conversion and the four immeasurable aspirations. This means that by relying on the three vehicles [the text] manifests the one vehicle.[96]

Likewise, in the *Ilsŭng pŏpkye to*, the three vehicles are manifested by means of the curves, bends, and meanderings of the "seal-diagram," because it accords with the dissimilarities in the capacities and desires of living beings. Nevertheless, at the same time, its teachings are found only in one path by means of the single sound of the Tathāgata, and there is neither beginning nor end. This precisely manifests the perfect teaching of the one vehicle.

Accordingly, with respect to the many curves, bends, and meanderings of the logographs, the capacities and desires of individuals adhering to the three vehicles are different and manifest dissimilarities. Ŭisang placed the first logograph and the last logograph in the center. Although causes and results are dissimilar, the two positions of causes and results are the true virtuous functioning within the dharma nature. While Ŭisang says that he desires that the nature be manifested in the Middle Way, he explains the principles of the Way to enlightenment by means of the perfect interfusion of the six characteristics. More precisely, the meaning of the whole of the seal-diagram comes under the perfect teaching by means of the characteristic of the whole. The remaining curves, bends, and meanderings come under the three vehicles by means of the characteristic of parts. The six characteristics, such as the characteristics of the whole and parts are neither identical nor separate (*pulchŭk pulli* 不卽不離). Since there are neither individualistic nor dualistic (*puril puri* 不一不二), just as they constantly abide in the Middle Way, he says that the one vehicle and the three vehicles are also the same. If one relies on

96 *Ilsŭng pŏpkye to*, HPC 2.1b.

the expedient means of the three vehicles, high and low are not the same; but if one relies on the perfect teaching of the one vehicle, there is neither front nor back.

By this means, we are able to know Ŭisang's view of the perfect teaching of the one vehicle of the teaching of distinction. The meandering seal-diagram is precisely the one sound of the Tathāgata by means of the one path, which possesses neither beginning nor end and manifests the perfect teaching. The reason there is neither beginning nor end on the one path is because expedient means respond to and are well matched with the dharma realm, they mutually respond to the ten time periods, and perfect interfusion is sufficient. Just as in the one vehicle of the teaching of commonality (*tonggyo ilsŭng* 同教一乘), the three vehicles exist and this turns back, but one does not return by means of a distinct one vehicle, the three vehicles themselves are precisely the one vehicle and is the one vehicle of the teaching of commonality, which is that the three vehicles do not exist outside of or separately from the one vehicle. Thus, if one removes the meandering portions in the "Great Poem," just like getting rid of the continuous line of the seal-diagram, except for the three vehicles, there is no separate perfect teaching of the one vehicle. We can know that this point is a distinctive feature of Ŭisang's thought on the one vehicle.

2. View of the Dharma Realm

The *Ilsŭng pŏpkye to* refers to the world system of the *Avataṃsaka-sūtra* as the dharma realm and depicts the dharma realm by means of a diagram. Accordingly, the dharma realm comprises the whole contents of the *Ilsŭng pŏpkye to*.

In the *Pŏbyung ki* 法融記 (Record of Pŏbyung), Pŏbyung deciphers the first line of the "Gāthā on the Dharma Nature," "The dharma nature is perfectly interfused, not possessing the characteristic of duality," by explaining that "dharma" (*pŏp* 法) is precisely your body and mind; as for "realm" (*kye* 界), this body and mind are unified into one; opposition is

removed, and by means of transcending the boundaries of the former and the latter, it precisely means the positive end of the dharma; and that a "seal-diagram" (*to* 圖) is called a picture or diagram. Accordingly, with respect to the "Seal-diagram Symbolizing the Dharma Realm," because a practitioner's own body and mind does not know that it is a buddha in the dharma realm (*pŏpkye pul* 法界佛), he explains that Ŭisang drew a diagram of the Buddha in the dharma realm and gave this instruction.[97]

In Kyunyŏ's *Ilsŭng pŏpkye to wŏnt'ong ki*, the dharma realm is seen as the essential or core teaching of the perfect teaching of the Flower Garland of the one vehicle (*ilsŭng hwaŏm wŏn'gyo* 一乘華嚴圓教). Because the dharma realm is the core teaching the *Avataṃsaka-sūtra*, we must pay attention to the fact that the *Seal-diagram Symbolizing the Dharma Realm of the One Vehicle* was taken as the title of Ŭisang's work. Therefore, the dharma realm of the one vehicle is explained as being the world system in which the ten buddhas attain realization and as the place where the Bodhisattva Samantabhadra practices; although ordinary people are not capable of fathoming it, relying on the principle and teachings preached by all the buddhas and bodhisattvas, it is called the *Seal-diagram Symbolizing the Dharma Realm of the One Vehicle*.[98] Accordingly, because of this, deluded people are able to return to the true source that is nameless,[99] and that true source that is nameless means inner realization (*naejŭng* 內證) by means of the domain of realization of the perfect interfusion of the dharma nature. The inner realization of the domain of realization is clearly described as the final destination (*sogŭkch'ŏ* 所極處) of the *Avataṃsaka-sūtra*.[100] Furthermore, with respect to the "dharma realm," the core essential of the perfect teaching of the Flower Garland of the one vehicle, after stipulating that Ŭisang's explanation is of a dharma realm of lateral exhaustion (*hoengjin pŏpkye* 橫盡法界) and Fazang's explanation

97 *Ch'ongsurok* 1A, HPC 6.769b–c.

98 *Ilsŭng pŏpkye to wŏnt'ong ki* 1, HPC 4.5c.

99 *Ilsŭng pŏpkye to*, HPC 2.1a.

100 *Ilsŭng pŏpkye to wŏnt'ong ki* 1, HPC 4.6a; Chŏn Haeju, *Ŭisang Hwaŏm sasangsa yŏn'gu*, 179.

is of a dharma realm of perpendicular exhaustion (*sujin pŏpkye* 竪盡法界), Kyunyŏ takes Ŭisang's view of the dharma realm of lateral exhaustion as the basis amalgamates Fazang's dharma realm of perpendicular exhaustion and explains the dharma realm of circular sides (*chuch'ŭk pŏpkye* 周側法界). This theory of circular sides is Kyunyŏ's thought on interfusion, and can be said to have influenced Kyunyŏ's view of the dharma realm.[101]

The "Tathāgata Manifests Characteristics" chapter (*Rulai xian xiang pin* 如來現相品) of the *Avataṃsaka-sūtra says*, "The Buddha fills the dharma realm and since he appears before all living beings, although there is nothing he does not surround, he always sits on this bodhi throne."[102] Because the Buddha takes the great dharma realm as his body, not leaving the bodhi tree he encompasses all places universally, and not leaving all places he resides sitting beneath the bodhi tree.[103] The lad Sudhana's hearing approaches to dharma from spiritual mentors and realizing the approach to liberation is well shown in the "Entering the Dharma Realm" chapter. Since the Buddha manifests in accordance with the conditions of living beings (*chungsaengyŏn* 衆生緣), his being everywhere is the manifestation of the Tathāgata and arousing the nature of the Tathāgata. From the perspective of manifesting in accordance with causes and conditions, although it is called conditioned arising, manifesting in accordance with the causes and conditions of the Buddha is arousing the nature.[104]

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101 See, for example, *Sŏk hwaŏm chigwi chang wŏnt'ong ch'o* 1, HPC 4.106b17–20. See also Ko Yŏngsŏp 高榮燮, "Kyunyŏ ŭi chuch'ŭkhak" 균여의 주축학 [Kyunyŏ's principal learning], in *Han'guk Purhaksa* 한국불학사 2: Koryŏ sidae p'yŏn 고려시대편 [History of Korean Buddhist learning, vol. 2: Koryŏ period] (Seoul: Yŏn'gisa, 2002), 73–91.

102 *Dafangguang fo huayan jing* 6, T 278.10.30a6–7; K 8.460c24–25.

103 See Chengguan, *Dafangguang fo huayan jing suishu yanyi chao* 大方廣佛華嚴經隨疏演義鈔 4, T 1736.36.30c15–31a25. Chengguan also suggests that when the Tathāgata had not yet arisen from his seat under the bodhi tree he unfolded and expanded the dharma realm of the seven locations (*ch'ilch'ŏ*, Ch. *qichu* 七處) where the *Avataṃsaka-sūtra* was preached. He analyzes this dharma realm as a location where the *Avataṃsaka-sūtra* was preached. See *Dafangguang fo huayan jing shu* 大方廣佛華嚴經隨疏 1, T 1735.35.503a13.

104 Fazang, *Huayan jing tanxuan ji* 華嚴經探玄記16, T 1733.35.405b18–28.

Ŭisang says that the dharma realm can be the dharma realm by means of the dharma nature. The dharma nature is Ŭisang's description of his thought on the dharma realm arising by means of the nature. The dharma realm that is displayed in the *Ilsŭng pŏpkye to* is subsumed together with the dharma nature's arising by means of the nature in the domain of realization and the world system of the true nature's emerging in accordance with conditions in the domain of conditioned arising (*chinsŏng suyŏn*). The dharma realm of the *Ilsŭng pŏpkye to* is not only the dharma realm described as the conditioned arising of the dharma realm; it also means the dharma realm by means of the unconditioned arising of the dharma nature. Conditioned arising and the arousal of the nature are what is manifested by the dharma realm of the *Avataṃsaka-sūtra*. To Ŭisang, it displays that the dharmas of the domains of realization and of conditioned arising in the "Gāthā on the Dharma Nature" are both different and not different. The dharma of the domain of realization is what is explained from the standpoint of reality, and provided it is still something realized, it is able to be known. The dharma of conditioned arising is produced according to numerous conditions, and along with the basis that there is no self-nature it is said to be no different.[105] Therefore, by means of being led to the world system of the unconditioned arising of the dharma nature by the expedient means of the true nature's emerging in accordance with conditions, it subsumes conditioned arising in the arousal of the nature.

Ŭisang's view of the dharma realm is well manifested through the "Great Poem" of the *Ilsŭng pŏpkye to*. The "Great Poem" is the combination of the "Seal-diagram Symbolizing the Dharma Realm" (*pŏpkye toin* 法界圖印), which is the red line on white paper, and the "Gāthā on the Dharma Nature," the poem of two hundred ten logographs, in thirty lines of seven logographs each. Here, the paper represents the world as a vessel or the material world (*kisegan*; Skt. *bhajanaloka*), the seal-diagram represents the world of complete and total enlightenment (*chijŏnggak segan*; Skt. *samyaksaṃbuddhaloka*), and the "Gāthā on the Dharma Nature" refers to the

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105 *Ilsŭng pŏpkye to*, HPC 2.4c.

world of living beings (*chungsaeng segan*, Skt. *sattvaloka*). Because Ŭisang maintains that all dharma are subsumed in these three world systems,[106] we can know that these three world systems are precisely the demarcations of the dharma realm. What we would like to draw particular attention to here is the arrangement of the paper, the "seal-diagram," and the "Gāthā on the Dharma Nature." For example, if we look at the place of the logograph *pŏp* (dharma) in the "Gāthā on the Dharma Nature," this place cannot be seen or understood by dividing the paper, the "seal-diagram," and the "Gāthā on the Dharma Nature" into discreet elements. The position of the logograph pŏp in the "Gāthā on the Dharma Nature" is precisely the place on the paper, and the place on the paper is precisely the location of the "seal-diagram." This was composed according to Ŭisang's intent to manifest that the three world systems symbolized by the paper, the "seal-diagram," and the "Gāthā on the Dharma Nature" are the world system of the interfusion of the three world systems and buddhahood (*yung samsegan pul* 融三世間佛), which is originally undifferentiated. Accordingly, with respect to the world system of unconditioned arising of the dharma nature, which is manifest in the *Ilsŭng pŏpkye to*, the Buddha is a living being, and we can know that living beings are the dharma realm of the interfusion of the three world systems and buddhahood, which is the world as a vessel.

VIII. Thought on the Unconditioned Arising of the Dharma Nature

1. The View of Dharma Nature

The "Gāthā on the Dharma Nature," the poem that is depicted in the shape of a seal-diagram that comprises the core of the *Ilsŭng pŏpkye to*, begins by invoking the dharma nature and goes on about the dharma nature.

106 *Ilsŭng pŏpkye to*, HPC 2.1b.

Nevertheless, the dharma nature (*pŏpsŏng* 法性) is an expression different from the unconditioned arising of the dharma nature (*sŏnggi* 性起). On the relationship between the dharma nature and the unconditioned arising of the dharma nature, the *Huayan jing wenda*[107] provides the following prescription: "The unconditioned arising of the dharma nature is precisely the dharma

107 Although the *Huayan jing wenda* 華嚴經問答 [Questions and answers on the *Avataṃsaka-sūtra*, T 1873] has traditionally been considered to be a composition of Fazang, there is confusion regarding its true authorship. In Kyŏndŭng's *Profound Meaning of the Attainment of Buddhahood according to the One Vehicle of the Avataṃsaka*, the *Huayan jing wenda* is cited by the title *Xiangxiang wenda* 香象問答, which suggests that Kyŏndŭng thought it was written by Fazang. See *Hwaŏm ilsŭng sŏngbul myoŭi* 華嚴一乘成佛妙義, HPC 3.723a17–b2. In the Japanese monk Enchō's 圓超 catalog of Huayan writings completed in 914, the title *Huayan jing wenda* appears for the first time, and it is reported as being a composition by Fazang. See *Kegonshū shōsho narabini inmyō roku* 華嚴宗章疏并因明錄, T 2177.55.1133b. However, according to Gyōnen 凝然 (1240–1321), because the writing style (*p'ilgyŏk* 筆格) of this book is coarse, people of later times strongly felt that it was not an authentic composition of Fazang. See *Gokyōshō tsūroki* 五教章通路記, T 2339.72.333c. On the one hand, Hōei 芳英 (1764–1828) denied that it was a fabrication and presumed that the composition was rough because it was one of the first of Fazang's works. See *Tangen ki nankiroku* 探玄記南記錄, in *Nihon dai zōkyō* 日本大藏經 [Japanese Buddhist Canon], ed. Naka Takkei et al., 51 vols. (Tokyo: Nihon Daizōkyō Hensankai, 1914–1919), 1:1550a. Kamata Shigeo 鎌田茂雄, responding to Hōei's theory, was opposed to the idea that this work was the first writing of Fazang. See Kamata, "Hōzō sen Kegongyō montō ni tsuite" 法蔵選華厳経問答について [On Fazang's *Huayan jing wenda*], *Indogaku Bukkyōgaku kenkyū* 印度學佛教學研究 7, no. 2 (March 1959): 241–247. Yoshizu Yoshihide 吉津宜英 presented the theory that it was a composition by a Silla monk. See Yoshizu, "Kyūrai jōbutsu ni tsuite" 舊來成仏について [On the attainment of Buddhahood in time long past], *Indogaku Bukkyōgaku kenkyū* 32, no. 1 (December 1983): 243–248, esp. 243. After that, the confusion over the authorship of the *Huayan jing wenda* continued. Among the contending theories, Ishii Kōsei 石井公成 examined the *Huayan jing wenda* from the standpoint of its literary style and citations and claimed that this book was not written by Fazang but instead that it was questions to and answers from Ŭisang recorded by his disciples. See Ishii, *Kegon shisō no kenkyū* 華厳思想の研究 [Research on Huayan thought] (Tokyo: Shunjūsha, 1996), 270–291. More recently, having compared and contrasted the *Huayan jing wenda* with passages from the *Chit'ong mundap* cited in the *Ch'ongsurok* and the writings of Kyunyŏ, Kim Sang-hyun claims that the *Huayan jing wenda* is a variant version of the *Chit'ong mundap*. See Kim, "Ch'udong ki wa kŭ ibon Hwaŏm-gyŏng mundap" 『錐洞記』와 그 異本『華嚴經問答』 [*The Record of Awl Grotto* and its variant version *Questions and Answers on the Avataṃsaka-sūtra*], *Han'guk hakpo* 韓國學報 84 (September 1996): 28–45; rpt. in *Silla ŭi sasang kwa munhwa* 신라의 사상과 문화 [Silla thought and culture], by Kim Sanghyŏn (Seoul: Ilchisa, 1999), 338–353.

nature. Thus, because non-arising is regarded as nature (*sŏng* 性), those dharma natures, all of them, regard non-arising as arising."[108] Thus, Ŭisang's view of the dharma nature is the unconditioned arising of the dharma nature (*pŏpsŏng sŏnggi* 法性性起) by means of the unconditioned arising of Tathāgatahood (*yŏrae sŏnggi* 如來性起).

Ŭisang regards the dharma nature as non-differentiated (*mubunbyŏl* 無分別) in its characteristics (*sang* 相).[109] While explaining the nature of the house of the dharma nature (*pŏpsŏng ka* 法性家) as being in the Middle Way, he analyzes the nature of dharma nature and characteristics by means of the Middle Way and non-differentiation.[110] Furthermore, the Middle Way is non-differentiated and is explained as being non-abiding (*muju* 無住).[111] More precisely, the Middle Way, non-differentiation, and non-abiding are seen to have the same meaning and are connected with dharma nature. As a result of this non-abiding, Ŭisang explains, the world systems of the ten directions are contained in one particle of dust, because particles of dust and the world systems of the ten directions each lack self-nature and are only said to be non-abiding. He emphasizes that all things are the real characteristic of non-abiding (*muju silsang* 無住實相).[112]

Ŭisang also explains that the dharma nature of the Middle Way, non-differentiation, and non-abiding is based upon the bodies and minds of ordinary people. Thus, in explaining the "Gāthā on the Dharma Nature," the *Chinsu ki* in the *Ch'ongsurok* reports that Ŭisang cited the theory that "from the standpoint of the immovability of the five-foot body of the present day, it is non-abiding."[113] Also, when the ten disciples, P'yohun, Chinjŏng, and so forth, learned the "Seal-diagram Symbolizing the Dharma Realm" from

108 *Huayan jing wenda* 2, T 1873.45.610b20–21.

109 *Ilsŭng pŏpkye to*, HPC 2.8b.

110 *Ilsŭng pŏpkye to*, HPC 2.1b.

111 *Ilsŭng pŏpkye to*, HPC 2.6b.

112 *Ch'ongsurok* 1A, HPC 6.780c9–21.

113 *Ch'ongsurok* 1A, HPC 6.776c.

Ŭisang they asked, "If my immovable body is precisely the meaning of the self-essence of the dharma body, what am I able to see?"[114] This, we can know, became the premise that the immovability of the body of ordinary people is precisely the dharma body. Accordingly, Ŭisang said that the immovable body of ordinary people is the self-nature of the dharma body as it is, and, comprehending the manifestation of the dharma nature by means of non-abiding, individual thought on the unconditioned arising of the dharma nature is something that is formed.[115]

If one follows Ŭisang's classification of this world system of dharma nature in the "Gāthā on the Dharma Nature," although it first appears to be just like expansion in the domain of realization (*chŭng pun* 證分), in fact, the whole of the "Gāthā on the Dharma Nature" is a song about the unconditioned arising of the dharma nature. The domain of realization is the world system of the Buddha that can be known only by an awakened person by means of the dharma realm that is originally cut off from language, just like the lines of the "Gāthā on the Dharma Nature." The domain of conditioned arising is established in a place where by means of the world system of the Buddha, the sphere of the domain of realization of the unconditioned arising of the dharma nature, which is impossible to explain, is explained by means of language. More precisely, the unconditioned arising of the dharma nature is something developed in accordance with the expedient means of the conditioned arising of the true nature. Accordingly, Ŭisang explains that even while the domain of realization and the domain of conditioned arising are differentiated, they are not differentiated at the same time.[116] Language does not reach into the dharma of the domain of realization, and the dharma of languages exists among phenomena. Although the domain of realization and the domain of teaching (*kyo pun* 敎分) seem to be at two different poles, Ŭisang says that the two dharmas of the domain

114 *Ch'ongsurok* 1A, HPC 6.775b9–15.

115 Chŏn Haeju, *Ŭisang Hwaŏm sasangsa yŏn'gu*, 153.

116 *Ilsŭng pŏpkye to*, HPC 2.4c.

of realization and the domain of teaching are, from ancient times, the Middle Way and are non-differentiated.[117] The relationship between the two dharmas of realization and teaching are comprehended through the Middle Way and non-discrimination by means of the sphere of the unconditioned arising of the dharma nature.

The three great commentaries of the *Ch'ongsurok* inherited Ŭisang's views on the unconditioned arising of the dharma nature and display intellectual trends of understanding it that are even more concrete. The *Pŏbyung ki* succeeds to Ŭisang's theory of the dharma nature and describes the dharma nature as "my body and mind." This "my body and mind" are the true buddha (*chinbul* 眞佛) and are seen as the true origin of all dharmas.[118] Although to Pŏbyung the dharma of the one vehicle is thoroughly comprehended in both the domain of realization and the domain of teaching, when one says "dharma realm," the domain of teaching is said to be something differentiated, and the whole of the *Ilsŭng pŏpkye to* is comprehended in the world system of the unconditioned arising of the dharma nature of the realm of realization by means of the sphere of the domain of realization. Also, Pŏbyung distinguishes between the conditioned arising of the true nature's emerging in accordance with conditions (*chinsŏng suyŏn*) and the unconditioned arising of the dharma nature of the domain of realization. If one discusses things with regard to conditions, there are no dharmas before conditions; if one discusses things with regard to nature, it is said that there are dharmas before conditions. This is because when one discusses things with regard to conditions, the five feet (*och'ŏk* 五尺) that manifest among the conditions of the present day are original dharma of conditioned arising, and because nothing next to them (*much'ŭk* 無側) arises, although there is not even one dharma before conditions, when one discusses things with regard to nature, it is because the essence of the dharma of unconditioned arising exists originally.[119]

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117 *Ilsŭng pŏpkye to*, HPC 2.4b.

118 *Ch'ongsurok* 2B, HPC 6.834a.

The *Taegi* even more clearly manifests Ŭisang's thought on the unconditioned arising of the dharma nature in the portion that analyzes the approaches of the ten mysteries (*siphyŏn mun* 十玄門). In the approaches of the ten mysteries, the mind only of the ninth, the approach in which the mind only transfers and wholesomeness is attained (*yusim hoejŏn sŏnsŏng mun* 唯心迴轉善成門), is comprehended by means of the mind of the unconditioned arising of the dharma nature. All dharmas that are produced from the mind arise from the mind of the unconditioned arising of the dharma nature. Accordingly, since he clarifies that it is the sphere of the appearance of the Tathāgata, he even more positively manifests Ŭisang's thought on the unconditioned arising of the dharma nature.[120]

The *Chinsu ki* also analyzes the *Ilsŭng pŏpkye to* from the viewpoint of the unconditioned arising of the dharma nature. In the *Chinsu ki*, the thing that returns by means of the dharma nature, the ultimate true origin of the one vehicle, is "returning home" (*kwiga* 歸家) and is "finally, seated on the throne of the Middle Way of Ultimate Reality" (*kung chwa silche chungdo sang* 窮坐實際中道床). It explains that the dharma nature of my five-foot body is precisely the buddha that from times long past has not moved.[121] The "one mind" (*ilsim* 一心) that is cited in the *Ilsŭng pŏpkye to* is analyzed by means of ten kinds of mind of the unconditioned arising of the dharma nature (*sŏnggi sim* 性起心)[122] and comprehends the ultimate end of conditioned arising by means of the unconditioned arising of the dharma nature. Just like this, all of the three great commentaries explain the "mind" of the *Ilsŭng pŏpkye to* by means of the mind of the unconditioned arising of the dharma nature and show that in the ultimate end, conditioned arising is subsumed in the unconditioned arising of the dharma nature.

119 *Ch'ongsurok* 1A, HPC 6.779b21–24.

120 *Ch'ongsurok* 2B, HPC 6.834b14–16.

121 *Ch'ongsurok* 1A, HPC 6.783b, 787c, 789c, 790c.

122 *Dafangguang fo huayan jing* 51, T 278.10.271a23–273b22; K 8.744a24–746c11.

In his *Ilsŭng pŏpkye to wŏnt'ong ki,* Kyunyŏ also grounds the perfect teaching of the one vehicle (*ilsŭng wŏn'gyo* 一乘圓敎), which the *Ilsŭng pŏpkye to* manifests, in thought on the unconditioned arising of the dharma nature. In other words, with respect to explaining that perfect teaching is the teaching of the one sound (*irŭm kyo* 一音敎) of the Tathagata in the *Ilsŭng pŏpkye to*, Kyunyŏ annotates the "one sound of the Tathāgata" as "the unconditioned arising of the dharma nature of words and deeds" (*ŏŏp sŏnggi* 語業性起),[123] and since it is compared to the unconditioned arising of the dharma nature of words and deeds in "Unconditioned Arising of the Dharma Nature of the Tathāgata Bejeweled King" chapter (*Baowang rulai xingqi pin* 寶王如來性起品) of the *Avataṃsaka-sūtra*, it manifests that the *Ilsŭng pŏpkye to* is the manifestation in accordance with the words and deeds of the unconditioned arising of the dharma nature.

In Sŏlcham's analysis of the first line of the "Gāthā on the Dharma Nature," "The dharma nature is perfectly interfused, not possessing the characteristic of duality," "dharma" is all existence by means of everything in nature (*samna mansang* 森羅萬象) with which our organs of perception are in contact. "Nature" is the original nature that accommodates the organs of perception without ceasing, does not objectify things, and cannot analyze things. Accordingly, it annotates that with respect to the dharma nature being perfectly interfused, all dharmas are precisely the nature of all things, and the nature of all things, by means of the nature of all dharmas, is non-dual because the blue mountains and green waters (*ch'ŏngsan noksu* 青山綠水) of the present day are of the same character as original nature.[124] In his *Pŏpkye to chu*, even Sŏlcham shows that the sphere of the unity of Sŏn and Kyo is in accordance with the dharma nature of perfect interfusion, which is precisely the core teaching of the "Gāthā on the Dharma Nature."

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123 *Ilsŭng pŏpkye to wŏnt'ong ki* 1, HPC 4.4a.

124 *Tae Hwaŏm pŏpkye to chu*, HPC 7.303a10–22.

2. The Middle Way and Buddhas from Times Long Past

Ŭisang's "Gāthā on the Dharma Nature" matches the initial domain of realization with the final attainment of benefits by a practitioner.[125] The dharma nature is perfectly interfused and, in the "Gāthā on the Dharma Nature," the originally quiescent sphere is once again aroused by the line "From times long past he has not moved—hence his name is Buddha" (*kurae pudong myŏng wi pul* 舊來不動名爲佛). In the "Gāthā on the Dharma Nature," the world system of the unconditioned arising of the dharma nature of the domain of realization, which is originally quiescent, manifests before one's eyes as conditioned arising according to skillful expedient means. The principle of the Way to enlightenment of conditioned arising functions as the basis, and there are even practices benefiting others, in which all living beings obtain benefits according to their capacities. Also, there are also the expedient means and attainments of practice. Therefore, it is said that finally one is seated on the throne of the Middle Way of Ultimate Reality and is called "Buddha" because one has not moved from times long past.

In the *Ilsŭng pŏpkye to wŏnt'ong ki*, while explaining that the line "Finally, seated on the throne of the Middle Way of Ultimate Reality" from the "Gāthā on the Dharma Nature" is what is designated as being finally seated in the dharma realm, Ŭisang's theory of the Middle Way (*chungdo* 中道) is analyzed by means of the following seven concepts. (1) Although causes and results are not the same, they are non-differentiated and their nature resides in the Middle Way. (2) Since the one vehicle and the three vehicles are of one essence, they are non-dual and the Middle Way. (3) The two dharmas of the domain of realization and the domain of teaching are the non-differentiated Middle Way. (4) Right meaning and right doctrine are the non-differentiated Middle Way. (5) Principle (*i* 理) and phenomena (*sa* 事) are subtle and profound and are the non-differentiated Middle Way. (6) The one and the many are non-dual and are the non-differentiated Middle

125 Yoshizu, *Kegon Zen no shisōshiteki kenkyū*, 81.

Way. (7) This is the Middle Way of all dharmas.[126] In explaining these seven kinds of Middle Ways, although Kyunyŏ consistently lays stress on non-differentiation, they are united by means of the Middle Way of the dharma nature of non-abiding, and if one is designated in this Middle Way, he is precisely a buddha who has not moved from times long past.

Ŭisang clarifies the buddhas from times long past as the ten buddhas (*sippul* 十佛) that are designated in the Middle Way: (1) the buddha of non-attachment (*much'akpul* 無著佛), (2) the buddha of vows (*wŏnbul* 願佛), (3) the buddha of karmic rewards (*ŏppobul* 業報佛), (4) the buddha of maintenance (*chibul* 持佛), (5) the buddha of transformation (*hwabul* 化佛), (6) the buddha of the dharma realm (*pŏpkyebul* 法界佛), (7) the buddha of the mind (*simbul* 心佛), (8) the buddha of samādhi (*sammaebul* 三昧佛), (9) the buddha of the nature (*sŏngbul* 性佛), and (10) the buddha of wish fulfillment (*yŏŭibul* 如意佛).[127] Ŭisang told his disciples that if they should seek to see these ten buddhas, they should use their own discerning eyes by means of the *Avataṃsaka-sūtra*. All the passages and lines of poetry of the *Avataṃsaka-sūtra* emphasize the visualization of the Buddha (*kwanbul* 觀佛) by means of the actual practice of visualizing that all is buddha.[128] The "ten" of

126 *Ilsŭng pŏpkye to wŏnt'ong ki* 1, HPC 4.14b–c.

127 Ŭisang's detailed explanation of the ten buddhas (*sippul* 十佛) is found in the *Ilsŭng pŏpkye to* (HPC 2.5c) and the *Kogi* 古記 [Old record] in the *Ch'ongsurok* (HPC 6.834b–835a). These ten buddhas are similar to the explanation of the ten buddhas found in the "Detachment from the World" chapter (*Li shijian pin* 離世間品) of the *Avataṃsaka-sūtra*; see *Dafangguang fo huayan jing* 42, T 278.9663b; K 8.292a. As there are several explanations of the ten buddhas in the *Avataṃsaka-sūtra*, Zhiyan arranged these as the two kinds of ten buddhas (*ijong sippul sŏl*, Ch. *erzhong shifo shuo* 二種十佛說): the ten buddhas of the sphere of liberation (*haegyŏng sippul*, Ch. *jiejing shifo* 解境十佛) and the ten buddhas of the sphere of practice (*haenggyŏng sippul*, Ch. *xingjing shifo* 行境十佛). See *Kongmu zhang* 3, T 1870.45.560a. Although the specific name and simple explanation of the theory of the ten buddhas that appears in the *Ilsŭng pŏpkye to* is similar to that of the *Avataṃsaka-sūtra* and Zhiyan's theory of the ten buddhas of the sphere of practice, we can know that this theory of the ten buddhas is independently Ŭisang's because of the specific explanation contained in the *Ch'ongsurok*.

128 *Ch'ongsurok* 2B, HPC 6.834b.

the "ten buddhas" is what seems to indicate all buddhas (*ilch'ebul* 一切佛).[129] Furthermore, it is not only the ten buddhas (*sippul* 十佛) but many buddhas (*tabul* 多佛). It is the buddhas of minute particles of dust (*mijinbul* 微塵佛) and layers upon layers of inexhaustible buddhas (*chungjung mijinbul* 重重無盡佛).

Ŭisang assigned buddhas and bodhisattvas to the world of complete and total enlightenment (*chijŏnggak segan* 智正覺世間; Skt. *samyaksaṃbuddhaloka*) in the "Great Poem," and he assigned the ten buddhas by means of the domain of conditioned arising in the classification of the "Gāthā on the Dharma Nature." Furthermore, he presents the relationship between the ten buddhas and Samantabhadra by means of inner realization (*naejŭng* 內證) and exterior transformation (*oehwa* 外化), introversion (*naehyang* 內向) and extroversion (*oehyang* 外向), and so forth.[130] The exterior transformation of a buddha is Samantabhadra, and the inner realization of Samantabhadra is the ten buddhas. The extroversion of the ten buddhas is Samantabhadra, and the introversion of the Samatabhadra is the ten buddhas. Interior and exterior are lumped together, which is "the sphere of the great people of the ten buddhas and Samantabhadra" (*sippul Pohyŏn taein kyŏng* 十佛普賢大人境). Just like this, because the extroverted mind of a buddha (*pul oehyang sim* 佛外向心) is combined with the mind of Samantabhadra and cannot be separated, the ten buddhas are arrayed within the domain of conditioned arising. The sphere of the great people of the Bodhisattva Samantabhadra is the domain of teaching, which is precisely the domain of conditioned arising. Although the sphere of the great people of the ten buddhas is the domain of realization, while choosing the Bodhisattva Samantabhadra who is not different from the Buddha, the Buddha who is not different from Bodhisattva Samantabhadra enters the domain of conditioned arising. Accordingly, the ten buddhas of the domain of realization are the sphere in which practitioners obtain benefits by means of buddhas from times long past.

Just like this, if buddhas from times long past (*kuraebul* 舊來佛) are the

129 *Ilsŭng pŏpkye to*, HPC 2.5c.

130 *Ch'ongsurok* 1A, HPC 6.785a–b.

ten buddhas of the domain of realization, we have the question How can ordinary people who have still not severed their defilements have attained buddhahood in times long past (*kurae sŏngbul* 舊來成佛)? With respect to this, Ŭisang replied, "Defilements not being severed is not called achieving buddhahood. When defilements are severed and exhausted, merit and wisdom are finally achieved. Since this has already happened, it is called achieving buddhahood from time long past."[131] Ŭisang manifests this attainment of Buddhahood from time long past by means of the principle of non-hindrance between mutual identity and mutual penetration in such statements as "At the time of the initial arousing of the aspiration to enlightenment, you immediately achieve complete enlightenment."[132] The initial arousal of the aspiration to enlightenment is the level of disciple by means of bodhisattvahood at the level of faith, and the accomplishment of complete enlightenment is the level of master by means of the stage of buddhahood (*pulchi* 佛地; Skt. *buddhabhūmi*). Since upper and lower are not the same, how can the head and legs be placed in the same place? In response to this question, it is said that since the dharma of the one vehicle of the perfect teaching is different from the theory of the expedient means of the three vehicles, head and legs are one, and the birthdate of father and son are the same. Furthermore, he stipulates that in analyzing the meaning of "They are the same as one" (*tongil* 同一), "one" means non-differentiated and "to be the same" means non-abiding. Because they are non-differentiated and non-abiding, he says that the beginning and end are in the same place and master and disciple sit face-to-face. The extreme theory of the dharma of conditioned arising of the one vehicle of the perfect teaching is precisely what manifests the thorough comprehension with the unconditioned arising of the dharma nature.[133]

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131 *Ilsŭng pŏpkye to*, HPC 2.5c.

132 *Ilsŭng pŏpkye to*, HPC 2.7b.

133 Haeju, "Uisang's View of Buddha in the Silla Period," *International Journal of Buddhist Thought & Culture* 7 (September 2006): 95–112.

In the *Pŏbyung ki* in the *Ch'ongsurok*, the "Middle Way" is one's own body and mind by means of the three kinds of worlds. It says this is because there is not one thing one's own body and mind is not. Furthermore, it may be compared to somebody lying down on a bed, dreaming a dream, and in his dream traveling around to more than thirty postal relay stations; but, upon waking up, he knows that he has never moved from his original position in his bed. Traversing thirty lines from the original dharma nature, he arrives again at the dharma nature. Because one consistently does not move, it is said that one has not moved from times long past.[134]

The *Chin'gi* criticizes the opinion that understands not moving from times long past as actualized enlightenment (*sigak* 始覺) based on the condition of arousing the aspiration to enlightenment (*palsim* 發心), although one is originally enlightened (*pon'gak* 本覺). It explains that since no dharmas are fixed in the one vehicle, there is nothing that is determined by means of the original and the final.[135]

In the *Taegi*, the "Great Poem" first starts with the logograph *pŏp* (dharma) and ends up at the logograph *pul* (Buddha). Because the going from first to last is in one place, it says, "From times long past he has not moved—hence his name is Buddha." This commentary cites an explanation of Ŭisang's that says, "No matter how far you go, you are in the original place, and no matter whether you arrive, you are in the place of departure" (*haenghaeng ponch'ŏ, chiji palch'ŏ* 行行本處, 至至發處).[136]

Kyunyŏ uses the expressions "originally one is a buddha" (*pollae si pul* 本來是佛) and "one is a buddha from ancient times" (*chonggo si pul* 從古是佛) with respect to the "attainment of buddhahood from times long past," which is designated in the Middle Way. He says that although one is a buddha from times long past, he does not know it because he is deluded; but when he permanently severs his defilements, he knows that he has been awakened

134 *Ch'ongsurok* 1A, HPC 6.789c.

135 *Ch'ongsurok* 1A, HPC 6.790a.

136 *Ch'ongsurok* 1A, HPC 6.790a.

from times long past. This commentary continues intellectual thought on the unconditioned arising of the dharma nature of the domain of realization through inheriting Ŭisang's theory of the attainment of Buddhahood from times long past by the expression "original buddha" (*pollaebul* 本來佛).

Through explaining the "finally" of the line "Finally, seated on the throne of the Middle Way of Ultimate Reality" as entering deeply into the ocean of the dharma nature and ultimately there being no place of ultimate end (*kugyŏng* 究竟), Sŏlcham confirms once again that the sphere of "Finally, seated on the throne of the Middle Way of Ultimate Reality" is the sphere of the unconditioned arising of the dharma nature. Sŏlcham alludes to Chinese Chan literature when he says, "Among the approaches of Buddhist affairs, do not forsake one dharma" and "Not seeing one dharma is precisely a tathāgata."[137] Sŏlcham also invokes the dream metaphor from the Ch'ongsurok and elucidates "From times long past he has not moved—hence his name is Buddha" by means of the world of the unconditioned arising of Tathāgatahood (*yŏrae sŏnggi* 如來性起).

3. The Ocean Seal Samādhi

The thought on the unconditioned arising of the dharma nature, which is a distinctive feature of the Hwaŏm thought of Ŭisang's lineage, is also prominent in its understanding of the ocean seal samādhi (*haein sammae* 海印三昧). The *Ilsŭng pŏpkye to* is also called the *Haein to* 海印圖 (Seal-diagram Symbolizing the Ocean Seal). As expected, the ocean seal samādhi occupies a position of great importance in the entire scheme of Ŭisang's Hwaŏm thought. The general absorption (*ch'ongjŏng* 總定) of the whole *Avataṃsaka-*

137 *Tae Hwaŏm pŏpkye to chu*, HPC 7.306c. For the first quote, cf. *Wansong laoren pingchang tiantong jue heshang song gu congyongan lu* 萬松老人評唱天童覺和尚頌古從容庵錄 6, T 2004.48.250a29 (case 34), and *Zongjing lu* 宗鏡錄 51, T 2016.48.720b12. The second quote is one verse from Yongjia Xuanjue's (665–713) *Zhengdao ge*. See *Yongjia zhengdao ge* 永嘉證道歌, T 2014.48.396c11–12.

sūtra is the ocean seal samādhi, and a theory of a Hwaŏm exegete who says that the *Avataṃsaka-sūtra* is the dharma of the "brightly manifesting the ocean seal samādhi at one time" (Ch. *haiyin sanmei yishi bingxian* 海印三昧一時炳現) serves as corroboration.[138] In the "Chief in Goodness" chapter (*Xianshou pin* 賢首品) of the *Avataṃsaka-sūtra*, bodhisattvas who have perfected faith (*sin* 信) and obtained the level of "chief in goodness" manifesting in several kinds of forms for the sake of living beings and transforming and edifying beings by preaching the Dharma achieved that level through the power of the ocean seal samādhi.[139] In the "Unconditioned Arising of the Dharma Nature of the Tathāgata Bejeweled King" chapter, the awakening of the Buddha's illuminating all living beings is compared to a great ocean that illuminates the forms of all living beings.[140] At this time, the ocean seal is the ocean seal of results (*kwa haein*, Ch. *guo haiyin* 果海印) by means of the ocean of unsurpassed bodhi (*musang pori hae*, Ch. *wushang puti hai* 無上菩提海) of the Tathāgata. In other words, the ocean seal samādhi is the unconditioned arising of the dharma nature of Tathāgatahood, the appearance of the Tathāgata.

For the reason that the *Ilsŭng pŏpkye to* takes the shape of a seal, Ŭisang explains that, just as is explained in the *Avataṃsaka-sūtra*, it seeks to show that the three kinds of worlds that are subsumed in the net of the teachings (*kyomang*, Ch. *jiaowang* 敎網) taught by Tathāgata Śākyamuni are manifested from the ocean seal samādhi.[141] Although this kind of ocean seal samādhi is manifested in the practices benefiting others portion in the "Gāthā on Dharma Nature," in fact, within the ocean seal [samādhi] it is fully endowed with self-benefits and benefiting others. The subsumption and interpenetration of the dharmas of the three kinds of worlds that are shown in the "Great Poem" are self-benefits, and the manifestation of the dharmas

138 *Dafangguang fo huayan jing shu* 3, T 1735.35.520c24–29.

139 *Dafangguang fo huayan jing* 6, T 278.9434b–c; K 8.42c.

140 *Dafangguang fo huayan jing* 35, T 278.9627b; K 8.249c.

141 *Ilsŭng pŏpkye to*, HPC 2.1b.

of the three kinds of worlds are benefiting others.[142] Ŭisang provides the following orthodox meaning of the ocean seal samādhi in the *Ilsŭng pŏpkye to:*

> In assuming practices benefiting others, the "ocean seal" obtains its name in terms of simile. What simile? This great ocean is extremely deep, clean, and pure so as to penetrate to the bottom. When devas (heavenly gods) and asuras (titans) fight and contend with each other, all the throngs of soldiers and all of their weapons are manifest clearly in the midst of the waters like a seal manifests the logographs of a text. Hence, it is called an "ocean seal." Being able to enter into samādhi is also like this. One thoroughly realizes that the dharma nature has neither source nor bottom and to the ultimate end is clean and pure, transparently calm, and perfectly clear. Because the three kinds of world systems manifest within it, it is called "ocean seal."[143]

Just like this, Ŭisang's theory of the ocean seal, which is based on the ocean seal samādhi's realizing the dharma nature, describes that the *Ilsŭng pŏpkye to* is precisely the self-essence of the unconditioned arising of the dharma nature.[144]

The *Taegi* in the *Ch'ongsurok* places the *Ilsŭng pŏpkye to* in the five-layer ocean seal (*ojung haein* 五重海印) in three layers and analyzes it from that

142 *Ch'ongsurok* 1A, HPC 6.785c. The *Pŏbyung ki* [Pŏbyung's record] says that there is no "benefiting others" within the one vehicle. Why? Because living beings that have been spiritually transformed (*kyohwa* 敎化) are precisely living beings amidst the five oceans (*ohae* 五海) who have attained realization internally by themselves, [Buddhahood] arises in response to their capacities. It is said that this is because being able to assume spiritual transformation as well as the teachings are something that has arisen from the ocean seal absorption by itself.

143 *Ilsŭng pŏpkye to*, HPC 2.3c.

144 Chŏn Haeju, "Chegyŏngjŏn e poinŭn haein sammae sogo" 諸經典에 보이는 海印三昧 小考 [A short treatise on the ocean seal samādhi as it appears in the Buddhist canon], *Paengnyŏn Pulgyo nonjip* 백련불교논집 1 (1991). Accessible at <http://buljahome.com/songchol_file/1_folder/file_4.htm> (August 4, 2011).

perspective.[145] This is a distinctive feature of this commentary. With regard to the title, "The Combined Poem and Seal-diagram Symbolizing the Dharma Realm of the One Vehicle in Fifty-four Curves and Two Hundred Ten Logographs" (*Ilsŭng pŏpkye to hapsi irin osipsa kak ibaek ilsip cha* 一乘法界圖合詩一印 五十四角二百一十字) in the *Taegi*, since the title of the Hwaŏm *Ilsŭng pŏpkye to* is first divided into a five-layer ocean seal, "*ilsŭng pŏpkye*" 一乘法界 (dharma realm of the one vehicle) comes under the ocean seal of forgetting forms (*mangsang haein* 忘像海印), "*to*" 圖 (seal-diagram) comes under the ocean seal of manifesting forms (*hyŏnsang haein* 現像海印), "*hapsi irin*" 合詩一

145 In the *Taegi* [Great record], since the title of the *Hwaŏm Ilsŭng pŏpkye to* is first divided into a five-layer ocean seal, "*ilsŭng pŏpkye*" 一乘法界 [dharma realm of the one vehicle] comes under the ocean seal of forgetting forms (*mangsang haein* 忘像海印), "*to*" 圖 [seal-diagram] comes under the ocean seal of manifesting forms (*hyŏnsang haein* 現像海印), "*hapsi irin*" 合詩一印 [poem in one seal] comes under the ocean seal of going outward (*oehyang haein* 外向海印), "*osipsa kak*" 五十四角 [fifty-four corners] comes under the ocean seal of fixed observation (*chŏnggwan haein* 定觀海印), and "*ibaek ilsip cha*" 二百一十字 [two hundred ten logographs] comes under the ocean seal of language (*ŏŏn haein* 語言海印). See *Ch'ongsurok* 1A, HPC 6.768b1–c1; K 45.141b1–16. These "two hundred ten logographs" are further divided into five levels, the five-layer ocean seal of the second layer (*cheijung ojung haein* 第二重五重海印): the four lines on the domain of realization (*chŭngbun sagu* 證分四句) come under the first ocean seal in which reflections are not manifested (*cheil yŏng purhyŏn haein* 第一影不現海印), under the second ocean seal in which reflections are manifested (*chei yŏnghyŏn haein* 第二影現海印); the fourteen lines of the section on conditioned arising (*yŏn'gibun sipsagu* 緣起分十四句) are the third-layer ocean seal (*chesamjung haein* 第三重海印); the four lines on practices that benefit others (*it'ahaeng sagu* 利他行四句) are the fourth-layer ocean seal (*chaesajung haein* 第四重海印); and the four lines on the expedient means of cultivating practices (*suhaeng pangp'yŏn sagu* 修行方便四句) are the fifth-layer ocean seal (*cheojung haein* 第五重海印). Furthermore, the fourth-layer ocean seal, the four lines on practices that benefit others, is explained in five layers, the five-layer ocean seal of the third layer (*chesamjung ojung haein* 第三重五重海印). These five layers are as follows: (1) the ocean seal in which reflections are separated (*ch'o yŏngni haein* 初影離海印), which means "able to enter into the ocean seal samādhi" (*nŭng ip haein sammae chung* 能入海印三昧中); (2) the ocean seal in which reflections are manifested (*chei yŏnghyŏn haein* 第二影現海印), which means "abundantly produces the inconceivability of wish fulfillment" (*pŏnch'ul yŏŭi pulsaŭi* 繁出如意不思議); (3) the third-layer ocean seal, which means "raining down treasures and benefiting beings is empty" (*ubo iksaeng hŏgong* 雨寶益生虛空); (4) the fourth-layer ocean seal, which means "living beings follow the vessel" (*chungsaeng sugi* 衆生隨器); and (5) the fifth-layer ocean seal, which means "obtaining benefits" (*tŭk iik* 得利益).

印 (poem in one seal) comes under the ocean seal of going outward (*oehyang haein* 外向海印), "*osipsa kak*" 五十四角 (fifty-four corners) comes under the ocean seal of fixed observation (*chŏnggwan haein* 定觀海印), and "*ibaek ilsip cha*" 二百一十字 (two hundred ten logographs) comes under the ocean seal of language (*ŏŏn haein* 語言海印).[146] Also, among these, the fifth ocean seal, the ocean seal of language, corresponding to the "two hundred ten logographs," is further divided into five levels.[147] In this second layer of five ocean seals, the fourth ocean seal, corresponding to the four lines on practices that benefit others, is divided into five levels.[148] In the five-layer ocean seal of the first layer, we can see that the dharma realm of the one vehicle comes under the ocean seal of forgetting forms. In the five-layer ocean seal of the second layer, we can see that two lines in the domain of realization section, "The dharma nature is perfectly interfused, not possessing the characteristic of duality" and "They have no names and characteristics; all distinctions are severed" (*muyŏng musang chŏl ilch'e* 無名無相絶一切) come under the ocean seal in which reflections are not manifested (*yŏng purhyŏn haein* 影不現海印). In the five-layer ocean seal of the third layer, we can see that the line "Able to enter into the ocean seal samādhi" (*nŭngip haein sammae chung* 能入海印三昧中) comes under the ocean seal in which reflections are separated (*yŏngni haein* 初影離海印). The ocean seal of forgetting forms, the ocean seal in which reflections are not manifested, and the ocean seal in which reflections are separated all have the same meaning. According to this, we are able to know that the dharma realm of the one vehicle, the dharma nature of perfect interfusion, and the ocean seal samādhi are all the same sphere.

The *Taegi* also reports that the original place of the "dharma realm" is precisely "my five-foot body," and seeking to display this meaning, it says that the diagram that manifests that all dharma realms are one body is called the *Ilsŭng pŏpkye to*.[149] It also continues Ŭisang's thought on the unconditioned

146 *Ch'ongsurok* 1A, HPC 6.768b–c.

147 *Ch'ongsurok* 1A, HPC 6.775a12–22.

148 *Ch'ongsurok* 1A, HPC 6.786b16–c13.

arising of the dharma nature and explains the dharma in terms of "my body and mind."[150] Among the three great commentaries, with respect to the *Taegi*, in particular, we are able to see a well-rounded presentation of Ŭisang's thought on the unconditioned arising of the dharma nature.

IX. Thought on the Conditioned Arising of the True Nature

1. The "In the Midst of" Approach (*chungmun* 中門) and the "Is Precisely" Approach (*chŭngmun* 卽門)

Ŭisang manifests the dharma realm of the one vehicle by means of the unconditioned arising of the dharma nature, and he displays the conditioned arising of the dharma realm of the true nature's emerging in accordance with conditions by means of another aspect of the dharma realm of the one vehicle. Since the dharma nature, being the wisdom of realization, is a non-hypothetical sphere that can be known, it is something attained in the dharma nature by means of the hypothetical true nature. This conditioned arising of the true nature is displayed in the domain of conditioned arising in the "Gāthā on the Dharma Nature." Also, the "Seal-diagram Symbolizing the Dharma Nature" is analyzed and displayed by means of the six characteristics in the "Great Poem." On the basis of the essence of conditioned arising, the principle and function (*iyong* 理用) of the dhāraṇī of conditioned arising, phenomenal dharmas (*sabŏp* 事法), time periods (*se* 世), and levels (*wi* 位), Ŭisang separates the contents of the domain of conditioned arising into six approaches, such as the clarification and outline of the domain that subsumes dharmas. More precisely, in the domain of conditioned arising in the "Gāthā on the Dharma Nature," the poem shows the essence of conditioned arising,

149 *Ch'ongsurok* 1A, HPC 6.768c.

150 Chŏn Haeju, *Ŭisang Hwaŏm sasangsa yŏn'gu*, 168.

which is that true nature first follows conditions. This is explained through several classifications (*punje* 分齊), such as the one and the many (*ilta* 一多), particles of dust and the worlds systems of the ten directions, *kṣaṇa* (a moment) and immeasurably long kalpas, the initial arousal of the aspiration of enlightenment and complete enlightenment, saṃsāra and nirvāṇa, and principle and phenomena.

Since true nature, the essence of conditioned arising, is very deep and extremely profound, it does not cling to self-nature, it is attained according to conditions. All dharmas of the conditioned arising of the dharma realm, which were attained this way, are called the method of dhāraṇī (*tarani pŏp* 陀羅尼法). The principle and function of this dhāraṇī are displayed by means of the "in the midst of" approach of "Within one, there is all, and within many, there is one" (*il chung ilch'e ta chung il* 一中一切多中一) and the "is precisely" approach of "The one is precisely all, and the many are precisely the one" (*il chŭk ilch'e ta chŭk il* 一卽一切多卽一). Since the "is precisely" approach exists in the dharma of conditioned arising, it is called mutual identity (*sangjŭk* 相卽) or mutual affirmation (*sangsi* 相是) from the aspect of essence. The "in the midst of" approach is called mutual interpenetration (*sangip* 相入) or mutual functioning (*sangyong* 相用) from the aspect of function. Ŭisang said that if one desires to see the methods of dhāraṇī of the characteristics of reality of conditioned arising (*yŏn'gi silsang tarani pŏp* 緣起實相陀羅尼法), he should first get the dharma of the ten coins (*susipchŏn pŏp* 數十錢法).[151]

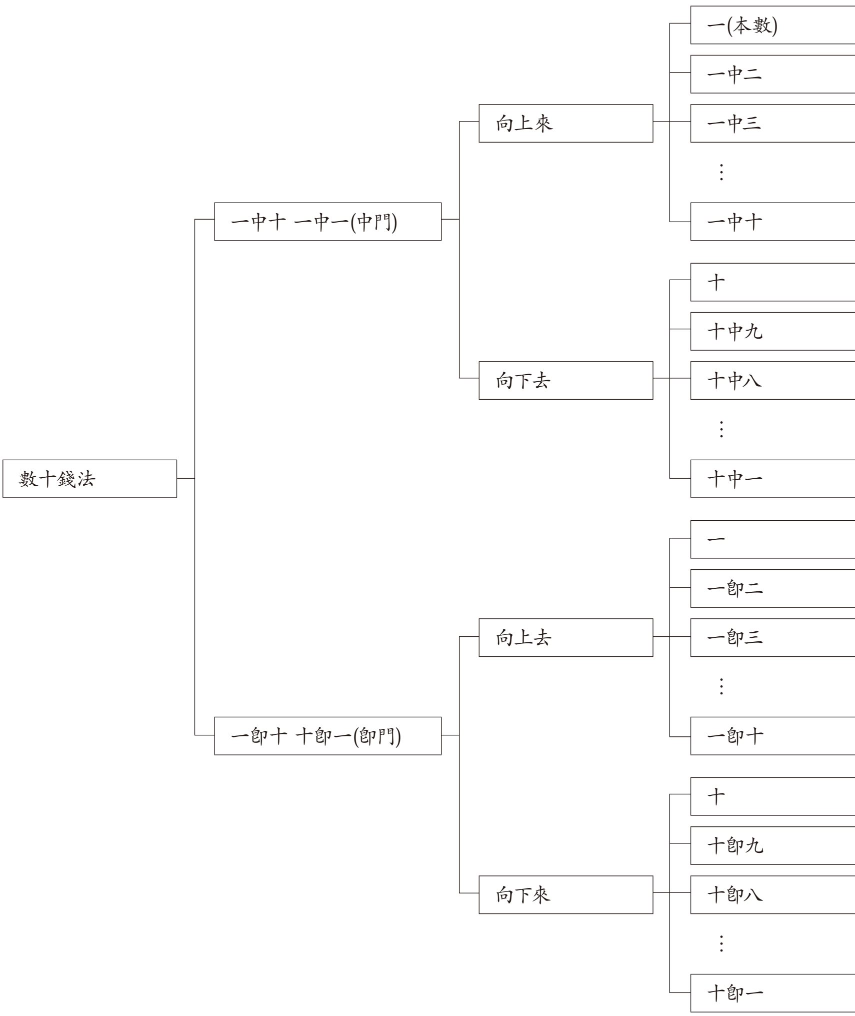
151 The dharma of the ten coins (*susipchŏn pŏp* 數十錢法), or analogy of the ten coins (*susipchŏn yu* 數十錢喩), was first systematized by Ŭisang. Ŭisang first originated the idea of using the analogy of coins, developing it from Zhiyan's dharma on the number ten (*susip pŏp*, Ch. *shushi fa* 數十法), which Zhiyan had cited from the *Avataṃsaka-sūtra*. See *Dafangguang fo huayan jing* 10, T 278.9465a22–23; K 8.74a10; *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* (*Souxuan ji*) 1B, T 1735.3527b2–7. The *Yisheng shixuan men* 一乘十玄門 [Approach to the ten mysteries of the one vehicle], which is attributed to Zhiyan, explains the dharma of the ten coins by differentiating it into an essence of commonality (*tongch'e*, Ch. *tongti* 同體) and an essence of difference (*ich'e*, Ch. *yiti* 異體); it displays an interpretation that is more sophisticated than Ŭisang's dharma of the ten coins. Because of this, when observed from the standpoint of their connections in intellectual history, Kamata Shigeo

The dharma of the ten coins, or method of counting ten coins, is an analogy used to explain the two approaches of "one in ten and ten in one" (*il chung sip sip chung il* 一中十十中一) and "one is precisely ten and ten is precisely one" (*il chŭk sip sip chŭk il* 一卽十十卽日), which are precisely the "in the midst of" approach and the "is precisely" approach by means of the approach of going upward (*hyangsangmun* 向上門) and the approach of going downward (*hyanghamun* 向下門).[152] If we put it in diagram form it is as follows:[153]

and Chŏn Haeju have conjectured that the *Yisheng shixuan men* is not Zhiyan's work. Rather, the *Yisheng shixuan men* should be seen as a work postdating Ŭisang's since it was influenced by and further developed Ŭisang's dharma of the ten coins. See Chŏn Haeju, "Hwaŏm kyohak ŭi susipchŏn yu e taehan koch'al: Chiŏm kwa Ŭisang sŏl ŭl chungsim ŭro" 화엄교학의 수십전유에 대한 고찰: 지엄과 의상설을 중심으로 [A study on the analogy of the ten coins in Huayan doctrinal learning: Centered on the theories of Zhiyan and Ŭisang], in *Myŏngsŏng sŭnim kohŭi kinyŏm Pulgyohak nonmunjip* 明星스님古稀紀念佛教學論文集[Festschrift in commemoration of the seventieth birthday of the Venerable Myŏngsŏng], comp. Myŏngsŏng Sŭnim Kohŭi Kinyŏmjip Kanhaeng Wiwŏnhoe 明星스님古稀紀念集刊行委員會 [Publication Committee for the Festschrift Commemorating the Seventieth Birthday of the Venerable Myŏngsŏng] (Ch'ŏngdo: Unmun Sŭngga Taehak, 2000), 924–945; Kamata Shigeo, "Ichijō hōkai zu no shisōteki igi" 一乗法界図の思想的意義 [The intellectual significance of the *Ilsŭng pŏpkye to*], *Shiragi Gishō no Kegon shisō* 新羅義湘の華厳思想 [The Hwaŏm thought of Ŭisang of Silla], Che 3 hoe Kukche Pulgyo Haksul Hoeŭi (1980): 66–67.

152 *Ilsŭng pŏpkye to*, HPC 2.6a–c.

153 Chŏn Haeju, *Ŭisang Hwaŏm sasangsa yŏn'gu,* 129–132.



Ŭisang explains that with respect to the mutual interpenetration and mutual identity of the "in the midst of" approach and the "is precisely" approach, we must keep in mind that spacially the ten directions are in a particle of dust and also that within all particles of dust it is just like this, that temporally an immeasurablely long kalpa is precisely one moment (*illyŏm* 一念) and one moment is precisely an immeasurablely long kalpa, and the nine time periods (*kuse* 九世) and ten time periods (*sipse* 十世)[154] share mutual identity. As a result, it is said that they are not confused, they are separable,

and they are attained separately. Furthermore, by means of the level of practice, it shows that when one first arouses the aspiration to enlightenment it is precisely complete enlightenment, and saṃsāra and nirvāṇa are always together. Since this kind of conditioned arising is put together, principle and phenomena are non-differentiated, and the ten buddhas and the Bodhisattva Samantabhadra draw a conclusion by means of the sphere that is non-dual through inner realization and exterior transformation. Ŭisang explains that principle and phenomena are non-differentiated; that non-hindrance is concretized by means of non-hindrance between principle and phenomena (*isa muae* 理事無礙), non-hindrance between phenomena and phenomena (*sasa muae* 事事無礙), and non-hindrance between principle and principle (*ii muae* 理理無礙); that the dharma realm of phenomena (*sa pŏpkye* 事法界) and the dharma realm of principle (*i pŏpkye* 理法界) are combined; and that the world system of conditioned arising is explained by means of these five. Among these, the world system of the conditioned arising of the dharma realm of non-hindrance between phenomena and phenomena is explained in detail through the the conditioned arising of the ten mysteries and perfect interfusion of the six characteristics.

2. The Perfect Interfusion of the Six Characteristics and the Conditioned Arising of the Ten Mysteries

The conditioned arising of the dharma realm, which is the conditioned arising of the true nature or the true nature's emergence following conditions, is explained by means of the perfect interfusion of the six charactersitics (*yuksang wŏnyung* 六相圓融) and the approach of the conditioned arising of the ten mysteries (*siphyŏn yŏn'gi mun* 十玄緣起門) in the *Ilsŭng pŏpkye to*.

[154] With respect to the nine time periods (*kuse*, Ch. *jiushi* 九世) and ten time periods (*sipse*, Ch. *shishi* 十世), the nine time periods refer to the three ages of the past, present, and future each having three ages; in Hwaŏm doctrinal learning, the ten time periods refer to the nine time periods plus one that comprehends or synthesizes them all.

The six characteristics are the characteristics of the whole (*ch'ongsang* 總相; Skt. *sāṇga*) and parts (*pyŏlsang* 別相; Skt. *upāṇga*), the characteristics of unity (*tongsang* 同相; Skt. *salakṣaṇa*) and diversity (*isang* 異相; Skt. *vilakṣaṇa*), and the characteristics of entirety (*sŏngsang* 成相; Skt. *vivarta*) and its fractions (*koesang* 壞相; Skt. *saṃvarta*). The theory of the six characteristics appears under the heading of the fourth of the ten great vows that a bodhisattva produces in the initial joyous stage (*ch'o hwanhŭi chi*, Ch. *chu huanxi di* 初歡喜地); Skt. *pramuditā-bhūmi*), according to the "Ten Stages" chapter (*Shidi pin* 十地品) of the *Avataṃsaka-sūtra*.[155] In other words, the Buddha established the vow that "bodhisattvas cultivate all pāramitās [perfections] by means of the six characteristics, from the characteristic of the whole to the characteristic of fractions, and cause the minds of living beings to increase and develop." The term "six characteristics" is found in the *Daśabhūmika* (*Shidi jing* 十地經, *Sūtra on the Ten Stages*), a separated sūtra but related to the "Ten Stages" chapter of the *Avataṃsaka-sūtra*. In his *Daśabhūmika-sūtra-śāstra* (*Shidi jing lun* 十地經論, Treatise on the *Daśabhūmika*), Vasubandhu's (Tianqin 天親or Shiqin 世親, ca. 320–400, or ca. 400–480) fleshes out the meaning of the six charactersitics.[156] This meaning is eventually developed into the Huayan tradition's theory of the perfect interfusion of the six characteristics.[157]

155 See *Dafangguang fo huayan jing* 23, T 278.9545b25–c3; K 8.165c22–166a5; *Dafangguang fo huayan jing* 34, T 278.10.181c23–28; K 8.636c20–25. The fourth vow that appears in these sūtras is called "the mind that knows living beings" (*chi chungsaeng sim*, Ch. *zhi zhongsheng xin* 知衆生心) by Zhiyan and "the vow to practice the two benefits" (*suhaeng iri wŏn*, Ch. *xiuxing erli yuan* 修行二利願) or "the vow for increasing the mind" (*sim chŭngjang wŏn*, Ch. *xin zengchang yuan* 心增長願) by Chengguan. For annotation on these vows see *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* (*Souxuan ji*) 3A, T 1732.35.54a13; K 47.37a25; *Dafangguang fo huayuan jing shu* 34, T 1735.35.762c19–763a17.

156 *Shidi jing lun* 十地經論 (*Daśabhūmika-sūtra-śāstra*) 1, T 1522.26.124c3–125a6; K 15.3a22–c13.

157 For a more detailed discussion, see Chŏn Horyŏn (Haeju), "Hwaŏm yuksang sŏl yŏn'gu I" 華嚴 六相說 研究 I [Research on the Hwaŏm Theory of the Six Characteristics, pt. 1], *Pulgyo hakpo* 佛教學報 31 (March 1994): 159–191; Chŏn, "Hwaŏm yuksang sŏl yŏn'gu II" 華嚴 六相說 研究 II

Presumably, Zhiyan composed the *Souxuan ji* 搜玄記 (Record of Searching the Mysteries), a commentary on the *Avataṃsaka-sūtra* in sixty rolls, to clarify these six characteristics.[158] Zhiyan's "Song of the Six Characteristics" (*Liuxiang song* 六相頌) has been transmitted as follows:[159]

One is precisely endowed with the many and is called the characteristic of the whole.
The many are precisely not one and is the characteristic of parts.
The class of the many is in unity with itself and is completed in the whole.
Each essence is different in its parts and manifested in unity.
The principle of the conditioned arising of the one and the many is the sublime completion.
Deterioration abides in the dharma of the self and is always not made.
Only the sphere of knowledge is not perceived by means of phenomena.
The one vehicle is understood by means of this expedient means.

一即具多名總相 多即非一是別相
多類自同成於總 各體別異現於同

[Research on the Hwaŏm Theory of the Six Characteristics, pt. 2], *Pulgyo hakpo* 佛教學報33 (August 1996): 97–117.

158 See Xufa 續法, *Fajiezong wuzu lüeji* 法界宗五祖略記, X 134.544a11–b4.

159 Although Fazang introduces the "Song on the Six Characteristics" at the end of the *Wujiao zhang*, he does not cite the author. See *Huayan yisheng jiaoyi fenqi zhang* 華嚴一乘教義分齊章 4, T 1866.45.508c22–509a3. However, when the *Ch'ongsurok* introduces this "Song on the Six Characteristics" it says that is from the *Liuxiang zhang* 六相章 [Composition on the six characteristics]. See Ch'ongsurok 1B, HPC 6.799a12–16. Ŭich'ŏn's catalog clarifies that the "Song on the Six Characteristics" was a composition by Zhiyan. See *Sinp'yon chejong kyojang ch'ongnok* 新編諸宗教藏總錄, HPC 4.681b5. In addition, Shanxi of the Song dynasty quotes roll 21 (now lost) of Ŭich'ŏn's *Wŏnjong mullyu* 圓宗文類 [Literature of the Perfect (Huayan) Tradition], which reports that the "Song of the Six Characteristics" was composed by Zhiyan, clarifies that Fazang inherited it from Zhiyan and used it, and concludes that it is a composition of Zhiyan. See *Huayan yisheng jiaoyi fenqi zhang fu guji* 華嚴一乘教義分齊章復古記, X 103.573b10–574a10.

一多緣起理妙成 壞住自法常不作
唯智境界非事識 以此方便會一乘[160]

By explaining the "Seal-diagram Symbolizing the Dharma Realm," which symbolizes the the world of complete and total enlightenment in the "Great Poem," by means of the six characteristics, Ŭisang shows the domain in which the one vehicle and the three vehicles, host and guest (*chuban* 主伴) are mutually established and manifest dharmas. The characteristic of the whole is the fundamental seal. The characteristic of parts is its remaining curves and bends. The parts are dependent on the seal because they fill up the seal. The characteristic of unity is displayed because it is the same seal, which means that, although the bends are differentiated, it is still the same seal. The characteristic of diversity is displayed because it is the characteristic of increasing, which means that since the first and second bends are different there are an increasing number of characteristics. The characteristic of entirety is displayed because it provides a brief explanation, which means that it is because it completes the seal. The characteristic of its fractions is displayed because it provides a broad explanation, which means that with respect to its curves, bends, and meanderings everything is different from itself and originally unproduced.

Ŭisang deals with the theory of the perfect interfusion of the six characteristics by means of the important approach of the method of the dhāraṇī of conditioned arising (*yŏn'gi tarani pŏp* 緣起陀羅尼法). Through such statements as "Because all dharmas are causally produced, they are invariably established by means of the six characteristics"[161] and "The six characteristics seek to manifest the principle of conditioned arising,"[162] the *Ilsŭng pŏpkye to* emphasizes the theory of the six charactersitics by means of the dharma of

[160] See *Huayan yisheng jiaoyi fenqi zhang* 4, T 1866.45.508c22–509a3; *Ch'ongsurok* 1B, HPC 6.799a12–16.

[161] *Ilsŭng pŏpkye to*, HPC 2.1c.

[162] *Ilsŭng pŏpkye to*, HPC 2.2b.

conditioned arising.

In the *Ilsŭng pŏpkye to*, Ŭisang forges a relationship between the theory of the perfect interfusion of the six characteristics and doctrinal classification schema (*kyop'an* 教判) and subsumes the one vehicle and the three vehicles by means of the meaning of the Middle Way, which thoroughly comprehends the theory of the six characteristics. More precisely, the meaning of the characterstic of the whole comes under the perfect teaching (*wŏn'gyo* 圓教), and the meaning of the characteristic of parts comes under the teaching of the three vehicles (*samsŭnggyo* 三乘教). The characteristics of the whole and its parts, entirety and its fractions, and so forth, do not share identity and are not lost. They are not one and they are not different; and they always remain in the Middle Way. The one vehicle and the three vehicles are also just like this. It says that the one vehicle and the three vehicles are mutually assisting, do not share identity, and are not lost. They are not one and they are not different; although they benefit living beings, they still reside in the Middle Way, and host and guest are mutually established and manifest dharmas.[163]

Ŭisang clearly demonstrates that, just like this, his explanation of the "Seal-diagram Symbolizing the Dharma Realm" by means of the six characteristics is based on the theory presented in Vasubandhu's *Daśabhūmika-sūtra-śāstra*.[164]

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163 *Ilsŭng pŏpkye to*, HPC 2.1c–2a.

164 See *Shidi jing lun* (*Daśabhūmika-sutra-śāstra*) 1, T 1522.26.124c5–125a6. In the *Daśabhūmika,* the Bodhisattva Adamantine Storehouse (Jin'gangzang pusa 金剛藏菩薩) enters samādhi, and the Adamantine Storehouse Buddhas (Jin'gangzang fo 金剛藏佛) of the Ten Directions, by means of the six characteristics, explain the contents of hearing and praising the ten kinds of causes and conditions of entering samādhi. More precisely, (1) the fundamental entrance (*kŭnbon ip*, Ch. *genben ru* 根本入) is that all bodhisattvas clearly explain the inconceivable Buddhadharma and that they desire to enter the sphere of the wisdom of the ten stages. It is said that the remaining nine entrances are in accordance with the fundamental entrance. The nine entances are (2) the entrance of subsumption (*sŏp ip*, Ch. *she ru* 攝入), (3) the entrance of thinking and pondering (*saŭi ip*, Ch. *siyi ru* 思議入), (4) the entrance of dharma characteristics (*pŏpsang ip*, Ch. *faxiang ru* 法相入), (5) the entrance of edification (*kyohwa ip*, Ch. *jiaohua ru* 教化入), (6) the entrance of realization (*chŭng ip*, Ch. *zheng ru* 證入), (7) the entrance of non-profligance (*pulpangil ip*, Ch. *bufangyi ru* 不放逸入),

Ŭisang brings to the fore the theory of the six characteristics on the established basis of such things as the meaning of the Middle Way (*chungdo ŭi* 中道義), the mutual establishment of host and guest (*chuban sŏngsang* 主伴成相), and the method of dhāraṇī (*tarani pŏp* 陀羅尼法), which afterwards exerted an immense influence on the doctrinal learning of Chinese Huayan.[165]

A point that should be held in particular importance in Ŭisang's theory of the six characteristics is that this theory of the six characteristics manifests the principle of the non-differentiation of conditioned arising. In fact, it says that it clarifies that it is the important approach (*yomun* 要門) to penetrate the house of the dharma nature.[166] In the "Great Poem," the placing of the first logograph and the last logograph in the middle is the true virtuous functioning of the interior of the dharma nature of the two positions of causes and results, and Ŭisang explains the six characteristics by means of the expedient means that manifests that its nature is the Middle Way.[167] More precisely, the six characteristics explain the Middle Way, and through

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(8) the entrance of the transition from stage to stage (*chijijŏn ip*, Ch. *didizhuan ru* 地地轉入), (9) the entrance of the exhausting of bodhisattvahood (*posalchin ip*, Ch. *pusajin ru* 菩薩盡入), and (10) the entrance of exhausting buddhahood (*pulchin ip*, Ch. *fojin ru* 佛盡入). The fundamental entrance is the characteristic of the whole (*ch'ongsang*, Ch. *zongxiang* 總相; Skt. *sāṇga*) and the remaining nine entrances are the characteristic of parts (*pyŏlsang*, Ch *biexiang* 別相; Skt. *upāṇga*). The parts (*pyŏl,* Ch. *bie* 別) rely on the basis (*pon*, Ch. *ben* 本), and for this reason the basis is made sufficient. It is called the characteristic of unity (*tongsang*, Ch. *tongxiang* 同相; Skt. *salakṣaṇa*) because it is an entrance, and the characteristic of diversity (*isang*, Ch. *yixiang* 異相; Skt. *vilakṣaṇa*) is because it is a form of increasing. It is called the characteristic of entirity (*sŏngsang*, Ch. *chengxiang* 成相; Skt. *vivarta*) because it is explained simply, and the characteristic of parts (*koesang*, Ch. *huaixiang* 壞相; Skt. *saṃvarta*) is because it is explained broadly. This is because the world system seems to come into being and fall apart. Just like this, all the remaing ten passages are completed by means of the six characteristics.

165 Ko Ikchin 高翊晉, *Han'guk kodae Pulgyo sasangsa* 韓國古代佛敎思想史 [History of Buddhist thought in ancient Korea] (Seoul: Tongguk Taehakkyo Ch'ulp'anbu, 1989), 293–301.

166 *Ilsŭng pŏpkye to*, HPC 2.2b.

167 *Ilsŭng pŏpkye to*, HPC 2.1b.

this become the expedient means that explains the sphere of the immovable dharma nature and buddha.[168] The "Seal-diagram Symbolizing the Dharma Realm," which is explained by the six characteristics, is a symbol of the world of complete and total enlightenment, and the world of complete and total enlightenment is the world system of the buddhas and bodhisattvas. Here, the world system of the buddhas is the unconditioned arisng of the dharma nature, and the world system of the bodhisattvas is the conditioned arising of the true nature.[169] Ŭisang causes us to know that this is guided by means

168 This is precisely a continuation with the appearance of the Tathāgata, the unconditioned arising of the dharma nature (*sŏnggi* 性起). Just as has been cited above, by means of manifesting the conditioned arising of the true nature (*chinsŏng yŏn'gi* 眞性緣起) through the theory of the six characteristics, it can be said to well manifest the intent of Ŭisang leading toward the world of the unconditioned arising of the dharma nature (*pŏpsŏng sŏnggi* 法性性起). See Chŏn Horyŏn (Haeju), "Hwaŏm yuksang sŏl yŏn'gu I."

169 If we contrast the unconditioned arising of the dharma nature and conditioned arising, the following become apparent: (1) Conditioned arising is seen within the mutual relationship between dharmas, and unconditioned arising is seen from the standpoint of the self-nature of individual dharmas. (2) Although conditioned arising waits to be produced by causes and conditions, unconditioned arising is the arising of nature as it is, and arising is nature as it is. There is no separate arising outside of nature and there is no separate nature outside of arising. (3) Conditioned arising is manifestation by means of conditions from the aspect of the characteristics of dharmas (*pŏpsang* 法相), and unconditioned arising is manifestation of self-nature from the aspect of the nature of dharmas (*pŏpsŏng* 法性). (4) Conditioned arising is the doman of causes, the provisional theory; and unconditioned arising is the domain of results, the non-provisional theory. (5) Conditioned arising is produced by cultivation (*susaeng*, Ch. *xiusheng* 修生) and the original possession that was produced by cultivation (*susaeng ponyu* 修生本有); and unconditioned arising is "original possession" (*ponyu* 本有) and "produced by cultivation due to original possession" (*ponyu susaeng*, Ch. *benyou xiusheng* 本有修生). (6) Conditioned arising is the cause and result of discrimination, and unconditioned arising is the cause and result of universality. (7) Conditioned arising is the practice of liberation, and unconditioned arising is the entrance of realization. (8) Because the approach of conditioned arising is that all conditionally aroused dharmas are mutually causing and complete each other's essences (*yŏn'gi sangyu* 緣起相由), all levels above the first arousal of the aspiration to enlightenment are subsumed together, and one accomplishes complete enlightenment; and because the approach of unconditioned arising is the interfusion and interpenetration of the dharma nature (*pŏpsŏng yungt'ong* 法性融通), it is the intrinsic or inherent attainment of Buddhahood (*pollae sŏngbul* 本來成佛). (9) In the approach of conditioned arising, the attainment of Buddhahood in this very body

of the perfect interfusion of the six characteristics, which is the approach of conditioned arising, and by means of the house of the dharma nature, which is the approach of the unconditioned arising of the dharma nature.

The *Taegi* in the *Ch'ongsurok* explains these six characteristics in the following manner: The characteristics of the whole and parts manifest the inexhaustibility (*mujin* 無盡) of dharmas, the characteristics of unity and diversity display the unhinderedness (*muae* 無礙) of dharmas, and the characteristics of the entirety and its fractions show the nothing-next-to-it-ness (*much'ŭk* 無側) of dharmas. It says that the dharma and meaning of the one vehicle do not transcend these three. Furthermore, in analyzing them individually, the characteristic of the whole precisely advocates the self-essence of the dharma of non-abiding. The characteristic of parts refers to the inexhaustibility of the non-abiding characteristic of the whole. The characteristic of unity manifests the unhinderedness of inexhaustibility. The characteristic of diversity analyzes the non-contrariness (*muwi* 無違) of unhinderedness. The characteristic of entirety analyzes the nothing-next-to-it-ness of non-contrariness. The characteristic of its fractions advocates the immovability (*pudong* 不動) of nothing-next-to-it-ness.[170] Just like this, the *Taegi* understands the six characteristics by means of inexhaustibility (*mujin*), non-abiding (*muju*), unhinderedness (*muae*), non-contrariness (*muwi*), nothing-next-to-it-ness (*much'ŭk*), and immovability (*pudong*), and the six characteristics are an expedient means for penetration by means of the Middle Way of non-abiding and the unconditioned arising of the dharma

(*chŭksin sŏngbul* 卽身成佛) is explained, and in the approach of unconditioned arising, that one is a buddha in this very body (*chŭksin sibul* 卽身是佛) is explained and it discourses on the attainment of Buddhahood from times long past (*kurae sŏngbul* 舊來成佛). (10) The approach of conditioned arising is the entrance of realization in the conditioned arising of the dharma realm of the unimpeded nature of phenomena and phenomena, and the approach of unconditioned arising is the entrance of realization in the full results of unconditioned arising (*sŏnggi man'gwa* 性起滿果). See [Chŏn] Haeju, *Hwaŏm ŭi segye* 화엄의 세계 [The world of Hwaŏm] (Seoul: Minjoksa, 1998), 241–242.

170 *Ch'ongsurok* 1B, HPC 6.796c.

nature (buddhahood) of immovability from times long past.

In the *Pŏbyung ki*, the perfect integrity of the "Seal-diagram" is the characteristic of the whole. The curves, bends, and meanderings of the perfectly integrated "Seal-diagram" are the characteristic of parts. The uniformality of the curves, bends, and meanderings that comprsise the "Seal-diagram" are the characteristic of unity. Although the "Seal-diagram" seems uniform, since it does not move, each distinct difference is the characteristic of diversity. Even while the differences do not move, the lack of distortions is precisely the right seal (*chŏngin* 正印) and this is the characteristic of entirety. Although it is the right seal, since each individually abides by itself, its not being produced is the characteristic of its fractions. This approach to the six characteristics is explained as being precisely the dharma essence (*pŏpch'e* 法體) that does not go together with the one vehicle, simultaneously an expedient means that does not go together with the single vehicle.[171] Pŏbyung places these six characteristics in visualization methods, and they are developed by means of methods of actual practice. The characteristic of parts is counting or measuring everything as real (*pyŏn'gye* 編計/徧計; Skt. *parikalpitā*). The characteristics of unity and diversity are the visualization of causal conditions (*inyŏn kwan* 因緣觀). The characteristics of entirety and its fractions are the visualization of conditioned arising (*yŏn'gi kwan* 緣起觀). The characteristic of the whole, which is the basis, is the visualization of the unconditioned arising of the dharma nature (*sŏnggi kwan* 性起觀).[172] By means of the theory of the six characteristics, which is an expedient means that explains the true nature's emerging according to conditions, one is led to the sphere of the unconditioned arising of the dharma nature. Since the differences between these kinds of visualization practices is precisely the term for depending on levels, if it is said to be the position of the one vehicle, it says that that there is no depth and shallowness in the three visualizations of the visualization

171 *Ch'ongsurok* 1B, HPC 6.800a19–b3.

172 *Ch'ongsurok* 1B, HPC 6.800b3–6.

of causes and conditions, the visualization of conditioned arising, and the visualization of the unconditioned arising of the dharma nature.[173]

The *Chinsu ki* explains the six characteristics by means of the relationship between the Buddha Vairocana and living beings. More precisely, the Buddha Vairocana is the characteristic of the whole, and living beings are the characteristic of parts. Since the bodies of living beings individually do not possess the essence of self, they are perfectly completed by means of the body of the Buddha Vairocana. The characteristic of unity does not possess other things from the perspective of the body of living beings (*chungsaengsin* 衆生身); merely by means of the body of a buddha (*pulsin* 佛身) the body of living beings is led to that buddha. Although the characteristic of diversity leads the bodies of livings beings to that body of a buddha, it does not move, and its ability to lead is always being a living being. At this time, on the basis of the meaning of being led, it says that there is unity; if from the basis of the meaning of living beings, there is diversity. The characteristic of entirety is that the inferior body of a living being is precisely the majestic body of a buddha. The characteristic of fractions is designating that the discriminating dharmas of the dharma realm do not move individually by themselves.[174]

With respect to the classification of the six characteristics, Kyunyŏ says that the six characteristics penetrate the approach of conditioned arising, seek to penetrate the essence of dharmas, and complete the distinctions between the six characteristics. Accordingly, he says that if one follows the meaning of distinctions by means of the six characteristics, it shares identity with the three vehicles; and if one indicates the virtue of the self-essence of the six characteristics, it shares identity with the one vehicle.[175]

In the *Ilsŭng pŏpkye to*, Ŭisang establishes the perfect interfusion of the six characteristics and even the approaches of the ten mysteries by means of the main expedient means that manifests the dharma of the great conditioned

173 *Ch'ongsurok* 1B, HPC 6.800b6–7.

174 *Ch'ongsurok* 1B, HPC 6.798c.

175 *Ilsŭng pŏpkye to wŏnt'ong ki* 1, HPC 4.16c–17a.

arising (*taeyŏn'gi pŏp* 大緣起法) of the dhāraṇī of the one vehicle of the perfect teaching (*wŏn'gyo ilsŭng tarani* 圓教一乘陀羅尼). These approaches of the ten mysteries, being in the same tradition as Zhiyan's theory, their names and order are the same as what is described in the *Souxuan ji*.[176] The only difference is in the ninth approach, where "mind-only" (*yusim* 唯心)[177] is clearly given as "following the mind" (*susim* 隨心). The specific names of the approaches of the ten mysteries are as follows:

1. The approach in which all are endowed at the same time and mutually responsive (*tongsi kujok sangŭng mun*, Ch. *tongshi juzu xiangying men* 同時具足相應門)
2. The approach of the sphere that is like Indra's net (*Indara mang kyŏnggye mun*, Ch. *Yintuoluo wang jingjie men* 因陀羅網境界門)
3. The approach in which the hidden and manifest are both established (*pimirŭn hyŏn kusŏng mun*, Ch. *mimiyin xian jucheng men* 祕密隱顯俱成門)
4. The approach in which the minute and subtle are mutually tolerable and peacefully instituted (*mise sangyong allip mu*n, Ch. *weixi xiangrong anli men* 微細相容安立門)
5. The approach in which the ten time periods isolate dharmas and are established diversely (*sipse kyŏkpŏp isŏng mun*, Ch. *shishi gefa yicheng men* 十世隔法異成門)
6. The approach in which all storehouses are both simple and complex and fully endowed with virtue (*chejang sunjap kudŏk mun*, Ch. *zhuzang shunza jude wen* 諸藏純雜具德門)
7. The approach in which the one and the many are mutually tolerable and dissimilar (*ilda sangyong pudong mun*, Ch. *yiduo xiangrong butong*

176 *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* (*Souxuan ji*) 1A, T 1735.515a22–b24.

177 In the version of the *Ch'ongsurok* preserved in the *Korean Buddhist Canon* (*Koryŏ taejanggyŏng*), it is not "according to the mind" (*susim* 隨心) but "mind-only" (*yusim* 唯心). See *Ch'ongsurok*, K 45.211b12.

men 一多相容不同門)

8. The approach in which all dharmas share mutual identity and are self-existing (*chebŏp sangjŭk chajae mun*, Ch. *zhufa xiangji zizai men* 諸法相卽自在門)
9. The approach in which the transfers and wholesomeness is attained following the mind (*susim hoejŏn sŏnsŏng mun*, Ch. *suixin huizhuan shancheng men* 隨心迴轉善成門)
10. The approach in which entrusting phenomena and manifesting dharmas produces understanding (*t'aksa hyŏnbŏp saenghae mun*, Ch. *tuoshi xianfa shengjie men* 託事顯法生解門)

These ten approaches are ten characteristics. That is to say, the ten approaches of people (*in* 人) and dharmas (*pŏp* 法), principle (*i* 理) and phenomena (*sa* 事), teachings (*kyo* 教) and meaning (*ŭi* 義), understanding (*hae* 解) and practice (*haeng* 行), and cause (*in* 因) and effect (*kwa* 果) are mutually responsive, and there is no such thing as before and after.[178] Aside from the approach in which all are endowed at the same time and mutually responsive, the other approaches are said to be established differently only according to such things as analogy (*yu* 兪), conditions (*yŏn* 緣), characteristics (*sang* 相), time period (*se* 世), phenomena (*sa* 事),[179] principle (*i* 理), function (*yong* 用), mind (*sim* 心), and wisdom (*chi* 智) in that order.[180]

Although Fazang accepts Zhiyan's approach of the ten mysteries as it is

[178] In the *Souxuan ji*, Zhiyan eplains that all things that have been endowed, such as classifications, spheres, and levels (*fenqi jing wei* 分齊境位), masters and disciples, and the knowledge of dharmas (*shidi fazhi* 師弟法智), hosts and guests and indirect and direct rewards (*zhuban yizheng* 主伴依正), contrariness and obedience and the self-existence of essence and function (*nishun tiyong zizai* 逆順體用自在), and manifestations in accordance with the capacities of living beings (*sui shenggen shixian* 隨生根欲示現), are explained. See *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* (*Souxuan ji*) 1A, T 1735.515b3–5.

[179] In Zhiyan's *Souxuan ji*, it is not phenomena (*sa*, Ch. *shi* 事), it is approaches (*mun*, Ch. *men* 門). See *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* (*Souxuan ji*) 1A, K 47.2b27.

[180] *Ilsŭng pŏpkye to*, HPC 2.8a–b.

in his *Huayan yisheng jiaoyi fenqi zhang* 華嚴一乘教義分齊章 (Composition on the Classification of the Doctrinal Meaning of the One Vehicle of the Avataṃsaka), he changed two of the names in his *Huayan tanxuan ji* 華嚴經探玄記 (Record of Exploring the Mysteries of the *Avataṃsaka-sūtra*). More precisely, he changed the name and order of "the approach in which all storehouses are both simple and complex and fully endowed with virtue" (*chejang sunjap kudŏk mun*, Ch. *zhuzang shunza jude wen* 諸藏純雜具德門) to "the approach in which the broad and the narrow are self-existent and unimpeded" (*kwanghyŏp chajae muae mun,* Ch. *guangxia zizai wuai men* 廣狹自在無礙門) and changed "the approach in which wholesomeness is completed through the transformation of the mind-only" (*yusim hoejŏn sŏnsŏng mun,* Ch. *weixin huichuan shancheng men* 唯心迴轉善成門) to "the approach in which host and guest are perfectly clear and endowed with virtue" (*chuban wŏnmyŏng kudŏk mun,* Ch. *zhuban yuanming jude men* 主伴圓明具德門).[181] Therefore, the approaches of the ten mysteries before the *Huayan tanxuan ji* is called the "old ten mysteries" (*ko siphyŏn,* Ch. *gu shixian* 古十玄) and after the *Huayan tanxuan ji* is called the "new ten mysteries" (*sin siphyŏn,* Ch. *xin shixuan* 新十玄). However, in his *Ilsŭng pŏpkye to*, Ŭisang already frequently cites the sphere of the approach in which host and guest are perfectly clear and endowed with virtue, which was accepted in the new ten mysteries afterwards. Through such doctrinal explanations as "the one vehicle and the three vehicles, host and guest (*chuban* 主伴) are mutually established (*sangsŏng* 相成) and the classification of manifesting dharmas,"[182] and "Host and guest are mutually assisting (*sangja* 相資), they are neither identical nor separate, they are neither one and the same nor different. Although they benefit living beings, they are only in the Middle Way. Host and guest are mutually established (*sangsŏng* 相成) and manifest dharmas just

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181 See *Huayan jing tanxuan ji* 1, T 1733.35.123a–124c; K 45.505a–507b.

182 *Ilsŭng pŏpkye to*, HPC 2.1c4–5.

183 *Ilsŭng pŏpkye to*, HPC 2.1c16–18.

like this,"[183] he emphasizes the sphere of host and guest.

Ŭisang explains the line "Returns home, and obtains wealth according to his capacity" (*kwiga subun tŭ charyang* 歸家隨分得資量) in the "Gāthā on the Dharma Nature," and says that it is called "home" because it relies and abides on sainthood (*sŏngja* 聖者). Pŏbyung makes a note that the home in which the saint abides is called the approaches of the ten mysteries, and he clarifies that if these approaches of the ten mysteries are explained for the sake of others, they are the domain of teaching and if they are explained on the basis of self-realization (*chajŭng* 自證), they are the domain of realization.[184]

In the colophon of the *Ilsŭng pŏpkye to*, Ŭisang does not share the name of the author of the work, and he explains that the reason why he provides the exact month and year is to show that all dharmas rely on conditioned production. More precisely, he says it is because all dharmas that are produced by means of conditions have no such thing as a host. Therefore, conditions come from perverted minds, perverted minds come from ignorance (*mumyŏng* 無明), and ignorance comes from thusness (*yŏyŏ* 如如; Skt. *tathatā*). Thusness resides in the dharma nature of self.

In this manner, Ŭisang returns to the home of the dharma nature through conditioned arising. This dharma nature makes characteristics by means of non-differentiation. Therefore, he says that all things reside in the Middle Way and are absolutely non-differentiated. For that reason, Ŭisang begins the "Gāthā on the Dharma Nature" with "The dharma nature is perfectly interfused, not possessing the characteristic of duality" and ends it with "From times long past he has not moved—hence his name is Buddha."

X. Conclusion

The Hwaŏm doctrinal tradition in Korea formed the mainstream of Korean Buddhism from the Silla period. It has continually been at the forefront of

184 *Ch'ongsurok* 2A, HPC 6.829a.

intellectual developments in Korean Buddhism. Later, along with Sŏn 禪 (Chan/Zen), it has composed one of the two axes of Korean Buddhism, and it is in this form that it has come down to the present day. This primary tradition of Korean Hwaom began with Ŭisang and continued with the Hwaŏm intellectual monks of his lineage that followed afterwards. Ŭisang is also called the "first patriarch of Haedong (Korean) Hwaŏm" (*Haedong Hwaŏm ch'ojo* 海東華嚴初祖). The entirety of Ŭisang's Hwaŏm thought can be said to be exhibited in the *Ilsŭng pŏpkye to*, and Ŭisang's disciples and dharma heirs have continually exerted their strength in research and commentaries on this *Ilsŭng pŏpkye to*. Commentaries and variorums on the *Ilsŭng pŏpkye to*, such as the *Pŏpkye to ki ch'ongsurok*, the *Ilsŭng pŏpkye to wŏnt'ong ki*, the *Tae Hwaŏm pŏpkye to chu (pyŏngsŏ)*, and the *Pŏpsŏng ke kwaju*, have been composed continually through the Silla, Koryŏ, and Chosŏn periods of Korean history.

The *Ilsŭng pŏpkye to* manifests the world of the *Avataṃsaka-sūtra* by means of the dharma realm of the one vehicle. It seeks to cause the masses of beings that are attached to names to return to the original source that is nameless. It conforms to principle and is written on the basis of the teaching. Accordingly, the *Ilsŭng pŏpkye to* and its variorums take the true source, the dharma realm, as their core teaching. It displays that the dharma realm can be the dharma realm by means of the dharma nature and explains the expedient means that returns to the dharma nature by means of the true nature's emerging according to conditions. Also, the expedient means of practices and practices benefiting others as well as the acquisition of benefits spoken of the "Gāthā on the Dharma Nature," likewise, are not free from the two aspects of the unconditioned arising of the dharma nature and the conditioned arising of the true nature. This is because, as self-benefits are practices that benefit others and practices that benefit others benefit oneself, the practice of the meritorious virtue of the non-duality of self and other (*chat'a puri* 自他不二) is precisely the expedient means of practice, and the acquisition of benefits that are the result of practice is the world sytem of the dharma nature of the domain of realization. The world system of the unconditioned arising of the dharma nature, which is known from the

first lines of the "Gāthā on the Dharma Nature"—"The dharma nature is perfectly interfused, not possessing the characteristic of duality; All dharmas are unmoving; they are originally quiescent" —can be known in the end by the buddha from times long past (*kuraebul*) of the last line, "From times long past he has not moved—hence his name is Buddha."

Ŭisang's Hwaŏm thought was not only transmitted simply through the writings and commentaries of his dharma heirs. There is significance in its being inherited by means of the upward transmission from master to disciple through Hwaŏm monk philosophers beginning with Ŭisang. Ŭisang's thought and practices for transformation and edification are grounded in Hwaŏm monks, and, by means of their being passed down continuously, the substance of Hwaŏm learning and the conventions of being a Hwaŏm monk are fully endowed in the Korean Buddhist tradition. In other words, the actual practices that form the basis of Hwaŏm in Korea have been established by means of living traditions extending from the Silla period to the present.

II

SEAL-DIAGRAM SYMBOLIZING THE DHARMA REALM OF THE ONE VEHICLE OF THE AVATAṂSAKA

Hwaŏm Ilsŭng pŏpkye to[1]

華嚴一乘法界圖

義湘

By isang[2]

I. Auto-Preface

Generally, the wholesome teachings of the great sages do not have any set pattern; and not being one, they are given in response to a person's capacity

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1 The source text of the *Hwaŏm ilsung pŏpkye to* 華嚴一乘法界圖 used for this translation is found in the *Han'guk Pulgyo chŏnsŏ* 韓國佛教全書 [Complete works of Korean Buddhism], 12 vols. (Seoul: Tongguk Taehakkyo Ch'ulpansa, 1979[–2000]), 2.1a–8b. Three editions have been used in preparing a critical edition of this work: Edition A is the "Ilsŭng pŏpkye to hapsi irin" 一乘法界圖合詩一印 collected in the *Pŏpkye to ki ch'ongsurok* 法界圖記叢髓錄 [Comprehensive variorum on the *Seal-diagram Symbolizing the Dharma realm*; hereafter *Ch'ongsurok*), in vol. 45 of the *Koryŏ taejanggyŏng* 高麗大藏經 [Koryŏ Buddhist canon]. Edition B is the *Hwaŏm ilsŭng pŏpkye to* published in vol. 103 of the *Xuzangjing* 續藏經 [Hong Kong reprint of *The Kyoto Supplement to the Canon* (*Dai Nihon zokuzōkyō* 大日本續藏經)], 150 vols. (Hong Kong: Hong Kong Buddhist Association, 1967). Edition C is the *Hwaŏm ilsŭng pŏpkye to* published in vol. 45 of the *Taishō shinshū daizōkyō* 大正新修大藏經 [Taishō edition of the Buddhist canon], ed. Takakasu Junjirō 高楠順次郎 et al., 100 vols. (Tokyo: Taishō Issaikyō Kankōkai, 1924–1932[–1935]). The *Han'guk Pulgyo chŏnsŏ* used as its source text the edition of the *Hwaŏm ilsung pŏpkye to* published in the *Dai Nihon zokuzōkyō* 大日本續藏經 2/8/4.

2 The phrase "Composed by Ŭisang" (*isang ch'an* 義湘撰), which illuminates that Ŭisang was the author of the *Ilsŭng pŏpkye to*, was supplied by a later editor and is shown in each note of the source text. In the colophon (*palmun* 跋文), Ŭisang explains that he did not clarify the author "because I would show that all dharmas produced by causes have no such thing as a host." See HPC 2.8b10–11.

and in accordance with his infirmity. Those who are deluded are attached[3] to [verbal] traces and do not know that they have lost the essence [of the teachings]. Although they are diligent they did not[4] have the opportunity to return to the core teaching. Therefore, I have briefly composed this great poem[5] hoping that the throngs of those who are attached to names will return to the true source that is nameless, relying on principle and based on the teachings [of the Buddha].

With respect to the method for reading the poem, you should start in the center with the logograph *pŏp* 法 (dharma), and go through many complex curves, bends, and meanderings, until you reach the end with the logograph *pul* 佛 (Buddha). Read following the path of the seal.[6] <There are fifty-four curves and 210 logographs.>[7]

> 夫大聖善教無方, 應機隨病非一. 迷者守迹不知失體, 懃而歸宗未日. 故依理據教, 略制槃詩, 冀以執名之徒, 還歸無名真源. 讀詩之法, 宜從中法為始, 繁迴屈曲, 乃至佛為終, 隨印道讀 <五十四角二百一十字>.

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3 Reading *su* 守 for *cha* 字 following editions A, B, and C.

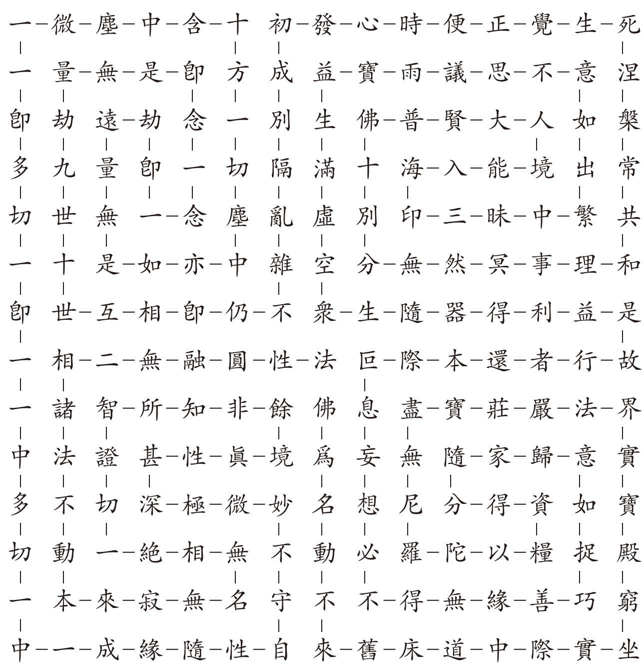
4 Reading *mi* 未 for *mal* 末 following edition A.

5 What I have translated as "great poem" (*pansi* 槃詩) is also called "a combined poem in the shape of a seal-diagram symbolizing the dharma realm of the one vehicle" (*Ilsŭng pŏpkye to hapsi irin* 一乘法界圖合詩一印; see *Ch'ongsurok*, HPC 6.768a3), and refers to the combination of the "Seal-diagram Symbolizing the Dharma Realm" (*Pŏpkye toin* 法界圖印), written in red ink on white paper, and the "Gāthā on the Dharma Nature" (*Pŏpsŏng ke* 法性偈), which is a poem comprising 210 logographs in thirty lines of seven logographs. The whole *Hwaŏm ilsung pŏpkye to* is composed of the *pansi* and the *Pŏpkye to ki* 法界圖記 [Auto-commentary on the "Seal-diagram Symbolizing the Dharma Realm"], which is an analysis of the *pansi*. The *Pŏpkye to ki* is composed of the auto-preface (*chasŏ* 自敍), the analysis of the text (*sŏngmun* 釋文), which analyzes the *pansi*, and the colophon (*palmun* 跋文).

6 Seal (*in* 印), here, means the "Seal-diagram Symbolizing the Dharma Realm" (*Pŏpkye toin* 法界圖印).

7 Reading the seal-diagram in this way renders the 210 logographs into thirty lines of seven logographs. This information has been subsumed into the title in the *Ch'ongsurok: Ilsŭng pŏpkye to hapsi irin osipsa kak ibaek ilsip cha* 一乘法界圖合詩一印五十四角二百一十字 [Combined poem and seal-diagram symbolizing the dharma realm of the one vehicle in fifty-four curves and 210 logographs].

II. The Great Poem[8]



The dharma nature[9] is perfectly interfused, not possessing the characteristic of duality;

8 The "great poem" (*pansi* 槃詩) is the "Gāthā on the Dharma Nature" (*Pŏpsŏng ke* 法性偈) plus the red outline of the seal (*chuin* 朱印). Although the source text provides the logographs of the great poem only in the seal-diagram, I will provide them after the English translation below.

9 The dharma nature (*pŏpsŏng*, Ch. *faxing* 法性; Skt. *dharmatā*) means the original nature of all dharmas. In other words, it refers to the contexts or substance of enlightenment. More specifically, it is an expression referring to such things as acquiescence to the three dharmas (*sambŏp* in, Ch. *sanfa ren* 三法忍)—the Buddha's teaching (*kyo* 教), the practice of it (*haeng* 行), and the realization of it (*chŭng* 證) in bodhi—and the dharma of conditioned arising (*yŏn'gi pŏp*, Ch. *yuanqi fa* 緣起法) in early Buddhism and emptiness (*kong* 空; Skt. *śūnyatā*) in Mahāyāna Buddhism. See *Dazhidu lun* 大智度論 T 1509.25.297b22–c24; K 14.825c1–826a14. Just like this, explanations of dharma nature view it as something associated with the original nature of all dharmas. Each intellectual tradition,

All dharmas are unmoving; they are originally quiescent.
They have no names and characteristics; all distinctions are severed.
It is known through the wisdom of realization and not by any other means.
[5] True nature[10] is very deep and supremely fine and profound.
It is not attached to self-nature and is achieved in accordance with conditions.
Within one, there is all, and within many, there is one.
The one is precisely all, and the many are precisely the one.
A minute particle of dust contains the ten directions;
[10] All particles of dust are also like this.
The immeasurably distant kalpa is precisely a single thought-moment,
A single thought-moment is precisely an immeasurably distant kalpa.
The nine time periods[11] and the ten time periods are mutually identical;
They are not in confusion, but have been formed separately.

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doctrinal school, and sect, however, had a different opinion on how it was manifest or expressed. In the *Avataṃsaka-sūtra* (*Dafangguang fo huayan jing* 大方廣佛華嚴經, hereafter *Huayan jing*) the dharma nature was particularly important. Not only was the dharma nature the content or substance of the Buddha's enlightenment, but it was also a manifestation of the Buddha's own self-essence (*chach'e* 自體). See *Huayan jing* 279, 10.81c15; X 8.518b13. Ŭisang provides a more positive analysis of the dharma nature as the self-essence of the Buddha: the natural arising of the dharma nature (*pŏpsŏng sŏnggi* 法性性起), or arousal by means of the appearance of the Buddha's own self-essence. In Ŭisang's lineage of the Hwaŏm tradition, the complete interfusion of all dharmas is the dharma nature.

10 True nature (*chinsŏng*, Ch. *zhenxing* 眞性) refers to the true nature or characteristics of all dharmas. Although it is explained in several places in the *Avataṃsaka-sūtra*, there is not any striking or prominent difference between "true nature" and "dharma nature." In the writings of Ŭisang, true nature is classified under the domain of conditioned arising (*yŏn'gi pun* 緣起分) and dharma nature is classified under the domain of realization (*chŭng pun* 證分), so that dharma nature is realized through the true nature. This interpretation is explained below in the analysis of the text portion in which Ŭisang provides an interpretation of the important terms and concepts in the "Gāthā on the Dharma Nature."

11 With respect to the nine time periods (*kuse*, Ch. *jiushi* 九世) and ten time periods (*sipse*, Ch. *shishi* 十世), the nine time periods refer to the three ages of the past, present, and future of which each have three ages; and the ten time periods, as it is referred to in Hwaŏm doctrinal learning, refers to the nine time periods plus one that comprehends or synthesizes them all.

When one initially arouses the aspiration to enlightenment is precisely complete enlightenment.
Saṃsāra and nirvāṇa are always in harmony.
Principle and phenomena are obscure and undifferentiable
And are the sphere of the great people of the ten buddhas and Samantabhadra.
Able to enter into the ocean seal samādhi,
[The Buddha's] multitudinous production of wish fulfillment is inconceivable.
A rain of jewels that benefits living beings fills all space,
Living beings benefit according to their capacity to comprehend.
Therefore, the practitioner must return to the original source;
He cannot obtain it without ceasing from deluded thoughts.
By means of unconditioned wholesome skills, he apprehends wish fulfillment,
Returns home, and obtains wealth according to his capacity.
With an inexhaustible treasure of dhāraṇī,
He adorns the dharma realm—a palace of real jewels.
Finally, seated on the throne of the Middle Way of Ultimate Reality,
From times long past he has not moved—hence his name is Buddha.[12]

法性圓融無二相 諸法不動本來寂
無名無相絶一切 證智所知非餘境
眞性甚深極微妙 不守自性隨緣成
一中一切多中一 一卽一切多卽一
一微塵中含十方 一切塵中亦如是
無量遠劫卽一念 一念卽是無量劫
九世十世互相卽 仍不雜亂隔別成

12 Translation adapted from Peter H. Lee, ed., *Sourcebook of Korean Civilization* (New York: Columbia University Press, 1992), 164–165.

初發心時便正覺 生死涅槃常共和
理事冥然無分別 十佛普賢大人境
能入海印三昧中 繁出如意不思議
雨寶益生滿虛空 衆生隨器得利益
是故行者還本際 叵息妄想必不得
無緣善巧捉如意 歸家隨分得資量
以陀羅尼無盡寶 莊嚴法界實寶殿
窮坐實際中道床 舊來不動名爲佛

III. Analysis of the Text

I now intend to analyze the text by dividing it into two approaches. First, I will comprehensively analyze the meaning of the seal-diagram. Second, I will distinguish and decipher the characteristics of the seal-diagram.

將欲釋文, 二門分別. 一總釋印意, 二別解印相.

1. Comprehensive Analysis of the Meaning of the Seal

Question: Why do you depend upon the form of a seal?
Answer: Because I would express that the three kinds of worlds[13]

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13 The three kinds of worlds (*samjong segan*, Ch. *sanzhong shijian* 三種世間) divide all manner of existence into three discrete realms. See *Dafangguang fo huayan jing* 8, T 278.9.444b5–6; K 8.53c25. Although what the three kinds of realms are is different according to respective sūtras and treatises, in the Hwaŏm intellectual tradition they are typically described as the world as a vessel (*kisegan* 器世間; Skt. *bhajanaloka*), the world of living beings (*chungsaeng segan* 衆生世間; Skt. *sattvaloka*), and the world of complete and total enlightenment (*chijŏnggak segan* 智正覺世間; Skt. *samyaksaṃbuddhaloka*). See Zhiyan, *Huayan jing tanxuan ji* 華嚴經探玄記 20, T 1733.35.482b18–25; K 47.9b6–8. Ŭisang symbolically represents these three worlds and manifests the perfect interfusion of these three realms in the Great Poem by using a white piece of paper, black ink, and red lines.

subsumed in the net of the teachings of the Tathāgata Śākyamuni[14] are produced from the ocean seal samādhi.[15] With respect to the three kinds

14 With respect to the Tathāgata Śākyamuni (*Sŏkka yŏrae*, Ch. *Shijia rulai* 釋迦如來), Śākyamuni means "Sage of the Śākya clan." This title refers to the Buddha Gautama, the founder of Buddhism in India some 2,500 years ago. Furthermore, Tathāgata is one of the ten titles of the Buddha. It was translated into Chinese as "Thus-Come One" (*yŏrae*, Ch. *rulai* 如來) referring to the Sanskrit ideas that the Buddha is one who is thus come and thus gone. Although the Tathāgata Śākyamuni is a respectful title of a real historical personage, at the same time in the Hwaŏm tradition Tathāgata Śākyamuni also refers to the Tathāgata Śākyamuni of the perfect interfusion of the three buddhas (*sambul wŏnyung* 三佛圓融), which comprised the dharma body (*pŏpsin* 法身) Buddha Pirojana 毘盧遮那佛 (Vairocana), the reward body (*posin* 報身) Buddha Nosana 盧舍那佛 (Vairocana), and the transformation body (*hwasin* 化身) the Buddha Śākyamuni 釋迦牟尼佛. See *Dafangguang fo huayan jing 5*, T 278.9.419a10–15; K 8.27c5–9. Zhiyan 智嚴 (602–668) explained that, according to the one vehicle, Śākyamuni, who was a transformation body, and Vairocana, who is the dharma body, and so forth, are all transformative functions of the ten buddhas (*sippul hwayong*, Ch. *shifo huayong* 十佛化用). See *Huayan jing neizhangmen deng za kongmuzhang* 華嚴經內章門等雜孔目章 4, T 1870, 45.587c7–9.

15 The ocean seal samādhi (*haein sammae*, Ch. *haiyin sanmei* 海印三昧; Skt. *sāgara-mudrā-samādhi*) refers to the totalistic meditative absorption of the *Avataṃsaka-sūtra*. The edition of the *Avataṃsaka-sūtra* in sixty rolls comprises eight assemblies in seven locations (*ch'ilch'ŏ p'arhoe*, Ch. *qiqu bahui* 七處八會). The eighty-roll edition comprises nine assemblies in seven locations (*ch'ilch'ŏ kuhoe*, Ch. *qiqu jiuhui* 七處九會). In each of the assemblies before the Buddha preaches the Dharma he enters a particular meditative absorption. Ocean seal is an analogy: when the wind ceases and the waves grow silent and the water becomes clear on the great ocean, everything in the whole world is reflected and illuminated on the surface of the ocean. See *Dafangguang fo huayan jing* 6, T 278.9.434c6; K 8.42c19. Just like this, the waves of discrimination do not arise and are clear and silent within the mind of the Buddha, and everything in nature (*samna mansang* 森羅萬象) is reflected all at once, and all the dharmas of the three realms—the material world, the world of living beings, and the world of enlightened wisdom—appear at once. This samādhi of the Buddha is called the ocean seal samādhi. See Fazang's 法藏 (643–712) *Xiu huayan aozhi wangjin huanyuan guan* 修華嚴奧旨妄盡還源觀 [Observations on exhausting delusion and returning to the source by cultivating the deep meaning of Huayan], T 1876.45.637b21–28. The *Avataṃsaka-sūtra* vividly depicts what happens in this ocean seal samādhi based on all things in the universe that reflect and appear. With respect to the eight assemblies in seven locations, Fazang says that the Tathāgata's ocean seal samādhi is very mysterious, and he classifies the samādhis the Buddha entered in each assembly as follows: in the first assembly, the samādhi of the pure storehouse of all the Tathāgatas (*ilch'e yŏrae chŏngjang sammae* 一切如來淨藏三昧); in the second assembly, meditative absorption (*sŏnjŏng* 禪定); in the third assembly, the samādhi of the bodhisattva's measureless expedient means (*posal muryang pangp'yŏn sammae* 菩薩無量方便三昧); in the fourth assembly, the samādhi of wholesome submission (*sŏnbok sammae* 善伏三昧);

of worlds, the first is the material world;[16] the second is the world of living beings; and the third is the world of complete and total enlightenment. Those who possess complete and total enlightenment are buddhas and bodhisattvas. Because these three kinds of worlds subsume and exhaust all dharmas, I will not discuss other things. For their extensive meaning see the discussion of these ideas in the *Avataṃsaka-sūtra*.[17]

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in the fifth assembly, the samādhi of great wisdom and brightness (*taejihye kwangmyŏng sammae* 大智慧光明三昧); in the seventh assembly, the samādhi of the flower garland of the Buddha (*pul hwaŏm sammae* 佛華嚴三昧); and in the eighth assembly, the samādhi of the exertion and quickness of the lion of the Tathāgatas (*yŏrae saja punsin sammae* 如來師子奮迅三昧). See *Huayan wenyi gangmu* 華嚴文義綱目, T 1734.35.498c25–499a11. Furthermore, in the preface to the *Composition on the Five Teachings* (*Wujiao zhang* 五教章), which presents an outline of the doctrinal teachings of the Huayan/Hwaŏm tradition, Fazang analyzes the doctrinal meaning and significance of the one vehicle of the Tathāgata's ocean seal samādhi in ten approaches. See *Huayan yisheng jiaoyi fenqi zhang* 華嚴一乘教義分齊章1, T 1866.45.477a6–7. In Ŭisang's *Ilsŭng pŏpkye to* 一乘法界圖, he responds to the question of why he relied on the form of a seal saying that the form of the seal expresses that the three worlds—the material world, the world of living beings, and the world of perfectly enlightened wisdom—contained in Śākyamuni's teaching are produced from the ocean seal samādhi. See *Ilsŭng pŏpkye to*, HPC 2.1a2–4. All of these passages outlining Hwaŏm thought display a close and intimate connection with the ocean seal samādhi.

16 The material world, lit. "world as a vessel" (*kisegan* 器世間, also *kisegye* 器世界, *kise* 器世; Skt. *bhajanaloka*), refers to the realm of things, the world containing countries and peoples. It refers to the world of countries on which buddhas and living beings depend for existence. According to Ŭisang, the world as a vessel is not a world that exists independently of its own self-nature, but just like the other worlds is manifest from the ocean seal samādhi and means a world that is conditionally brought forth in the three interfused worlds (*yungsam segan* 融三世間). In later times, Ŭisang's lineage of Hwaŏm noted that in the Great Poem, the world as a vessel is symbolically represented by white paper, and its essence of self is that it is neither pure nor impure. See *Ch'ongsurok* 1A, 6:790b3–4; K 45.164b8.

17 The *Avataṃsaka-sūtra* (*Huayan jing* 華嚴經) is short for the *Buddhāvataṃsaka-sūtra* (*Dafangguang fo huayang jing* 大方廣佛華嚴經). Buddhabhadra (Fotuobatuoluo 佛馱跋陀羅, 359–429) translated the sūtra in sixty rolls (between 418 and 420. Buddhabhadra's translation is commonly called Jin edition 晋本 or the *Avataṃsaka-sūtra* in sixty rolls. The *Avataṃsaka-sūtra* in sixty rolls comprises eight assemblies in seven locations (*ch'ilch'ŏ p'arhoe*, Ch. *qiqu bahui* 七處八會). Along with Buddhabhadra's translation of the *Great Sūtra of the Flower Garland* (*Hwaŏm taegyŏng*, Ch. *Huayan dajing* 華嚴大徑), Śikśānanda (*Shichanantuo* 實叉難陀, 652–710) translated the sūtra in eighty rolls between 695 and 699. Śikṣānanda's translation is commonly called Tang edition 唐本, Zhou edition 周本, or the

問何以故依印?
答欲表釋迦如來教網所攝三種世間, 從海印三昧. 繁出現顯故. 所謂三種世間, 一器世間, 二衆生世間, 三智正覺世間. 智正覺者. 佛菩薩也, 三種世間, 攝盡法故, 不論餘者. 廣義者, 如華嚴經說.

2. Distinguishing and Deciphering the Characteristics of the Seal-Diagram

Second, in the approach of distinguishing [and deciphering] the characteristics of the seal-diagram, there are three subsections: first, explaining the characteristics of the shape of the seal; second, clarifying the characteristics of the logographs; and third, analyzing the meanings of the text.

第二別相門中, 三門分別. 一說印文相, 二明字相, 三釋文意.

A. Explaining the Characteristics of the Shape of the Seal

First [Subsection]

Question: Why does the shape of the seal have only one path?

Answer: Because it expresses the one sound of Tathāgata, the so-called one skillful expedient means (*upāya-kauśalya*).

[Question:] Why does it have so many complex[18] curves, bends, and meanderings?

Avataṃsaka-sūtra in eighty rolls. The eighty-roll edition comprises nine assemblies in seven locations (*ch'ilch'ŏ kuhoe*, Ch. *qiqu jiuhui* 七處九會). There is also a Tibetan translation (*Saṇs-rgyas phal-po-che shes-bya-ba śin-tu rgyas-pa chen-poḥi mdo*) in forty-five chapters produced by Jinamitra in the late ninth century that is extant. Ŭisang's *Hwaŏm ilsŭng pŏpkye* to encapsulates the core teachings of the *Avataṃsaka-sūtra* in sixty rolls.

18 Reading *pŏn* 繁 for *pan* 槃 following edition A.

[Answer:] This is because it follows the dissimilarities between the capacities and desires of living beings. More precisely, this is because it conforms to the teachings of the three vehicles.[19]

一問. 何故印文唯有一道? 答. 表如來一音故. 所謂一善巧方便. 何故多有繁迴屈曲. 以隨衆生機欲不同故. 即是當三乘教.

[Question:] Why does the one path have neither beginning nor end?

[Answer:] It is in order to manifest that the [Tathāgata's] skillful expedient means have no [fixed] method but correspond well with the dharma realm,[20] mutual correspondence to the ten time periods (*sipse* 十世),

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19 The three vehicles (*samsŭng*, Ch. *sansheng* 三乘) are (1) the Śrāvakayāna (*sŏngmunsŭng*, Ch. *shengwensheng* 聲聞乘), the vehicle of the disciples who seeks after enlightenment based on the preaching of the dharma of the four noble truths; (2) the Pratyekabuddhayāna (*yŏn'gaksŭng*, Ch. *yuanjuesheng* 緣覺乘; or *p'ijibulsŭng*, Ch. *bizhifosheng* 辟支佛乘), the vehicle of the solitary buddha, who seek after enlightenment based on meditating on the dharma of conditioned arising (*yŏn'gibŏp* 緣起法); and (3) the Bodhisattvayāna (*posalsŭng*, Ch. *pusasheng* 菩薩乘), the vehicle of the bodhisattvas. The first two vehicles (*isŭng*, Ch. *ersheng* 二乘) were conceptualized as inferior because these types of individuals have not aroused the *bodhicitta*; hence, they were labeled with the pejorative title Hīnayāna, the "lesser vehicle" (*sosŭng*, Ch. *xiaosheng* 小乘). The vehicle of the bodhisattvas was conceived of as superior because bodhisattvas have not only attained the awakening of the śrāvakas and pratyekabuddhas, but have aroused the *bodhicitta*; hence it enjoyed the designation Mahāyāna, the "greater vehicle" (*taesŭng*, Ch. *dasheng* 大乘). See, for instance, *Miaofa lianhua jing* 妙法蓮華經 1, T 262.9.8a, roll 2, T 262, 9.18b; cf. Leon Hurvitz, trans., *Scripture on the Lotus Blossom of the Fine Dharma (The Lotus Sūtra)* (New York: Columbia University Press, 1976), 34, 95. Kyunyŏ 均如 (923–973) cited the *Chit'ong ki* 智通記 [Record of Chit'ong], Chit'ong's 智通 (655–?) record of Ŭisang's lectures, in his *Ilsŭng pŏpkye to wŏnt'ong ki* 一乘法界圖圓通記 [Perfectly comprehensive record of the *Seal-diagram Symbolizing the Dharma Realm of the One Vehicle*]. The *Chit'ong ki* clarifies that if one preaches based on the standard of the one vehicle, the three vehicles are precisely the one vehicle, and if one preaches based on the standard of the three vehicles, there is a distinction between the three vehicles and the one vehicle. See *Ilsŭng pŏpkye to wŏnt'ong ki* 1, HPC 4.4b24–c11.

20 In the Hwaŏm intellectual tradition, the dharma realm (*pŏpkye*, Ch. *fajie* 法界; Skt. *dharmadhātu*) means the universe of all things in existence and is said to be the essence of the one mind (*ilsim*, Ch. *yixin* 一心). See *Dafangguang fo huayan jing*, T 278.9.397b23, 410b25; K 8.3c25, 19a23. In the Chinese Huayan intellectual tradition, this dharma realm is explained as being divided into four:

and perfect interfusion and complete satisfaction.[21] More precisely, this meaning conforms to the perfect teaching.[22]

[Question:] Why are there four sides and four corners?

[Answer:] This is because it manifests the four all-embracing methods of conversion[23] and the four immeasurable aspirations.[24] This means that

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the dharma realm of phenomena (*sa pŏpkye*, Ch. *shi fajie* 事法界), the dharma realm of principle (*i pŏpkye*, Ch. *li fajie* 理法界), the dharma realm of the unimpeded nature of principle and phenomena (*isa muae pŏpkye*, Ch. *lishi wuai fajie* 理事無礙法界), and the dharma realm of the unimpeded nature of phenomena and phenomena (*sasa muae pŏpkye*, Ch. *shishi wuai fajie* 事事無礙法界). These four dharma realms comprise the theory on the conditioned arising of the dharma realm. Ŭisang adds a dharma realm of the unimpeded nature of principle and principle (*ii muae pŏpkye*, Ch. *lili wuai fajie* 理理無礙法界) to this list. However, the dharma realm Ŭisang refers to in this passage is not only the dharma realm by means of the conditioned arising of the dharma realm but also the dharma realm of the one vehicle, which includes the unconditioned arising of the Buddha nature (*yŏra sŏng ki* 如來性起) by means of the appearance of the Tathāgata. Accordingly, Ŭisang's dharma realm is a dharma realm that includes both the dharma nature of the domain of realization (*chŭngbun pŏpsŏng* 證分法性) and domain of the conditioned arising of the true nature (*chinsŏng yŏn'gibun* 眞性緣起分).

21 In deciphering this passage, Kyunyŏ interprets dharma realm here with the meaning of dharma realm spatially and the later ten time periods temporally. After doing so, he explains that the skillful expedient means display perfect interfusion and complete satisfaction (*wŏnyung manjok* 圓融滿足) in these two. See *Ilsŭng pŏpkye to wŏnt'ong ki* 1, HPC 4.14a5–7.

22 The term "perfect teaching" (*wŏn'gyo*, Ch. *yuanjiao* 圓敎) originated in the *Avataṃsaka-sūtra*'s expressions "sūtras on causes and conditions that are perfect and full" (Ch. *yuanman yinyuan xiuduoluo* 圓滿因緣修多羅) or "sūtras that are perfect and full" (Ch. *yuanman jing* 圓滿經). This expression was used in doctrinal classification systems and established as the three doctrines of the gradual, sudden, and perfect (*chŏm ton wŏn* 漸頓圓). The first to consider the *Avataṃsaka-sūtra* as embodying the perfect teaching was the monk Huiguang 惠光 of the Northern Wei period (386–534). Later, the term entered the concept of the four teachings (Ch. *sijiao* 四敎) in the Tiantai tradition and the five time periods (Ch. *wushi* 五時) of the Huayan tradition; Daoxuan 道宣 (596–667) uses this term in his doctrinal classification system and says that the sūtras he believes the most all fall under the heading of the perfect teaching. It is symbolized by the full seal-diagram, which has neither beginning nor end.

23 The four all-embracing methods of conversion (*sasŏp*, Ch. *sishe* 四攝, short for sa *sŏppŏp*, Ch. *si shefa* 四攝法; Skt. *catvāri saṃgarahavastūni*) are four all-embracing virtues of bodhisattvas that enable them to effectively instruct living beings in the Buddhadharma and convert them to the Mahāyāna approach to the teaching. The four methods are giving (*posisŏp*, Ch. *pushishe* 布施攝;

by relying on the three vehicles [the text] manifests the one vehicle.[25] The characteristics of the seal are like this.

何故一道無有始終? 顯示善巧無方. 應稱法界. 十世相應圓融滿足故. 即是義當圓教.

何故有四面四角? 彰四攝四無量故. 此義依三乘. 顯一乘. 印相如是.

Skt. *dāna-saṃgraha*), affectionate speech (*aeŏsŏp*, Ch. *aiyushe* 愛語攝; Skt. *priya-vādita-saṃgraha*), beneficial and profitable conduct (*ihaengsŏp*, Ch. *lixingshe* 利行攝; Skt. *artha-caryā-saṃgraha*), and cooperation and adaptation of oneself to others (*tongsasŏp*, Ch. *dongshishe* 同事攝; Skt. *samānārthatā-saṃgraha*). These are the representative practices performed by bodhisattvas from the first stage, the joyous stage (*hwanhŭi chi*, Ch. *huanxi di* 歡喜地; Skt. *pramuditā-bhūmi*), to the fourth stage, the brilliant stage (*myŏng chi*, Ch. *ming di* 明地 or *chohye chi*, Ch. *zhaohui di* 炤慧地; Skt. *arciṣmatī-bhūmi*), in the ten stages (*sipchi*, Ch. *shidi* 十地; Skt. *daśabhūmi*) of the bodhisattva's path of practice.

24 The four immeasurable aspirations (*sa muryang*, Ch. *si wuliang* 四無量, short for *sa muryang sim*, Ch. *si wuliang xin* 四無量心; Skt. *catvāri-apramāṇāni-cittāni*) are the four expansive aspirations manifest by which buddhas and bodhisattvas are endowed in order to save living beings: immeasurable friendliness (*cha muryang* 慈無量; Skt. *maitrī-apramāṇa-citta*); immeasurable compassion (*pi muryang* 悲無量; Skt. *karuṇā-apramāṇa-citta*); immeasurable joy (*hŭi muryang* 喜無量; Skt. *muditā-apramāṇa-citta*) or sympathetic joy; and immeasurable renunciation (*sa muryang* 捨無量; Skt. *upeksā-apramāṇa-citta*), or equanimity, abandonment of views. In the *Avataṃsaka-sūtra*, the four immeasurable aspirations are one of the immeasurable types of meritorious virtues manifest by all buddhas and bodhisattvas. See, for instance, *Dafangguang fo huayan jing* 6, T 278.9.435b2; K 8.43b25.

25 The one vehicle (*ilsŭng*, Ch. *yisheng* 一乘; Skt. Ekayāna), also known as the Buddha-vehicle (*pulsŭng*, Ch. *fosheng*佛乘; Skt. Buddhayāna), refers to saving and liberating living beings from the cycle of rebirth and death by means of a vehicle that is "only one and non-dual" (*yuil mui*, Ch. *weiyi wuer* 唯一無二). The basis for the doctrine of the one vehicle is described in such scriptures as the *Avataṃsaka-sūtra* and *Lotus Sūtra*, where it is also referred to as the "perfect teaching" and the "complete and perfect teaching." According to the doctrine of the one vehicle, all of the three vehicles of the śrāvakas, prayekabuddhas, and bodhisattvas ultimately lead to the one vehicle. More precisely, the one vehicle refers to the ultimate truth of Mahāyāna Buddhism. It is classified as the one vehicle of the teaching of distinction (*pyŏlgyo ilsŭng* 別教一乘), an absolute standpoint that transcends the three vehicles. The doctrinal learning of the Hwaŏm tradition comes under the one vehicle of the teaching of distinction. In Ŭisang's *Ilsŭng pŏpkye to*, the four sides, four corners, all the way to the fifty-four curves of the seal-diagram comprise one line that is symbolic of the one vehicle; precisely, it is the seal-diagram. This is explained that it is impossible to make a claim upon the seal-diagram if one leaves behind the curves and bends. If one eliminates the teaching of the three vehicles, there is no separate method of practicing the one vehicle.

B. Clarifying the Characteristics of the Logographs

Second [Subsection]

Question: Why do the logographs at the center have a beginning and an end?

Answer: This is in order to manifest that cause and effect are not the same with respect to the expedient means of appointed practice.[26]

[Question]: Why do the logographs have many curves and bends?

[Answer]: This is in order to manifest that the capacities and desires of adherents to the three vehicles are different and not the same.

[Question]: Why are the two logographs at the beginning and end placed right at the center?

[Answer]: This is in order to express that the two positions of cause and effect are the true virtuous function[27] in the household of dharma nature, and that nature resides in the Middle Way.[28]

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26 Reading *su* 修 for *su* 脩 following edition A. Nevertheless, the two logographs are interchangeable.

27 Virtuous function (*tŏgyong*, Ch. *deyong* 德用) refers to essence (*ch'e* 體) that is the function of the very essence (*tangch'e* 當體) of cause and effect, when with respect to causes the effects precisely exist and aside from causes there are no effects. Therefore, on the one hand, Ŭisang places the approach of the self-existence of virtuous function (*tŏgyong chajae mun* 德用自在門), which is the virtuous function of cause and effect, under mutual identity (*sangjŭk* 相卽); on the other hand, mutual interfusion (*sangip* 相入) is forced into the approach of the dissimilarity of the characteristics and appearance of the one and the many (*ilta sangyong pudong mun* 一多相容不同門), which is the principle of cause and effect. See *Ilsŭng pŏpkye to*, HPC 2.8a20–22.

28 Middle Way (*chungdo*, Ch. *zhongdao* 中道; Skt. *madhyamāpratipad*) means departing from extremes. When the Buddha delivered his first sermon he declared that those who have left behind the extremes of being attached to desires and pleasure and the opposite extreme of suffering will follow the Middle Way. See *Zhong ahan jing* 中阿含經 (*Madhyamāgama*) 56, T 26.1.777c25–778a10; K 18.267a17–b10. The concept of the Middle Way has long held an important place in the foundation of Buddhist practice as described in the sūtras and treatises. Each sect has developed its own spin on the concept of the Middle Way: the middle way between suffering and pleasure (*korak chungdo* 苦樂中道), the middle way between existence and non-existence (*yumu chungdo* 有無中道), the middle way between falsity and truth (*hŏsil chungdo* 虛實中道), the middle way of the eight negations (*p'albu chungdo* 八不中道). In the Mahāyāna intellectual tradition it also refers to departing

The characteristics of the logographs are like this.

二問. 何故字中有始終耶? 答. 約修行方便. 顯因果不同故.
何故字中多屈曲? 顯三乘根欲差別不同故.
何故始終兩字? 安置當中. 表因果兩位法性家內真實德用. 性在中道故. 字相如是.

Question: Although previously you said that cause and effect are not the same, since it is the real virtue of the one house and the nature resides in the Middle Way, we do not yet know the reason. What is the meaning of this?

Answer: The meaning of this is really difficult to decipher. Nevertheless, according to the authority on the treatises, Vasubandhu,[29] by the expedient

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from the intellectual path of binary pairs of polar opposites such as impermanence (*tan* 斷) and permanence (*sang* 常) and existence (*yu* 有) and non-existence (*mu* 無). With respect to the Middle Way in the *Ilsŭng pŏpkye to*, Kyunyŏ listed seven pairs of opposites in his theory of the Middle Way: cause and effect, the one vehicle and the three vehicles, the right meaning and the right teaching, principle and phenomena, the one and the many, the teaching of realization and the teaching of duality, and dharma nature and characteristics. See his *Ilsŭng pŏpkye to wŏnt'ong ki* 1, HPC 4.14b9–c22.

29 Vasubandhu (Tianqin 天親 or Shiqin 世親, ca. 320–400, or ca. 400–480). Along with his (half-?) brother Asaṇga, he was one of the main founders of the Indian Yogācāra school and one of the most influential figures in the entire history of Buddhism. Born in Puruṣapura of Gandhāra, in the fourth or fifth century (Takakusu suggests dates of 420–500, but Peri puts his death not later than 350), he was at first a specialist in Abhidharma literature and wrote the massive *Abhidharmakośa-bhāṣya* (*Apidamo jushe lun* 阿毘達磨倶舍論, T 1558), which is only one of his thirty-six works. He later converted to Mahāyāna and composed many other voluminous treatises. Most influential in the East Asian tradition was probably his *Triṃsikā* (*Yushi sanshi song* 唯識三十頌, T 1590) [Thirty verses on consciousness-only], but he also wrote a large number of other works, including a commentary to the *Mahāyāna-saṃgrāha-bhāṣya* (*She dasheng lun shi* 攝大乘論釋, T 1595), as well as the *Daśabhūmika-sūtra-śāstra* (*Shidijing lun* 十地經論, T 1522), the *Catuḥśataka-śāstra* (*Guangbai lun* 廣百論, T 1571), the *Mahāyāna-śatadharmā-prakāśamukh- śāstra* (*Dasheng baifa mingmen lun* 大乘百法明門論, T 1614), and the *Sukhāvatīvyuhopadeśa* (*Wuliangshou jing youbotishe yuansheng jie* 無量壽經優波提舍願生偈, T 565). He eventually became regarded as the twenty-first of the twenty-eight patriarchs of the Chan tradition. In this passage, Ŭisang is alluding to the *Shidi jing lun* (*Daśabhūmika-sūtra-śāstra*), which is a commentary on the *Daśabhūmika* (*Shidi jing* 十地經). The Sanskrit originals have not been preserved, but recensions in Tibetan and Chinese exist. The *Daśabhūmika-sūtra-śāstra* was

means of the six characteristics,[30] if one establishes the classification (*punje* 分齊) of its meaning, based on the principle of the Way to enlightenment

translated into Buddhist Chinese, in twelve rolls, by a team led by Bodhiruci I (Putiliuzhi 菩提流支, fl. 508–527) and Ratnamati (Lenamoti 勒那摩提, fl. late fifth to early sixth century). As soon as this work was translated it became the basis of the Dilun school 地論宗. Later, opposition to the treatise's theory of mind and consciousness (*simsik sŏl* 心識說) arose within the Dilun school. In these circumstances, Ratnamati propounded the theory of pure consciousness (*chŏngsik sŏl* 淨識說), and the Southern Capital doctrinal faction (Nandupai 南都派) was formed by Huiguang 慧光 (468–537). Bodhiruci proclaimed the theory of false consciousness (*mangsik sŏl* 妄識說), and the lineage of the Northern Capital doctrinal faction (Beidupai 北都派) was instituted by Daochong 道寵 (d.u.). Of these, the Southern Capital doctrinal faction exerted much influence on the Huayan school of later times. In the colophon to the *Ilsŭng pŏpkye to*, Ŭisang clarifies the influential role of the *Shidi jing lun* (*Daśabhūmika-sutra-śāstra*) on his writing the *Ilsŭng pŏpkye to*. See HPC 2.8b7–9.

30 The six characteristics (*yuksang*, Ch. *liuxiang* 六相) refer to the characteristics of the whole (*ch'ongsang* 總相; Skt. *sāṇga*) and parts (*pyŏlsang* 別相; Skt. *upāṇga*), the characteristics of unity (*tongsang* 同相; Skt. *salakṣaṇa*) and diversity (*isang* 異相; Skt. *vilakṣaṇa*), and the characteristics of entirety (*sŏngsang* 成相; Skt. *vivarta*) and its fractions (*koesang* 壞相; Skt. *saṃvarta*). In the Hwaŏm intellectual tradition, the perfect interfusion of the six characteristics (*yuksang wŏnyung* 六相圓融) along with the conditioned arising of the ten mysteries (*siphyŏn yŏn'gi* 十玄緣起) is deployed as an important expedient means to manifest conditioned arising of the dharma realm (*pŏpkye yŏn'gi* 法界緣起). Although the scriptural evidence for the theory of the six characteristics is the sūtras in the lineage of the *Avataṃsaka-sūtra* and *Daśabhūmika-sūtra*, which is a part of the *Avataṃsaka*, only the name appears in such texts. Vasubandhu more clearly described the meaning of the six characteristics in his *Shidi jing lun* (*Daśabhūmika-sutra-śāstra*) 1, T 1522.26.124c3–125a6; K 15.3a22–3c13. While he said that the meaning of the six characteristics is in all ten of the phrases explained in the sūtra, the aggregates, bases, and entrances (*ŭmgyeip*, Ch. *yinjieru* 陰界入)—which refer to the five aggregates (skandhas), the eighteen elements (*dhātu*), and twelve entrances or sense-fields (*āyantara*), also called the three courses (*samkwa*, Ch. *sanke* 三科)—and the phenomena (*sa* 事) are exempted. Later, even though Jingying Huiyuan 淨影慧遠 (523–592) of the Dilun school accepted Vasubandhu's theory of the six characteristics, if one follows the characteristics of phenomena, although phenomena are exempted, and if one follows the meaning of essence (*ch'eŭi* 體義), it is theorized that the approach to the six characteristics is endowed in all phenomenal dharmas and the category of the six characteristics is expanded by means of all dharmas. See *Dasheng yizhang* 大乘義章 3, T 1851.44.524a1–b16. Later, Zhiyan of the Huayan school adopted Jingying Huiyuan's opinion regarding Vasubandhu's theory of the six characteristics. See *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* 大方廣佛華嚴經搜玄分齊通智方軌 3A, T 1732.35.66b9–19; K 47.48a15–22. Ŭisang also explains the meaning of the six characteristics through the simile of the seal-diagram in his *Ilsŭng pŏpkye to*. Although it is based on the theories of Vasubandhu, Huiyuan, and Zhiyan,

possessed in its meaning, one can understand according to one's intellectual capacity. If one could distinguish the six characteristics by means of ten phrases, it would be like what is explained below.

問. 上云, 因果不同, 一家實德, 性在中道, 未知所由, 其義云何?
答. 此義其實難解, 雖然, 依天親論主, 以六相方便, 立義分齊, 准義道理, 隨分可解. 若約十句, 以辨六相. 如下說.

Now, moreover, basing oneself on the seal's image to clarify the six characteristics shows that the one vehicle and the three vehicles, host and guest (*chuban* 主伴) are mutually established (*sangsŏng* 相成) and the classification of manifesting dharmas.

The so-called six characteristics are the characteristics of the whole (*ch'ongsang* 總相; Skt. *sāṇga*) and parts (*pyŏlsang* 別相; Skt. *upāṇga*), the characteristics of unity (*tongsang* 同相; Skt. *salakṣaṇa*) and diversity (*isang* 異相; Skt. *vilakṣaṇa*), and the characteristics of entirety (*sŏngsang* 成相; Skt. *vivarta*) and its fractions (*koesang* 壞相; Skt. *saṃvarta*). The characteristic of the whole is the fundamental seal. The characteristic of parts is its remaining curves and bends. The parts are dependent on the seal because they fill up the seal. The characteristic of unity is shown by its being the same[31] seal, which means that, although the bends are differentiated, it is still the same seal. The characteristic of diversity is shown by its having the characteristic of increasing, which means that since the first and second bends are different there are an increasing number[32] of characteristics. The characteristic of entirety is shown by its providing a brief explanation, which means that it

Ŭisang's view of the six characteristics is unique in its attaching great importance to expedient means that manifest the meaning of the Middle Way that is without distinctions (*mubunbyŏl* 無分別) and non-abiding (*muju* 無住). See HPC 2.7c9–10.

31 Although there is a missing character following the logograph *cha* 者, it is probable that the logograph *tong* 同 goes in this spot because it seems to be a parallel construction with the following phrase (*kok pyŏl i tong in ko* 曲別而同印故).

32 Reading *su* 數 for *an* 安 following edition A.

is because it completes the seal. The characteristic of its fractions is shown by its providing a broad explanation, which means that with respect to its curves, bends, and meanderings everything is different[33] from itself and originally unproduced. Because all dharmas are causally produced, they are invariably established by means of the six characteristics.

今且約印像, 以明六相, 示一乘三乘主伴相成, 現法分齊.
所謂六相者, 總相, 別相, 同相, 異相, 成相, 壞相, 總相者根本印. 別相者餘屈曲, 別依止印, 滿彼印故. 同相者印故, 所謂曲別而同印故. 異相者增相故. 所謂第一第二等曲別增安故, 成相者略說故. 所謂成印故, 壞相者廣說故. 所謂繁廻屈曲, 各各自別本來不作故. 一切緣生法, 無不六相成也.

The so-called characteristic of the whole means the perfect teaching, the characteristic of parts means the teaching of the three vehicles. The characteristics of the whole and its parts and the characteristics of the entirety and its fractions, and so forth, are neither identical nor separate, they are neither one and the same nor different, and they are always in the Middle Way. The one vehicle and the three vehicles are also like this. Host and guest are mutually assisting (*sangja* 相資), they are neither identical nor separate, they are neither one and the same nor different. Although they benefit living beings, they are only in the Middle Way. Host and guest are mutually established (*sangsŏng* 相成) and manifest dharmas just like this. The teaching of distinction of the one vehicle and the teaching of distinction[34] of the three vehicles can be understood based on this meaning.

33 Supplementing the source text with *pyŏl* 別 following edition A.

34 The term "teaching of distinction" (*pyŏlgyo*, Ch. *biejiao* 別教) means a distinct or a separate teaching. In the Chinese Huayan tradition, the one vehicle is divided into a teaching of distinction and a teaching of commonality (*tonggyo*, Ch. *dongjiao* 同教). In contrast to the one vehicle of the teaching of commonality, teachings that coincide with the three teachings, the Huayan/Hwaŏm falls under the classification of the one vehicle of the teaching of distinction, or teachings that are different and the most superior to the three vehicles. Here, Ŭisang is using "teaching of distinction" not only for the one vehicle but also for the three vehicles.

所謂總相者義當圓教, 別相者義當三乘教. 如總相別相成相壞相等, 不即不離, 不一不異, 常在中道, 一乘三乘亦復如是. 主伴相資, 不即不離, 不一不異, 雖利益衆生, 而唯在中道, 主伴相成, 顯法如是. 一乘別教, 三乘別教, 准義可解.

The meaning of the question you raised is also just like this. The first curve is like the cause and the last curve is like the effect. Even if the first and last are not the same, they are still in the very center. Although the meaning of cause and effect are different, they still abide just as they are by themselves. Relying on the approach of the teaching of the expedient means of the three vehicles, high and low are not the same. Relying on the teaching of the perfect teaching of the one vehicle, there is no before and after. For this reason, you should know that it is as the sūtra says: "Furthermore, with respect to all the bodhisattvas, this is because the glories of all the inconceivable buddhadharmas are explained to them and they are caused to enter the stage of wisdom."[35]

汝所問疑, 義亦如是. 初曲如因, 乃至後曲如果. 如初後不同而唯在當中. 雖因果義別而唯住自如. 依三乘方便教門, 故高下不同, 依一乘圓教, 故無有前後. 所以得知, 如經說, "又一切菩薩, 不可思議諸佛法明說, 令入智慧地故."

The treatise says: " 'All bodhisattvas' refers to [those] abiding in the faiths (*sin* 信), the practices (*haeng* 行), and the stages (*chi* 地). 'All inconceivable

35 Cf. *Shidi jing lun* (*Daśabhūmika-sutra-śāstra*) 1, T 1522.26.124b19–20. This is Vasubandhu paraphrasing the *Shidi jing* (*Daśabhūmika*). In the original passage in the sūtra, the Bodhisattva Diamond Storehouse (Jingangzang pusa 金剛藏菩薩), the one who preaches the sūtra, enters into the "samādhi of the glory of the bodhisattvas and the Mahāyāna" (*pusa dasheng guangming sanmei* 菩薩大乘光明三昧). As soon as he does this, a figure with the same name, the Buddha Diamond Storehouse, appears from the realms of the ten directions and praises the bodhisattva's entering into absorption (*ruding* 入定). This part also appears in the *Avataṃsaka-sūtra* in sixty rolls, see *Dafangguang fo huayan jing* 23, T 278.9.542b21–22; K 8.162c23–25. In the *Avataṃsaka-sūtra*, the samādhi is called the "samādhi on the glory of the great wisdom of the bodhisattvas" (*pusa dazhihui guangming sanmei* 菩薩大智慧光明三昧).

buddha-dharmas' is the rank of the supramundane way to enlightenment. 'Glories' refers to seeing wisdom and attaining realization.[36] 'Explains' means differentiation of what is within. 'Enter' means attain realization through faith and bliss. 'The stage of wisdom' means the wisdom of the ten stages,[37] and is like what is explained in the present text. This is the entrance of the intrinsic, just as the sūtra says: 'Furthermore, with respect to all the bodhisattvas, this is because the glories of all the inconceivable buddhadharmas are explained to them and they are caused to enter the stage of wisdom.'"[38]

論曰, "一切菩薩者, 謂住信行地. 不可思議諸佛法者, 是出世間道品. 明者, 見智得證, 說者, 於中分別. 入者, 信樂得證. 智慧地者, 謂十地智, 如本分中說, 此是根本入, 如經, '又一切菩薩,不可思議諸佛法明說, 令入智慧地故.'"

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36 With regard to seeing wisdom and attaining realization (*kyŏnji tŭkchŭng*, Ch. *jianzhi dezheng* 見智得證), Zhiyan says that "the former two are visualizing understanding (*kwanhae*, Ch. *guanjie* 觀解) and the latter two are practicing understanding (*haenghae*, Ch. *xingjie* 行解). Seeing is the beginning and wisdom is the end, attaining is the beginning and realization is the end." See *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* 1A, T 1732.35.50b8; K 47.34a6.

37 The ten stages (*sipchi*, Ch. *shidi* 十地; Skt. *daśabhūmi*), stages forty-one to fifty on the fifty-two-stage bodhisattva path of practice, are (1) the joyous stage (*hwanhŭi chi*, Ch. *huanxi di* 歡喜地; Skt. *pramuditā-bhūmi*), (2) the immaculate stage (*igu chi*, Ch. *ligou di* 離垢地; Skt. *vimalā-bhūmi*), (3) the light-giving stage (*yŏm chi*, Ch. *yandi* 焰地, *palgwang chi*, Ch. *faguang di* 發光地; Skt. *prabhākari-bhūmi*), (4) the brilliant stage (*myŏng chi*, Ch. *ming di* 明地 or *chohye chi*, Ch. *zhaohui di* 炤慧地; Skt. *arciṣmatī-bhūmi*), (5) the stage that is very difficult to conquer (*nansŭng chi*, Ch. *nansheng di* 難勝地; Skt. *sudurjayā-bhūmi*), (6) the stage that is face-to-face (*hyŏnjŏn chi*, Ch. *xianqian di* 現前地; Skt. *abhimukhī-bhūmi*), (7) the far-reaching stage (*wŏnhaeng chi*, Ch. *yuanxing di* 遠行地; Skt. *dūraṃgamā-bhūmi*), (8) the immovable stage (*pudong chi*, Ch. *budong di* 不動地; Skt. *acalā-bhūmi*), (9) the stage of unerringly effective intentions (*sŏnhye chi*, Ch. *shanhui di* 善慧地; Skt. *sādhumatī-bhūmi*), and (10) the stage of the cloud of dharma (*pŏbun chi*, Ch. *fayun di* 法雲地; Skt. *dharmameghā-bhūmi*). See *Shidi jing lun* (*Daśabhūmika-sūtra-śāstra*) 1, T 1522.26.126c5–7; *Dafangguang fo huayan jing* 23, T 278.9.542c27–543a1. Ŭisang subsumes the whole *Avataṃsaka-sūtra* in the ten stages in the *Ilsŭng pŏpkye to*, and beyond that he says that the ten stages are merely in one thought-moment (*illyŏm* 一念). See HPC 2.2b24–c13.

38 Cf. *Shidi jing lun* (*Daśabhūmika-sutra-śāstra*) 1, T 1522.26.124c5–125a6.

"In this sūtra,[39] they are explained as nine kinds of entrances relying on the entrance of the intrinsic. The first is the entrance of subsumption, because in hearing wisdom[40] it subsumes all wholesome faculties,[41] just as the sūtra says: 'because it subsumes all wholesome faculties.'[42] The second is the entrance of the conceivable; because conceiving wisdom is in the rank of all the Ways to enlightenment, it is the expedient means of wisdom; just as the sūtra says: 'because it well discriminates among and selects all Buddhadharmas.'[43] The third is the entrance of the characteristics of

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39 This sūtra refers to the *Shidi jing* (*Daśabhūmika*). However, there are three theories on the ten entrances (*sibip sŏl* 十入說) in Buddhist literature. See *Shidi jing lun* (*Daśabhūmika-sūtra-śāstra*) 1, T 1522.26.124b19–24; *Dafangguang fo huayan jing* 23, T 278.9.542b22–26; K 8.162c24–163a4; and *Dafangguang fo huayan jing* 34, T 279.10.179a17–20; K 8.634a3–6.

40 Hearing wisdom (*munhye*, Ch. *wenhui* 聞慧; Skt. *śrutamayī prajñā*) refers to wisdom that is brought about by hearing. This type of wisdom, along with conceptual wisdom (*sa sosŏng hye* 思所成慧), or wisdom brought about by thought, and cultivated wisdom (*su sosŏng hye* 修所成慧), or wisdom brought about by religious practice, comprise the three wisdoms (*samhye*, Ch. *sanhui* 三慧). Vasubandhu compares hearing wisdom to being able to drink water without closing one's lips. If one hears, he immediately accepts and holds it as wisdom. He compares conceptual wisdom to eating food that is good for the body. One repeatedly chews on the food one has partaken of and regards it as wisdom that causes him to increase and grow. He compares cultivated wisdom to a place bees depend on for honey. It is explained as the place on which the fruition rewards (*kwabo* 果報) of hearing wisdom and conceptual wisdom rely. See *Shidi jing lun* (*Daśabhūmika-sutra-śāstra*) 1, T 1522.26.130b17–18, 22–29; K 15.11b12–13.

41 Wholesome faculties (*sŏn'gŭn*, Ch. *shangen* 善根; Skt. *kuśalamūla*) are the basis of all wholesome dharmas (*sōnbŏp*, Ch. *shanfa* 善法); the three wholesome faculties are generosity or the lack of greed (*mut'am* 無貪), tranquility or the lack of anger (*mujin* 無瞋), and wisdom or the lack of foolishness (*much'i* 無癡). The opposites of these three are the three unwholesome faculties (*pulsŏn'gŭn* 不善根) or the three poisons (*samdok* 三毒): greed, hatred, and delusion. See *Chang ahan jing* 長阿含經 (*Dīrghāgama*) 8, T 1.1.50a7–10. Wholesome faculties are much emphasized in the *Avataṃsaka-sūtra*. In the Hwaŏm of Ŭisang's lineage, among all the inconceivable dharmas, the three poisons originally do not exist. Although the three wholesome faculties always exist, from time without beginning, they are explained as such only because living beings are unable to renounce their mental attachment to them. See *Ch'ongsurok*, K 45.179b17–21.

42 Cf. *Shidi jing lun* (*Daśabhūmika-sutra-śāstra*) 1, T 1522.26.124b20; K 15.3a9.

43 Cf. *Shidi jing lun* (*Daśabhūmika-sutra-śāstra*) 1, T 1522.26.124b20–21; K 15.3a9–10.

dharmas, because in all those meanings there are innumerable kinds of knowing;[44] just as the sūtra says: 'because they broadly know all dharmas.'"[45]

"此修多羅中, 說依根本入有九種入, 一者攝入. 聞慧中攝一切善根故, 如經, '攝一切善根故,' 二者思議入. 思慧, 於一切道品中, 智方便故, 如經, '善分別選擇一切佛法故.' 三者法相入. 彼彼義中, 無量種種智故. 如經, '廣知諸法故.'"

"The fourth is the entrance of educational transformation, because in accordance with the conceivable (*saŭi* 思議)[46] the logographs of names are endowed, they well[47] explain dharmas; just as the sūtra says: 'because they well explain dharmas.'[48] The fifth is the entrance of realization because the universal wisdom in all dharmas, when one sees the Way to enlightenment,[49] is wholesomely clean and pure; just as the sūtra says: 'because

44 Although the source text reads *chi* 智 (wisdom), editions A and B read *chi* 知 (knowledge). If I translated *chi* 智following the source text, it would be "In all those meanings, it is because there are innumerable kinds of wisdom; just as the sūtra says: 'because they broadly know all dharmas.'"

45 Cf. *Shidi jing lun* 1, T 1522.26.124b21; K 15.3a11.

46 Reading *ŭi* 議 for *ŭi* 義 following edition A.

47 In the *Shidi jing lun* the logograph *sŏn/shan* 善 is followed by *kyŏlchŏng/jieding* 決定; see *Shidi jing lun* (*Daśabhūmika-sutra-śāstra*) 1, T 1522.26.124b21; K 15.3a11.

48 Cf. *Shidi jing lun* (*Daśabhūmika-sutra-śāstra*) 1, T 1522.26.124b21–22; K 15.3a11.

49 Seeing the Way to enlightenment (*kyŏndo*, Ch. *jiandao* 見道; Skt. *darśanamārga*) was originally one of three phrases: seeing the Way to enlightenment, cultivating or practicing the Way to enlightenment (*sudo*, Ch. *xiudao* 修道; Skt. *bhāvanāmārga*), and nothing more to learn about the Way to enlightenment (*muhakto*, Ch. *wuxuedao* 無學道; Skt. *aśaikṣamārga*), or the way of the arhat and his attainment of complete truth. In Nikāya Buddhism, the path of practice was divided into three levels or stages. The first two, seeing the Way to enlightenment and practicing the Way to enlightenment were called learning about the Way to enlightenment (*hakto*, Ch. *xuedao* 學道; Skt. *śaikṣamārga*). The process or steps of learning are the causes of Buddhahood and, after that, the stage in which there nothing more to learn about the Way to enlightenment is precisely the result of practice. *Apidamojushe lun* 阿毘達磨俱舍論 (*Abhidharmakośabhāsya*) 15, T 1558.29.82c9–13; K 27.569c20–570a2. In the *Shidi jing lun* (*Daśabhūmika-sutra-śāstra*), the levels of practice deployed in Nikāya Buddhism, such as

it is indistinguishable wisdom it is clean and pure and not adulterated.'[50] Bodhisattvas' educationally transforming living beings is precisely the achieving of Buddhadharma for oneself. For this reason, benefiting others is also called benefiting oneself. The sixth is the entrance of non-profligacy because when practicing the Way to enlightenment[51] one is long separated from the obstacles of all defilements;[52] just as the sūtra says: 'because demonic dharmas are unable to pollute you.'[53]

"四者教化入. 隨所思義, 名字具足, 善說法故, 如經, '善說諸法故. 五者證入. 於一切法平等智, 見道時中, 善清淨故, 如經, 無分別智, 清淨不雜故.' 菩薩教化衆生, 即是自成佛法, 是故利他亦名自利. 六者不放逸入. 於修道時中, 遠離一切煩惱障故, 如經, '一切魔法不能染故.'"

"The seventh is the entrance of the transference from stage to stage, because wholesome faculties, such as the lack of greed, in the rank of the supramundane Way to enlightenment, are pure; just as the sūtra says: 'because the wholesome faculties of supramundane dharmas are clean and pure.'[54] Also, if there are wholesome faculties, it is because they are to become causes

seeing the Way to enlightenment and practicing the Way to enlightenment, are used for bodhisattvas of the one vehicle that manifest the practices of the one vehicle of the *Avataṃsaka*.

50 Reading *chap* 雜 for *ri* 離 following edition A and the *Shidi jing lun*. Cf. *Shidi jing lun* (*Daśabhūmika-sutra-śāstra*) 1, T 1522.26.124b22; K 15.3a11–12.

51 Practicing the Way to enlightenment (*sudo*, Ch. *xiudao* 修道; Skt. *bhāvanāmārga*) is the second of three phrases used as levels or stages in which one repeatedly trains with specific phenomena after seeing the Way to enlightenment (*kyŏndo*, Ch. *jiandao* 見道; Skt. *darśanamārga*). Seeing the Way to enlightenment and practicing the Way to enlightenment are called learning about the Way to enlightenment (*hakto*, Ch. *xuedao* 學道; Skt. *śaikṣamārga*). See *Apidamojushe lun* (*Abhidharmakośabhāṣya*) 15, T 1558.29.82c9–13; K 27.569c20–570a2.

52 Reading *pŏnnoejang* 煩惱障 for *porijang* 菩提障 following edition A and the *Shidi jing lun* (*Daśabhūmika-sutra-śāstra*).

53 Cf. *Shidi jing lun* (*Daśabhūmika-sutra-śāstra*) 1, T 1522.26.124b22–23; K 15.3a12.

54 Cf. *Shidi jing lun* (*Daśabhūmika-sutra-śāstra*) 1, T 1522.26.124b23; K 15.3a12–13.

of the rank of the supramundane Way to enlightenment. The eighth is the entrance of the completion of bodhisattvahood, because with respect to the tenth stage they enter the esoteric wisdom of all the Tathāgatas; just as the sūtra says: 'because they attain the sphere of the inconceivable.'[55] The ninth is the entrance of the completion of Buddhahood, because it is the wisdom that interpenetrates all wisdom; just as the sūtra says: 'because it is the realm of wisdom of people[56] who are endowed with all wisdom.'"[57]

"七者地地轉入. 出世間道品無貪等善根淨故, 如經, '出世間法善根清淨故.' 復有善根. 能為出世間道品因故. 八者菩薩盡入. 於第十地, 入一切如來祕密智故, 如經, '得不可思議境界故.' 九者佛盡入. 於一切智入智故, 如經, '乃至得一切智入智境界故.'"

All these entrances, being compared to and measured against the differences in the meaning of wisdom, although they are superior, are not the entrance of the intrinsic. In all of the ten phrases that have been explained, all are the approach of the six characteristics. In the deciphering and analyzing of these verbal explanations, you should know the items that have been removed. These items are such things as the aggregates, bases, and entrances.[58] The characteristics of the six kinds of differences

55 *Cf. Shidi jing lun* (*Daśabhūmika-sutra-śāstra*) 1, T 1522.26.124b23–24; K 15.3a13–14.

56 Reading *in* 人 for *ip* 入 following edition A and the *Shidi jing lun* (*Daśabhūmika-sutra-śāstra*).

57 Cf. *Shidi jing lun* (*Daśabhūmika-sutra-śāstra*) 1, T 1522.26.124b24; K 15.3a14.

58 The aggregates, bases, and entrances (*ŭmgyeip*, Ch. *yinjieru* 陰界入) refer to the five aggregates (*skandhas*), the eighteen elements (*dhātu*), and the twelve entrances or sense-fields (*āyantara*)—also called the three courses (*samkwa*, Ch. *sanke* 三科). The five aggregates (*oon*, Ch. *wuyun* 五蘊; Skt. *pañca-skandha*): (1) *rūpa* (*saek*, Ch. *se* 色), form, physicality; (2) *vedanā* (*su*, Ch. *shou* 受), sensations, feelings, not emotions; (3) *sañjña* (*sang*, Ch. *xiang* 想), perceptions, conceptions, processes, sensory and mental objects; (4) *samskhāra* (*haeng*, Ch. *xing* 行), formations, volitional impulses; (5) *vijñāna* (*sik*, Ch. *shi* 識), consciousness, discriminative consciousness. See *Dafangguang fo huayan jing* 10, T 278.9.465c26–29. The five aggregates really do not exist, but the mind, like a painter, paints the five aggregates and emphasizes mental phenomena through the five aggregates. The eighteen elements (*sipp'al kye*, Ch. *shiba jie* 十八界; Skt. *aṣṭādaśādhātavaḥ*) are (1) the sight organ, (2) sight-object,

are the characteristics of the whole and parts, the characteristics of unity and diversity,[59] and the characteristics of entirety and its fractions. The characteristic of the whole is the entrance of the intrinsic, and the characteristic of parts is the remaining nine entrances, because particulars rely on the basis they fill that basis. The characteristic of unity is because [all things are] interpenetrating, and the characteristic of diversity is because of the characteristic of increasing. The characteristic of the entirety is because it is explained briefly, and the characteristic of its fractions is because it is explained in detail. It is like a world system that is formed and disintegrated. Among all the remaining ten phrases, their types can be known according to their meaning."[60]

"是諸入為挍量智義差別, 次第轉勝, 非根本入. 一切所說十句中, 皆有六種差別

(3) sight-consciousness, (4) ear, (5) sounds, (6) ear-consciousness, (7) nose, (8) smells, (9) nose-consciousness, (10) tongue, (11) tastes, (12) tongue-consciousness, (13) body, (14) touchables, (15) body-consciousness, (16) mind, (17) mind-objects, and (18) mind-consciousness. See *Apidamojushe lun* (*Abhidharmakośabhāṣya*) 1, T 1558.29.5a4–10; K 27.458b23–c7. In the early Buddhism of the Āgamas, they were used to classify all dharmas. See *Zhong ahan jing* (*Madhyamāgama*) 47, T 26.1.723b16–20; K 18.188b7–12. In the *Avataṃsaka-sūtra*, it is known that the eighteen elements, which refer to all dharmas, are empty and unobtainable; but the acquisition of them is explained as attaining bodhi. See *Dafangguang fo huayan jing* 19, T 278.9.520b17–18; K 8.137a12–13. The twelve entrances or sense-fields (*sibich'ŏ*, Ch. *shierchu* 十二處); Skt. *dvādaśāyatanāni*)—(1) eye, (2) sight-objects, (3) ear, (4) sounds, (5) nose, (6) smells, (7) tongue, (8) tastes, (9) body, (10) touchables, (11) mind, and (12) mind-objects—are essentially the six sense-bases (*yukkŭn*, Ch. *liugen* 六根) and their six sense-objects (*yukkyŏng*, Ch. *liujing* 六境). See *Za ahan jing* 雜阿含經 (*Saṃyuktāgama-sūtra*) 13, T 99.2.91a27–b2; K 18.833c20–834a3. At this time the six sense-bases were called the inner six entrances (*nae yugip*, Ch. *nei liuru* 內六入), and the six sense-objects were called the outer six entrances (*oe yugip*, Ch. *wai liuru* 外六入). The word "entrance" is used here meaning to gather in as in gathering in a harvest, since the six sense-bases and six sense-objects mutually enter into each other and produce the six types of consciousness (*yuksik*, Ch. *liushi* 六識). See *Apidamojushe lun* (*Abhidharmakośabhāṣya*) 3, T 1558.29.14b4, roll 9, T 1558.29.48b27–28; K 27.472a3, 521c5–6.

59 Supplementing the source text with *tongsang isang* 同相異相 following edition A and the *Shidi jing lun* (*Daśabhūmika-sūtra-śāstra*).

60 Cf. *Shidi jing lun* (*Daśabhūmika-sutra-śāstra*) 1, T 1522.26.124c5–125a6. This quotation goes from " 'All bodhisattvas' refers" to "can be known according to their meaning."

相門. 此言說解釋, 應知除事, 事者謂陰界入等. 六種差相者, 謂總相別相同相異相成相壞相. 總相者是根本入, 別相者餘九, 別依止本, 滿彼本故. 同相者入故, 異相者增相故, 成相者略說故, 壞相者廣說故, 如世界成壞故. 餘一切十句中, 隨義類知."

The text of the treatise is like this. The authority on treatises [Vasubandhu] merely established the principles of the core teaching of the Way to enlightenment. Hence, you should know them. Although the causes and effects of the faiths, the understandings, the practices, the transferences, the stages, and Buddhahood are immovable in their own positions, there is neither before nor after. Why is this so? It is because each and every dharma is different and abides in the suchness of self. This is because, with respect to one suchess or many suchnesses, the characteristics of suchness are unobtainable. For this reason, the sūtras says: "Question: What is deep faith in the Buddhadharma? Answer: All dharmas are that which is known only by a buddha. It is not my sphere [of experience]. If it is like this it is called deep faith in the Buddhadharma."[61] This is its meaning.

論文如是. 唯是論主立宗道理. 故知. 雖因果信解行迴地佛, 自位不動而無前後. 何故? 諸法各異, 住自如故, 一如多如, 如如相不可得故. 是故, 經云. "問. 云何深信佛法? 答. 一切諸法, 唯佛所知, 非我境界, 若如是者, 名為深信佛法." 是其義也.

Question: What meaning is manifested by the six characteristics?

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61 The *Ch'ongsurok* cites this passage as being from the *Shengman jing* 勝鬘經 (*Śrīmālā-devi-sūtra*); cf. *Ch'ongsurok* 1B, T 1887B.45.742a22. However, the original passage says: "If good men and good women do not come to full knowledge of all deep dharmas by themselves, look upward and meditate on the World-Honored One, it will not be my sphere [of experience] and only that which is known by a buddha. People such as these are called good men and good women." See *Shengman shizihou yisheng dafangbian fangguang jing* 勝鬘師子吼一乘大方便方廣經 (*Śrīmālā-devi-siṃhanāda-sūtra*), T 353.12.222c23–25; K 6.136b5–7.

Answer: It manifests the undifferentiated principle of conditioned arising. By means of the meaning of these six characteristics you should know that although there is one scripture,[62] the seven locations and eight assemblies and the kinds of chapters are not the same and yet they are still contained in the "Ten Stages" chapter.[63] What is the reason for this? The reason is that the fundamental chapter[64] subsumes dharmas in an exhaustive manner.

問. 六相者為顯何義?
答. 顯緣起無分別理故. 以此六相義故, 當知雖一部經, 七處八會及品類不同, 而唯在地品. 所以者何? 是根本攝法盡故.

Although the ten stages are not the same they are still contained in the first stage in the "Ten Stages" chapter. What is the reason for this? It does

62 One scripture (*ilpugyŏng* 一部經) refers to the seven locations and eight assembles and thirty-four chapters of the *Avataṃsaka-sūtra* in sixty rolls (T 278).

63 The "Ten Stages" chapter (*Shidi pin* 十地品) is the twenty-second chapter of *Avataṃsaka-sūtra* in sixty rolls, *Dafangguang fo huayan jing* 23–27, T 278.9.542a–578a. The first assembly, which manifests the Buddha's sphere of inner realization of self (*chanaejŭng*, Ch. *zineizheng* 自內證), and the second assembly, which is a sermon on the meritorious virtue of faith, refer to sermons that were taught on earth. After that is the section manifesting the ten abodes, the ten practices, the ten transferences along with the actual practice of the Way to enlightenment of the bodhisattvas of the one vehicle. The "Ten Stages" chapter circulated independently as the *Daśabhūmika* (*Shidi jing* 十地經) in India before it was collected into the compendium of the *Avataṃsaka-sūtra*. Scholars suggest that it was composed or compiled in the first and second century C.E. Among the various chapters that make up the *Avataṃsaka-sūtra*, there are Sanskrit editions of the *Daśabhūmika* and the *Gaṇḍavyūha-sūtra* (*Ru fajie pin* 入法界品), or "Entry into the Dharma Realm" chapter. Aside from the translations of the *Daśabhūmika* found in the two full translations of the *Avamtamsaka-sūtra* into Chinese, Dharmarakṣa (Zhu Fahu 竺法護) translated *Daśabhūmika* as the *Jianbei yiqie zhide jing* 漸備一切智德經 (T 285) in 297 C.E. in five rolls, Kumārajīva translated it as the *Shidi jing* 十住經 (T 286) between 402 and 409 in four rolls, and Śīladharma (Shiluodamo 尸羅達摩) translated it as the *Foshuo shidi jing* 佛說十地經 (T 287), in nine rolls. The entire text is even contained in the *Shidi jing lun* (*Daśabhūmika-sutra-śāstra*, T 1522), Vasubandhu's commentary of the *Daśabhūmika*. Also, although a related text titled the *Shizhu jing* 十住經 was translated by Nie Daozhen 聶道眞, it has not been preserved.

64 "This fundamental chapter" (*si kŭnbon* 是根本) refers to the "Ten Stages" chapter.

not arise in one stage because it universally subsumes the meritorious virtues of all stages. Although many parts are not the same in one stage, they are still contained in one thought-moment. What is the reason for this? The reason that the three time periods and nine time periods are precisely one thought-moment, and all are precisely one. Just as with one thought-moment, many thought-moments are also like this. One is precisely all and one thought-moment is precisely many thought-moments, and so forth. The opposite of the foregoing is precisely right.

> 地品中雖十地不同, 而唯在初地. 何以故? 不起一地, 普攝一切諸地功德故. 一地中雖多分不同, 而唯在一念. 何以故? 三世九世即一念故, 一切即一故. 如一念, 多念亦如是. 一即一切, 一念即多念等, 反前即是.

By means of these principles, with respect to the dharmas of dhāraṇīs,[65] the host and guest (main and subordinate parts) are mutually established. In

[65] Dhāraṇī (*tarani*, Ch. *tuoluoni* 陀羅尼) are common in Mahāyāna sūtras, and collections of dhāraṇī comprise a substantial portion of Mahāyāna literature. The term "dhāraṇī" is translated variously as *zhou* 呪 (Kor. *chu*, spell), *shenzhou* 神呪 (Kor. *sinju*, spirit spell), *zhoushu* 呪術 (Kor. *chusul*, spell technique), *tuoluoni* 陀羅尼 (Kor. *tarani*, dhāraṇī) *chi* 持 (Kor. *chi*, maintenance, hold, support), *zongchi* 總持 (Kor. *ch'ongji*, comprehensive maintenance), and *zhenyan* 眞言 (Kor. *chinŏn*, true word, or mantra). In both sūtra and commentarial literature they are described as both spells or incantations and codes or mnemonic devices. See Richard D. McBride II, "Dhāraṇī and Spells in Medieval Sinitic Buddhism," *Journal of the International Association of Buddhist Studies* 28, no. 1 (2005): 85–114. For the mnemonic code position see Étienne Lamotte, trans., *Le traité de la grande vertu de sagesse de Nāgārjuna* (*Mahāprajñāpāramitāśāstra*), 5 vols. (Louvain: Institut orientaliste, Université de Louvain, 1944–1981), 4:1854–1869; and Jens Braarvig, "Dhāraṇī and Pratibhāna: Memory and Eloquence of the Bodhisattvas," *Journal of the International Association of Buddhist Studies* 8, no. 1 (1985): 17–29. For the Tantric position see L. A. Waddell, "The 'Dhāraṇī' Cult in Buddhism, Its Origin, Deified Literature and Images," *Ostasiatische Zeitschrift* 1 (1912–1913): 160–165, 169–178; for some early translations of dhāraṇī from Tibetan sources see L. Austine Waddell, "The Dharani or Indian Buddhist Protective Spell," *Indian Antiquary* 43 (1914): 37–42, 49–54, 92–95; and, for the quote, see Guiseppe Tucci, *Tibetan Painted Scrolls*, 2 vols. (Roma: La Libreria Dello Stato, 1949), 1:224. Dhāraṇī are discussed several times in the *Avataṃsaka-sūtra*. Among these, in the "Ten Stages" chapter, bodhisattvas of the ninth stage obtain ten kinds of dhāraṇī; the ten kinds of dhāraṇī discussed in

accordance with the raising of one dharma, all are exhaustively subsumed. If it is explained from the standpoint of assemblies, then each assembly exhaustively subsumes all [assemblies]. If it is explained from the standpoint of chapters, then each chapter exhaustively subsumes all [chapters]. And finally, if it is explained from the standpoint of textual passages, then each textual passage exhaustively subsumes all [textual passages]. What is the reason? If this did not exist, that could not be established. With respect to the dharmas of dhāraṇīs, it is because dhāraṇīs are like this. It is like what is explained below.

以此理故, 陀羅尼法, 主伴相成. 隨擧一法, 盡攝一切. 若約會說, 會會中盡攝一切. 若約品說, 品品盡攝一切. 乃至若約文說, 文文句句盡攝一切. 何以故? 若無此, 彼不成故. 陀羅尼法, 法如是故, 如下說.

C. Analysis of the Meaning of the Text

Third, I will analyze the meaning of the text [of the seal-diagram]. The text comprises thirty lines of seven logographs. Among these there are three large sections: (1) the first eighteen lines [1–18] deal with practices benefiting oneself; (2) the next four lines [19–22] discuss practices benefiting others; and (3) the next eight lines [23–30] distinguish the expedient means of practitioners and the benefits they obtain.

三釋文意. 文有七言三十句. 此中大分有三, 初十八, 句約自利行, 次四句, 利他行, 次八句, 辨修行者方便及得利益.

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the "Detachment from the World" chapter (*Li shijian pin* 離世間品) are the most representative. See *Dafangguang fo huayan jing* 26, T 278.9.569a28, and roll 37, T 278.9.634c2; K 8.189a9, 257c12. Although the details of these two passages are different, they are centered on the idea of hearing and retaining or preserving all of the Buddha's teachings and not forgetting them. Even while Ŭisang also interprets dhāraṇī as specific practices referring to hearing, maintaining, and not forgetting, at the same time he clarifies that the method of dhāraṇī of the one vehicle is the essence of conditioned arising and more precisely the true nature (*chinsŏng* 眞性). See *Ilsŭng pŏpkye to*, HPC 2.3a3.

a. Self-Benefiting Practices

In the first approach there are two subsections. The first four lines [1–4] manifest the domain of realization,[66] and the next fourteen lines [5–18] manifest the domain of conditioned arising.[67] Among these, the first two lines [5–6] indicate the essence of conditioned arising. Second, the next two lines [7–8] distinguish the classification and equality (*punje* 分齊) of the subsumption of dharmas from the standpoint of the principle and function of dhāraṇī. Third, the next two lines [9–10] clarify[68] the classification and equality of the subsumption of dharmas in accordance with phenomenal dharmas.[69] Fourth, the next four lines [11–14] manifest the classification and equality of the subsumption of dharmas from the standpoint of time periods. Fifth, the next two lines [15–16] show the classification and equality of the subsumption of dharmas in terms of levels. Sixth, the next two lines

66 The domain of realization (*chŭng pun*, Ch. *zheng fen* 證分) is the bounds, confines, or domain of dharma nature (*pŏpsŏng*, Ch. *faxing* 法性). Because Ŭisang does not decipher this section of the "Gāthā on Dharma Nature" (*Pŏpsŏng ke* 法性偈), we cannot explain what Ŭisang meant by domain of realization. Since it is connected with another part right at the end, it manifests the domain of realization indirectly.

67 The domain of conditioned arising (*yŏn'gi pun*, Ch. *yuanqi fen* 緣起分) is the domain of true nature (*chinsŏng*, Ch. *zhenxing* 眞性). This domain of conditioned arising, as an explanation for what is mutually resonant with conditions for the benefit of living beings, is also called the domain of teaching (*kyo pun*, Ch. *jiao fen* 教分). Ŭisang explains the relationship between the domain of realization and the domain of conditioned arising as follows: the domain of realization is the characteristic of the truth, and the domain of conditioned arising is explained as being for the benefit of living beings. They are different, but because the domain of conditioned arising lacks self-nature, in an ultimate sense there is no difference between the domain of realization and the domain of conditioned arising. See *Ilsŭng pŏpkye to*, HPC 2.4c12–16.

68 Supplementing the text with *pŏmmyŏng* 法明 following edition A.

69 Phenomenal dharmas (*sabŏp*, Ch. *shifa* 事法), when classifying everything in terms of principle and phenomena, are not phenomena in terms of all phenomena of the dharma realm. Kyunyŏ analyzes these phenomena as phenomena that are like particles of dust and the realms of the ten directions (*sibang*, Ch. *shifang* 十方) in that they possess a spatial component. See *Ilsŭng pŏpkye to wŏnt'ong ki* 1, HPC 4.8a13.

[17–18] are a comprehensive discussion of the above ideas. Although the six approaches are not the same, they still manifest the method of the dhāraṇī of conditioned arising.

就初門中有二. 初四句現示證分, 二次十四句, 顯緣起分. 此中初二句, 指緣起體. 二次二句, 約陀羅尼理用. 以辨攝法分齊. 三次二句, 即事法明攝法分齊. 四次四句, 約世時示攝法分齊. 五次二句, 約位以彰攝法分齊. 六次二句, 總論上意. 雖六門不同, 而唯顯緣起陀羅尼法.

The essence of conditioned arising initially mentioned is precisely the method of dhāraṇī of the one vehicle. One is precisely all, all is precisely one, and it is the dharma[70] of the unimpeded dharma realm. Now, moreover, in accordance with the one approach, I will manifest the meaning of conditioned arising.

初言緣起體者, 即是一乘陀羅尼法. 一即一切, 一切即一, 無障礙法界法也. 今且約一門, 顯緣起義.

With respect to conditioned arising, the great sages care for living beings and desire to cause them to be in harmony with principle and to renounce phenomena.[71] When ordinary beings see phenomena, they are immediately

70 Reading *pŏppŏpkye* 法法界 as *pŏpkyebŏp* 法界法 following edition A.

71 With respect to principle (*i*, Ch. *li* 理) and phenomena (*sa*, Ch. *shi* 事), "phenomena" refers to the differentiated phenomena or happenings that comprise the myriad things in existence in the universe; and principle refers to dharmas of principle that are the essence of differentiated phenomena, that are equal and universal, and undifferentiated. In the doctrinal learning of the Hwaŏm tradition, exegetical monks were interested in the individual meanings of the relationship between undifferentiated phenomena and universal true suchness or undifferentiated principle. Exegetes established a theory on the fourfold conditioned arising of the dharma realm (*sajong pŏpkye yon'gi sŏl* 四種法界緣起說) by means of the relationship between these two concepts. Among these, in the dharma realm of the unhindered nature of phenomena and phenomena (*isa muae pŏpkye* 理事無礙法界), because the essential nature (*ch'esŏng* 體性) of phenomena is the same by means of principle, the unhindered relationship between principle and phenomena is clarified. Based on this, the sphere

deluded with respect to principle; but when the sagely man obtains principle, [he is not deluded] because he is already without attachment to phenomena. Now, taking up true principle, [the sage] makes deluded beings comprehend and causes all such beings to know that phenomena really do not exist, that phenomena precisely comprehend principle, and that for this reason [the great sage] promoted this teaching.

所謂, 緣起者, 大聖攝生, 欲令契理捨事. 凡夫見事, 即迷於理, 聖人得理, 既無於事故, 今舉實理, 以會迷情, 令諸有情, 知事即無, 事即會理, 故興此教.

Therefore, the *Daśabhūmika-sūtra-śāstra* (*Dilun* 地論)[72] says: "There are three kinds of characteristics of self (*svabhāva*).[73] The first is the characteristic

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of one being precisely all and all being precisely one manifests the possible sphere of the dharma realm of the unhindered nature of phenomena and phenomena (*sasa muae pŏpkye* 事事無礙法界). Ŭisang goes beyond this by positing the mutual identity of principle and principle (*ii sangjŭk* 理理相卽) because of the unhindered nature of principle and principle.

72 This passage from the *Daśabhūmika-sutra-śāstra* is a section cited from Vasubandhu's *Shidi jing lun* found in Zhiyan's *Huayan jing neizhangmen deng za kongmuzhang* 華嚴經內章門等雜孔目章 (T 1870); cf. *Shidi jing lun* 3, T 1522.26.142b12–23; K 15.28c6–19. The passages of scripture quoted within this section are from the *Daśabhūmika* (*Shidi jing*). This section of the *Daśabhūmika* is an explanation of the twelve types of conditioned arising (*shier yuanqi* 十二緣起), which is found in the explanation of the second dharma, compassion (*cibei* 慈悲) of the ten kinds of dharmas that purify all stages completed by bodhisattvas (*shizhong jing zhudifa* 十種淨諸地法) in the first stage, the joyous stage (*hwanhŭi chi*, Ch. *huanxi di* 歡喜地; Skt. *pramuditā-bhūmi*), of the ten stages. For the whole passage see *Shidi jing lun* 3, T 1522.26.142b2–9; K 15.28b18–c3. In this passage of the *Shidi jing lun* on the twelve types of conditioned arising, Vasubandhu explains by classifying them into three types: the characteristic of self (*cixiang* 自相), the characteristic of unity (*tongxiang* 同相), and the characteristic of inversion (*diandaoxiang* 顛倒想). The characteristic of self is from ignorance to existence. The characteristic of unity is birth, old age, death, and so forth, which are a result of the causes and conditions of existence. The characteristic of inversion is that the piles of suffering like these are all empty. Although one is separated from I and mine, one does not know and is unable to awaken. See *Shidi jing lun* 3, T 1522.26.142b10–12; K 15.28c4–6.

73 The characteristic of self (*chasang*, Ch. *zixiang* 自相; Skt. *svabhāva*) refers to particularities of one thing that differentiate it from other things. Here, Vasubandhu explains the meaning by classifying the characteristic of self of conditioned arising as the characteristic of the fruition reward (*posang*

of a fruition reward (*posang* 報相), which is name and form[74] being co-produced with the *ālayavijñāna*.[75] As the sūtras say: 'In the lands of the three realms,[76] sprouts are repeatedly produced; and namely, name and form are

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報相), the characteristic that is a result by means of that (*p'iinsang* 彼因相), and the characteristic that the fruition reward of that establishes in sequence (*p'igwa ch'ajesang* 彼果次第相). On the one hand, Vasubandhu says that the characteristic of self is the particularity of self that is unlike other dharmas, being a concept in opposition to the characteristic of totality (*kongsang* 共相), which is precisely the characteristic of unity (*tongsang* 同相). The characteristic of totality is explained as the common characteristic that one thing has with other dharmas. See *Apidamojushe lun* 阿毘達磨俱舍論 (*Abhidharmakośa-bhāṣya*) 23, T 1558.29.118c21; K 27.621a12.

74 With respect to name and form (*myŏngsaek*, Ch. *mingse* 名色; Skt. *nāma-rūpa*), name refers to the mental side of conditioned dharma (*yuwibŏp* 有爲法) and form refers to the physical or material side. In this connection, name and form can be seen as having the same meaning as the five aggregates. It is the fourth item among the twelve types of conditioned arising. See *Apidamojushe lun* 阿毘達磨俱舍論 (*Abhidharmakośa-bhāṣya*) 9, T 1558.29.48b20–27; K 27.521b20–c5.

75 The *ālayavijñāna* (*aroeya sik*, Ch. *alaiye shi* 阿賴耶識) is one of the eight types of consciousness postulated by the Yogācārists. Translated as the "unsinking/undying consciousness" (*mumolsik* 無沒識) in the old translation and the "storehouse consciousness" (*changsik* 藏識) in the new translation, the ālayavijñāna is the basis or foundation upon which all things are experienced and understood. It stores all things like seeds, so it is sometimes called the seed consciousness (*chongjasik* 種子識). See *She dasheng lun* 攝大乘論 (*Mahāyāna-saṃgraha*) 1, T 1593.31.114a6; K 16.1054a20; and *Cheng weishi lun* 成唯識論 (*Vijñapatimātratāsiddhi-śāstra*) 2, T 1585.31.7c20–8a4; K 17.519c17–a9.

76 The three realms (*samgye*, Ch. *sanjie* 三界; Skt. *trayo dhātavaḥ*) are the three kinds of world systems in which living beings transmigrate through the process of rebirth and death. These three are the realm of desire (*yokkye*, Ch. *yujie* 欲界), which is governed by desires and passions; the realm of form (*saekkye*, Ch. *sejie* 色界), which although it is a physical world is not subject to desires and passions; and the realm of non-form (*musaekkye*, Ch. *wusejie* 無色界). See *Zhong ahan jing* (*Madhyamāgama*) 47, T 26.1.723b8; K 18.188b21; *Apidamojushe lun* (*Abhidharmakośa-bhāṣya*) 8, T 1558, 29.40c23–42c4. In the sixth stage of the ten stages, the stage that is face-to-face (*hyŏnjŏn chi*, Ch. *xianqian di* 現前地; Skt. *abhimukhī-bhūmi*), it is explained that these three realms are things created by the mind only. See *Shidi jing lun* (*Daśabhūmika-sūtra-śāstra*) 8, T 1522.26.169a15; K 15.68a22–23; *Dafangguang fo huayan jing* 25, T 278.9.558c10; K 8.178c24. In the Hwaŏm tradition, since this mind is understood as the "clean and pure mind of the self-nature of the Tathāgatagarbha" (*yŏraejang chasŏng ch'ŏngjŏngsim* 如來藏自性清淨心) or the true mind of the mind endowed with virtue that gives rise to the Tathāgata nature (*yŏraesŏng kigu tŏksim* 如來性起具德心), it is explained with mind-only thought. See Zhiyan, *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* 大方廣佛華嚴經搜玄分齊通智方軌 3B, T 1732.35.68b17–21; K 47.45b27–c3.

co-produced.[77] The co-production of name and form occurs because name and form are co-produced along with that [*ālayavijñāna*].

The second is the characteristic of the cause of that [*ālayavijñāna*]. These names and forms are not separate from that [*ālayavijñāna*], and relying on that [*ālayavijñāna*] they are co-produced. As the sūtra says: 'They are not separate.'[78]

The third is the characteristic in which that fruition reward brings about the next in the sequence. From the six entrances[79] you finally come to becoming (*bhāva*).[80] As the sūtra says: 'Once these names and forms increase and grow, they have already completed the mounds of the six entrances and finally because of the causes and conditions of becoming, there are birth, old age, sickness, death, anxiety, sadness, suffering, and defilements. Just like this, although living beings produce mounds of long suffering, among these, they are separated from me and mine,[81] and having neither knowledge nor

77 *Shidi jing lun* (*Daśabhūmika-sūtra-śāstra*) 3, T 1522.26.142b2; K 15.28b18–19.

78 *Shidi jing lun* (*Daśabhūmika-sūtra-śāstra*) 3, T 1522.26.142b3; K 15.28b19.

79 The six entrances (*yugip*, Ch. *liuru* 六入; Skt. *ṣaḍyatana*) refers to the six sense-bases (*yukkŭn*, Ch. *liugen* 六根) of the eyes, ears, nose, tongue, body, and mind. They are called the six locations (*yukch'ŏ*, Ch. *liuchu* 六處) in the *Avataṃsaka-sūtra* in eighty rolls (T 279). As the fifth of the twelve types of conditioned arising, matched with the six sense-objects (*yukkyŏng*, Ch. *liujing* 六境) these together complete the twelve entrances (*sibich'ŏ*, Ch. *shierchu* 十二處); Skt. *dvādaśāyatanāni*). Vasubandhu explains that the six entrances are called by that name after the six sense-bases are produced and until these sense organs, consciousness, and their objects are brought into harmony. See *Apidamojushe lun* (*Abhidharmakośa-bhāṣya*) 3, T 1558.29.14b4, roll 9, T 1558.29.48b27–28; K 27.472a3, 521c5–6.

80 Cf. *Shidi jing lun* (*Daśabhūmika-sūtra-śāstra*) 3, T 1522.26.142b18–20; K 15.28b20–22. Becoming (*yu*, Ch. *you* 有; Skt. *bhāva*) is the tenth of the twelve kinds of conditioned arising. According to the *Abhidharmakośa-bhāṣya*, it is what amasses the karma that leads to production (*saeng* 生), which is future existence (*tangyu* 當有). See *Apidamojushe lun* (*Abhidharmakośa-bhāṣya*) 9, T 1558.29.48c3–4; K 27.521c11–12.

81 "Me and mine" (*aaso*, Ch. *wowosuo* 我我所) derives from ātman (*a*, Ch. *wo* 我), which refers to the self. Mine or my thing (*aso*, Ch. *wosuo* 我所; Skt. *mamakāra*) refers to attachment to something outside of oneself and of making it one's own. In the *Avataṃsaka-sūtra* in sixty rolls, "mine" is the truth of suffering (*koje*, Ch. *kuti* 苦諦) among the four noble truths, "not mine" is the truth of nirvana

awakening,[82] they are like grass and trees."[83] Among these, as for "being separated from me and mine," these two manifest emptiness. "Having neither knowledge nor awakening" means that the essence of self (*svabhāva*) is no-self (*anātman*).[84] "Grass and trees" shows that they are not living beings."[85]

故地論言."自相者有三種. 一者報相, 名色共阿梨耶識生. 如經, '於三界地,復有牙生, 所謂名色共生' 故. 名色共生者, 名色共彼生故. 二者彼因相, 是名色不離彼, 依彼共生故. 如經, '不離' 故. 三者彼果次第相, 從六入乃至於有. 如經, '此名色增長已成六入聚, 乃至有因緣故, 有生老病死憂悲苦惱. 如是眾生, 生長苦聚, 是中離我我所, 無知無覺, 如草木也.' 此中離我我所者, 此二示現空, 無知無覺者, 自體無我故. 草木者, 示非眾生數故."

(*myŏlche*, Ch. *mieti* 滅諦), and "mine" is described as a defilement. See *Dafangguang fo huayan jing* 5, T 278.9.421c15–16, 422a10–11; K 8.31a13, 31b12–13.

82 Although knowledge (*chi*, Ch. *zhi* 知) and awakening (*kak*, Ch. *jue* 覺) may be used with various meanings intended, when we compare the associated passages in the extant Sanskrit edition and the two Chinese translations, the context suggests that it refers to general acts of consciousness. See Ryūkō Kondō, ed., *Daśabhūmiśvaro nāma mahāyānasūtraṃ* (p. 24L6–7); Dr. P. L. Vaidya, ed., *Daśabhūmikasūtra*, Buddhist Sanskrit Texts no. 7 (p. 11L30–31); *Foshuo shidi jing* 佛說十地經 2, T 287.10.539c28–540a1; K 37.550b7–9; and *Shidi jing lun* 3, T 1522.26.142b7–8.

83 *Shidi jing lun* (*Daśabhūmika-sūtra-śāstra*) 3, T 1522.26.142b3–8; K 15.28b19–c2.

84 Non-self, or no soul (*mua*, Ch. *wuwo* 無我; Skt. *anātman*), means that there is no permanent, eternal, abiding, unchanging self or soul (*chaa*, Ch. *ziwo* 自我). This is one of the most basic and particular philosophical concepts in Buddhism. When Buddhism emerged in India, it arose in part in opposition to theory of ātman as found in the ancient religion of Brahmanism and was explained as the fundamental non-self of all dharmas (*chebŏp mua*, Ch. *zhufa wuwo* 諸法無我; Skt. *nirātmānaḥ sarvadharmāḥ*). After describing the fundamental non-self of all dharmas, the Buddha explains that the reason is not that all dharmas exist as a result of the existence of a self but rather that they are brought about because of conditions. See *Za ahan jing* (*Saṃyuktāgama-sūtra*) 10, T 99.2.66c18–23; K 18.799b2–7. In the *Shidi jing lun*, Vasubandhu explains that the mass of suffering developed by living beings or that which is brought about by means of conditions is called non-self.

85 This passage on the three kinds of characteristics of self is Ŭisang paraphrasing Zhiyan's citation of Vasubandhu's *Shidi jing lun* (*Daśabhūmika-sūtra-śāstra*). Cf. *Shidi jing lun* 3, T 1522.26.142b12–24; K 15.28c6–21; *Huayan jing neizhangmen deng za kongmuzhang* 3, T 1870.45.563c12–22. These two passages supplement the original passage from the *Daśabhūmika* in order to make it easier to understand.

You should know that with respect to the twelvefold chain of causes and conditions[86] and so forth, the self-nature of the essence is empty and it is produced relying on that *ālayavijñāna*. The *ālaya* is minute and particular, its essence of self is non-self, and it produces the twelve causal conditions. The twelve causal conditions also[87] all are non-self. Hence, things that are produced by means of conditions do not possess any special dharmas. The Buddha upheld the approach of visualizing conditioned arising in order to cause one to comprehend that all dharmas are completely undifferentiated and precisely that they complete the nature of reality. Hence, the *Daśabhūmika-sutra-śāstra* says: "Visualizing in accordance with worldly truth is precisely interpenetrating absolute truth.[88] This is that matter. This meaning resides in

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86 The twelvefold chain of causes and conditions (*sibi inyŏn*, Ch. *shier yinyuan* 十二因緣; Skt. *dvādaśāṅgapratītyasamutpāda*), also called the twelvefold chain of conditioned arising (*sibi yŏn'gi*, Ch. *shier yuanqi* 十二緣起), is a way of classifying transmigration through the cycle of rebirth and death (saṃsāra) in twelve steps. Each scriptural treatise describes and explains the twelvefold chain in various ways. According to the *Dīrghāgama-sūtra*, the twelve links in the chain are as follows: (1) ignorance (*mumyŏng*, Ch. *wuming* 無明; Skt. *avidyā*), (2) mental formations (*haeng*, Ch. *xing* 行; Skt. *saṃskāra*), (3) consciousness (*sik*, Ch. *shi* 識; Skt. *vijñāna*), (4) name and form (*myŏngsaek*, Ch. *mingse* 名色; Skt. *nāmarūpa*), (5) six sense gates (*yukch'ŏ*, Ch. *liuchu* 六處; Skt. *ṣaḍāyatana*) [eyes, ears, nose, tongue, body, mind], (6) contact (*ch'ok*, Ch. *chu* 觸; Skt. *sparśa*), (7) sensation (*su*, Ch. *shou* 受; Skt. *vedanā*), (8) craving, desire, thirst (*ae*, Ch. *ai* 愛; Skt. *tṛṣṇā*), (9) attachment (*ch'wi*, Ch. *qu* 取; Skt. *upādāna*), (10) becoming (*yu*, Ch. *you* 有; Skt. *bhāva*), (11) birth (*saeng*, Ch. *sheng* 生; Skt. *jāti*), and (12) old age, decay, and death (*nosa*, Ch. *laosi* 老死; Skt. *jarā-maraṇa*). See *Chang ahan jing* 長阿含經 (*Dīrghāgama*) 10, T 1.1.60b8–29; K 17.896c6–897a7.

87 Reading *yŏk* 亦 for *si* 示 following edition A and the *Kongmu zhang*.

88 With respect to "worldly truth" (*seje*, Ch. *shiti* 世諦; Skt. *saṃvṛti-satya*) and "absolute truth," literally the "truth of the first meaning" (*cheil ŭi che*, Ch. *diyi yi ti* 第一義諦; Skt. *paramārthataḥ-satya*), worldly truth is the understanding of the way things are following the ordinary reasoning of the truth that arises and ceases according to dharmas of the mundane world. In other words, it refers to the reasoning and logic of the mundane world and facts of the mundane world. Existing in opposition to absolute truth, it is also referred to by such terms as "the truth of the mundane world." Absolute truth refers to the highest and most noble truth. It refers to the most ultimate truth that is the comprehension of the Way to enlightenment by means of perfect wisdom. It is also termed "the truth of reality" (*chinje*, Ch. *zhenti* 眞諦) and "the truth of victorious meaning" (*sŭngŭije*, Ch. *shengyiti*

the three vehicles and also pervades the one vehicle. What is the reason? It is because they aim at the one vehicle.[89]

當知, 十二因緣等, 即體自性空, 依彼阿梨耶識生. 梨耶微細, 自體無我, 生十二因緣. 十二因緣, 亦皆無我, 故緣生等, 無有別法. 佛舉緣起觀門, 以會諸法一切無分別即成實性. 故地論言, "隨順觀世諦, 即入第一義諦," 是其事也. 此義在三乘, 亦通一乘, 何以故? 一乘所目故.

If analyzed from the standpoint of the one vehicle of the teaching of distinction (*pyŏlgyo ilsŭng* 別教一乘), "It may be briefly explained in ten approaches. Namely, (1) causal conditions have divisions and sequences. (2) These are subsumed in the one mind. (3) These are brought about by means of the self and karma (*chaŏp* 自業). (4) They do not mutually renounce and separate. (5) The three paths of rebirth[90] are not severed. (6) They

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勝義諦). In the *Avataṃsaka-sūtra* in sixty rolls, all mundane dharmas are said to be worldly truth because they follow principle with respect to language, but since all mundane dharmas do not possess self-nature they are explained as absolute truth being in the realm that severs language. Because bodhisattvas vividly know the correct relationship between both of these two truths (*ije*, Ch. *erti* 二諦) simultaneously, they are described as not being attached to these two truths. See *Dafangguang fo huayan jing* 8, T 278.9.447a9–12; roll 28, T 278.9.580a11–13; K 8.56c22–25, 199c5–6. In this part Zhiyan quotes from the *Daśabhūmika-sūtra-śāstra* of Vasubandhu in his *Kongmu zhang*. Cf. *Shidi jing lun* 8, T 1522.26.169a17; K 15.68b2. In this passage from the *Shidi jing lun* is an analysis of the scriptural passage "the three realms are false, they are merely constructions of the mind," which is in the discussion of the sixth stage, the stage that is face-to-face, in the *Daśabhūmika*. In the *Avataṃsaka-sūtra* in sixty rolls, see *Dafangguang fo huayan jing* 25, T 278.9.558c9–10; K 8.178c24–25.

89 The whole passage from "With respect to conditioned arising" above to "It is because they aim at the one vehicle" is Ŭisang citing Zhiyan's *Kongmu zhang*. Cf. See *Huayan jing neizhangmen deng za kongmuzhang* 3, T 1870.45.563c9–29.

90 The three paths of rebirth (*samdo*, Ch. *sandao* 三道), which clarify causes and results in the cycle of rebirth and death, are (1) the path of defilements (*pŏnnoedo*, Ch. *fannaodao* 煩惱道), which means false, misguided, and groundless thoughts; (2) the path of karma (*ŏpto*, Ch. *yedao* 業道), the karma produced by body, speech, and mind as a result of defilements; and (3) the path of suffering (*kodo*, Ch. *kudao* 苦道), which refers to the suffering brought about as a result of defilements and karma. In the twelvefold chain of conditioned arising, ignorance, thirst, and attachment are the path of defilements,

involve visualizing the limits of the past and future. (7) The three types of suffering[91] are concentrated. (8) Causes and conditions produce these. (9) The production and destruction of causes and conditions are bound. (10) They involve visualization in accordance with existence and non-existence (*yujin* 有盡).[92] These twelve causal conditions are subsumed in the meaning of the one vehicle."[93]

mental formations and becoming are the path of karma, and the rest are the path of suffering. See *Dafangguang fo huayan jing* 25, T 278.559a9–12; K 8.179b3–6.

91 The three kinds of suffering (*samgo*, Ch. *sanku* 三苦) are (1) the suffering produced by direct causes (*kogo*, Ch. *kuku* 苦苦), (2) the suffering by loss or deprivation (*koego*, Ch. *huaiku* 壞苦), and (3) the suffering due to the passing or impermanency of all things (*haenggo*, Ch. *xingku* 行苦). See *Chang ahan jing* 長阿含經 (*Dīrghāgama*) 8, T 1.1.50b12; K 17.882a7–8; and for an explanation see *Apidamojushe lun* (*Abhidharmakośa-bhāṣya*) 9, T 1558.29.114b5–23; K 27.614b23–c21. In the *Avataṃsaka-sūtra*, the three kinds of suffering are put into resonance with the twelvefold chain of conditioned arising. From ignorance to the six sense gates is suffering due to the passing or impermanency of all things, contact and sensation are suffering produced by direct causes, and the rest are suffering by loss or deprivation. See *Dafangguang fo huayan jing* 25, T 278.559a9–12; K 8.179b9–12.

92 The foregoing list of ten is called the "ten kinds of visualizations of the twelvefold chain of causes and conditions" (*sipchung sibi inyŏn kwan*, Ch. *shizhong shier yinyuan guan* 十重十二因緣觀). Cf. *Shidi jing lun* (*Daśabhūmika-sūtra-śāstra*) 8, T 1522.26.170c4–8; K 15.70b15–19; *Dafangguang fo huayan jing* 25, T 278.9.559a24–27; K 8.179b17–20. Among these, the tenth, "visualization in accordance with existence and totality" (*susun yujin kwan* 隨順有盡觀), is given as "visualization of non-existence and non-existence" (*musoyujin kwan* 無所有盡觀) in the *Avataṃsaka-sūtra* in sixty rolls. With respect to this difference, Fazang provides a comprehensive analysis and explains contradictions by suggesting that if one goes on the basis of conditions, it is the visualization of non-existence (*musoyu* 無所有); and if one goes on the basis of characteristics, it is in accordance with existence (*susunyu* 隨順有); however, with respect to the "visualization in accordance with existence" in the *Shidi jing lun*, it is not different from the contents of the sūtra because it was done to manifest non-production (*musaeng* 無生). See *Huayan jing tanxuan ji* 華嚴經探玄記 13, T 1733.35.352a29–b9; K 47.687b25–c4.

93 Ŭisang is citing a section of Zhiyan's *Kongmu zhang*, "Essay on Conditioned Arising" (*Yuansheng zhang* 緣生章), that explains the passage on the ten visualizations of the causes and conditions done by bodhisattvas in the sixth stage, the stage that is face-to-face (*hyŏnjŏn chi*, Ch. *xianqian di* 現前地; Skt. *abhimukhī-bhūmi*). See *Huayan jing neizhangmen deng za kongmuzhang* 華嚴經內章門等雜孔目章 3, T 1870.45.568b3–7.

若約別教一乘,“略說十門. 所謂因緣有分次第故, 一心所攝故, 自業成故, 不相捨離故, 三道不斷故, 觀前後際故, 三苦集故, 因緣生故, 因緣生滅縛故, 隨順有盡觀故. 如是十二因緣, 一乘義攝.”

Why is it explained in ten numbers? It is because I would manifest the immeasurable.

Question: Do the ten causes and conditions come under before and after or are they simultaneous?

Answer: They are precisely before and after and precisely neither past nor future. How do we know this? Because the approaches are not the same they are precisely before and after. Because they are established by the six characteristics, they are precisely neither[94] before nor after. What is the meaning of that? It is because although the ten are different, they equally accomplish no-self.

何故十番數說? 欲顯無量故.
問. 十番因緣, 為當前後, 為當一時耶? 答. 即前後, 即無前後, 何以得知? 門不同故, 即前後, 六相成故, 即無前後, 其義云何? 十番雖別, 而同成無我故.

The ten causes and conditions[95] of the *Sūtra on the Original Acts That*

94 Supplementing the source text with *mu* 無 following edition A.

95 This refers to the portion of the sixth of the ten methods for visualization by means of a visualizing mind (*sip kwansim so kwanbŏp*, Ch. *shi guanxin suo guanfa* 十觀心所觀法), the “wisdom that penetrates” (*tal yubŏp yŏn'gi chi*, Ch. *da youfa yuanqi zhi* 達有法緣起智), in the “Worthies and Sages Teach Visualization” chapter (*Xiansheng jiaoguan pin* 賢聖學觀品) of the the *Sūtra on the Original Acts That Serve as a Bodhisattva's Adornments*. See *Pusa yingluo benye jing* 菩薩瓔珞本業經 1, T 1485.24.1015a22–28; K 14.381a21–25. The visualization of the ten causes and conditions (*sipyŏn'gi kwan*, Ch. *shiyuanqi guan* 十緣起觀) of this sūtra are (1) the twelve causes and conditions of seeing the self as permanent (*agyŏn sibi inyŏn* 我見十二因緣), (2) the twelve causes and conditions of regarding it as the mind (*simwi sibi inyŏn* 心爲十二因緣), (3) the twelve causes and conditions of ignorance (*mumyŏng sibi inyŏn* 無明十二因緣), (4) the twelve causes and conditions of mutual conditions and causes (*sangyŏnyu sibi inyŏn* 相緣由十二因緣), (5) the twelve causes and conditions of assistance and establishment (*chosŏng sibi inyŏn* 助成十二因緣), (6) the twelve causes and conditions

Serve as a Bodhisattva's Adornments (*Pusa yingluo benye jing* 菩薩瓔珞本業經)[96] are subsumed in the meaning of the three vehicles. What is the reason? It is because they are differentiated and not the same according[97] to the teaching."[98]

A detailed explanation is like what is explained in the *Daśabhūmika-sūtra-śāstra*.[99] Just like this explanation of the twelve causes and conditions, you should pay attention to the examples and be able to decipher all the remaining dharmas that are produced by means of conditions.

"瓔珞經十番因緣, 三乘義攝. 何以故? 隨教差別不同." 廣如地論說. 如十二因緣說, 餘緣生諸法, 准例可解.

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of the three types of karma (*samŏp sibi inyŏn* 三業十二因緣), (7) the twelve causes and conditions of the three time periods (*samse sibi inyŏn* 三世十二因緣), (8) the twelve causes and conditions of the three kinds of suffering (*samgo sibi inyŏn* 三苦十二因緣), (9) the twelve causes and conditions of emptiness of nature (*sŏnggong sibi inyŏn* 性空十二因緣), and (10) the twelve causes and conditions of the production of bonds (*paksaeng sibi inyŏn* 縛生十二因緣).

96 The *Adornments Sūtra* (*Yingluo jing* 瓔珞經) is short for the *Sūtra on the Original Acts That Serve as a Bodhisattva's Adornments* (*Pusa yingluo benye jing* 菩薩瓔珞本業經, T 1485). The existing recension was translated in two rolls by the monk Zhu Fonian 竺佛念 of the Yao-Qin 姚秦 dynasty between 376 and 378. Divided into eight chapters, it describes pure precepts of the three groups of beings (*samch'wi chŏnggye* 三聚淨戒) of the Mahāyāna and the fifty-two stages of the bodhisattva path of practice—the mind of the ten faiths (*sipsin sim* 十信心), the mind of the ten abodes (*sipchu sim* 十住心), the mind of the ten practices (*siphaeng sim* 十行心), the mind of the ten transferences (*siphoehyang sim* 十迴向心), the mind of the ten stages (*sipchi sim* 十地心), the mind that enters the dharma realm (*ip pŏpkye sim* 入法界心), and the mind of quiescence (*chŏngmyŏl sim* 寂滅心)—which are the original acts of the bodhisattvas. With respect to the concept of "original acts that serve as adornments," when seen from the case that the sūtra's name is a term related to the *Avataṃsaka* and to the forty-two levels that are included in the bodhisattva stages, and to the narrative contents from the preaching in the *Avataṃsaka-sūtra* are contained in the seventh chapter, "The Great Throng Receives Instruction" chapter (*Dazhong shouxue pin* 大眾受學品), the two sūtras share a profound relationship. Also, along with the *Sūtra on Brahmā's Net* (*Fanwang jing* 梵網經), it is considered to be one of the most important sūtras on the Mahāyāna precepts in East Asian Buddhism.

97 Reading *su* 隨 for *yu* 唯 following the *Kongmu zhang*. Edition A uses the logograph *chun* 准.

98 Zhiyan, *Huayan jing neizhangmen deng za kongmuzhang* 3, T 1870.45.568b7–8.

99 See *Shidi jing lun* (*Daśabhūmika-sutra-śāstra*) 8, T 1522.26.170c4–171b15.

Second, the methods of dhāraṇī are explained like this below.

Third, with respect to "the subsumption of dharmas in accordance with phenomenal dharmas," it is because they manifest the dhāraṇī of Indra's net[100] and the dhāraṇī of the minute and subtle.[101] Their more extensive meaning is like that in the sūtra.

Fourth, the so-called nine time periods are [1] the past of the past, [2] the present of the past, [3] the future of the past, [4] the past of the present, [5] the present of the present, [6] the future of the present, [7] the past of the future, [8] the present of the future, and [9] the future time period of the future. The three time periods [past, present, and future] share mutual identity and mutual interpenetration[102] and complete one thought-moment.

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100 The dhāraṇī of Indra's net (Inda, Ch. Yintuo 因陀) refers to the approach of the dharma realm that is like Indra's net (*Indara mang pŏpkye mun*, Ch. *Yintuoluo wang fajie men* 因陀羅網法界門) in Zhiyan's approaches to the ten mysteries. See *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* 1A, T 1732.35.15b6–7; K 47.2b21–22.

101 The dhāraṇī of the minute and subtle (*miseda*, Ch. *weixituo* 微細陀) refers to the approach in which the minute and subtle are mutually tolerable and peacefully instituted (*mise sangyong allip mun*, Ch. *weixi xiangrong anli men* 微細相容安立門) in Zhiyan's approaches to the ten mysteries. See *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* 1A, T 1732.35.15b6–7; K 47.2b21–22; *Huayan wushi yaowenda* 華嚴五十要問答, T 1869.45.520b26–29. In the *Ch'ongsurok*, the dhāraṇī of Indra's net is explained as manifesting mutual identity, the dhāraṇī of the minute and subtle is explained as manifesting mutual interpenetration, and both manifest the inexhaustibility of layers upon layers (*chungjung mujin*, Ch. *zhongzhong wujin* 重重無盡) in the dharma realm of the one vehicle. See *Ch'ongsurok* 2A, T 1887B.45.754c23–755a1; HPC 6.829a8–17.

102 With respect to mutual identity (*sangjŭk*, Ch. *xiangji* 相卽) and mutual interpenetration (*sangip*, Ch. *xiangru* 相入), mutual identity means that because essence-nature (*ch'esŏng* 體性) of the myriads of phenomena produced by conditioned arising in the dharma realm are devoid of self-nature (*mujasŏng* 無自性) and empty (*kong* 空), all are the same. Mutual interpenetration means that because all phenomena produced by conditioned arising in the dharma realm are devoid of self-nature and empty, they are designated as mutually receptive to each other and mutually tolerating. Mutual identity and mutual interpenetration are important terms that manifest the conditioned arising of the dharma realm in Hwaŏm doctrinal learning. From the standpoint of the heuristic device of essence and function (*ch'eyong*, Ch. *tiyong* 體用), mutual identity is the essence of conditioned arising, and mutual interpenetration is the function of conditioned arising. The scriptural evidence for this is the famous passage from the *Avataṃsaka-sūtra* in sixty rolls: "Know that the one is precisely the

The combination of the whole and parts is called, hence, the ten time periods.[103] "One thought-moment" is explained from the standpoint of a thought-moment of a phenomenon.

二陀羅尼法者, 如下說. 三即事攝法者, 顯因陀及微細陀故, 廣義如經. 四所謂九世者, 過去過去, 過去現在, 過去未來, 現在過去.現在現在, 現在未來, 未來過去, 未來現在, 未來未來世. 三世相即及與相入, 成其一念.總別合名故十世. 一念者, 約事念說也.

Fifth, as for "in terms of levels," if you decipher in accordance with meaning by means of the expedient means of the six characteristics, you will precisely understand this. The six characteristics are like what was explained above.

Question: In the single word "conditioned arising" (*pratītyasamutpāda*), the non-duality of all dharmas is clearly manfiest,[104] so why is it necessary for many approaches?

Answer: Deciphering the essence is precisely like this. There is no need to search far away. For this reason, the sūtra says: "Licentiousness, anger,[105]

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many, and the many are precisely the one." See *Dafangguang fo huayan jing* 8, T 278.9.446a5; K 8.55c7. Also, "One land fills the regions of the ten directions, and precisely the lands of the ten directions interpenetrate one land so that there is no room left." See *Dafangguang fo huayan jing* 4, T 278.9.414b21; K 8.23c11. Ŭisang says that both mutual identity and mutual interpenetration represent the principle (*i* 理) and function (*yong* 用) of the methods of dhāraṇī of the characteristics of reality of conditioned arising (*yŏn'gi silsang tarani pŏp* 緣起實相陀羅尼法). See *Ilsŭng pŏpkye to*, HPC 2.2c19. He explains it specifically using the analogy of ten coins (*susipchŏn pŏp* 數十錢法).

103 The concept of the ten time periods (*sipse*, Ch. *shishi* 十世) builds on of the nine time periods (*kuse*, Ch. *jiushi* 九世). The nine time periods refer to the three ages of the past, present, and future of which each has three ages; and the ten time periods, as referred to in Hwaŏm doctrinal learning, refers to the nine time periods plus one that comprehends or synthesizes them all. See *Dafangguang fo huayan jing* 37, T 278.9.634a27–b5; K 8.257b4–11. Zhiyan and Ŭisang maintain that the nine time periods and ten time periods share mutual identity and mutual interpenetration, and also specifically explain this through the analogy of dreams that are brought about separately. See *Ch'ongsurok* 1A, T 1887B.45.725a8–19, roll 2B, T 1887B.45.763c19–21; K 45.156b6–b16.

104 Reading *su* 手 for *ho* 乎 following edition A and the *Ch'ongsurok* 2A, T 1887B.45.743c8–9.

105 Reading *no* 怒 for *noe* 惱 following edition A.

and foolishness are precisely bodhi."[106] Those who are deluded to what is like this, however, are extremely remote [from the truth]. For this reason, the Buddha taught that bodhi is distinct from the seven kinds of truths about suffering,[107] and that if one practices just as I have explained over the course of three innumerable kalpas, he will then be able to be ferried [to the other shore]. There need to be many approaches of explanation for the sake of those who are deluded.

Question: If this is so, then approaches to Dharma would be innumerable. Why do you explain only six approaches?

Anwswer: Because by the explanation of the six approaches you should be able to understand all dharmas in accordance with the examples, it is briefly explained like this. It is really just as I have said.

Sixth, with respect to "Obscure and undifferentiable" [line 17], it is because each and every dharma of conditioned arising is like this. You should be able to ponder this according to the foregoing [discussion].

五約位者, 以六相方便, 隨義消息, 即可解也. 六相者, 如上說.
問. 緣起一言中, 諸法無二, 即顯了手何, 須多門? 答. 體解即是, 不須遠求. 是故經言, "婬怒癡性, 即是菩提." 如是等迷極遠, 是故佛教七種苦諦以外, 別有菩提, 三無數劫, 如說修行, 乃可得度. 為迷之者, 須多門說.
問. 若如是者, 法門無數, 何故唯六門說耶?

106 Many sūtras contain passages like this. One similar example is as follows: "The Buddha explained that the characteristics of licentiousness, anger, and foolishness are precisely liberation." See *Weimoji suoshuo jing* 維摩詰所說經 (*Vimalakīrti-nirdeśa-sūtra*) 2, T 475.14.548a16–18; K 9.992c21.

107 The seven kinds of truths about suffering (*ch'ilchong koje*, Ch. *qizhong kuti* 七種苦諦) are also called the seven kinds of birth and death (*ch'ilchong saengsa*, Ch. *qizhong shengsi* 七種生死); they and are explained in the *Ch'ongsurok* as follows: "There are three separate steps (*pundan* 分段) and four transformations (*pyŏnyŏk* 變易). The three separate steps are the three realms (of desire, form, and non-form), and the four transformations are (1) the transformation of birth and death brought about by the expedient means (*pangp'yŏn saengsa* 方便生死) as a result of the bodhisattva's original vow, (2) the transformation of birth and death brought about by causes and conditions (*inyŏn saengsa* 因緣生死), (3) the transformation of birth and death brought about by existence (*yuyu saengsa* 有有生死), and (4) the transformation of birth and death brought about by non-existence (*muyu saengsa* 無有生死). See *Ch'ongsurok* 2A, T 1887B–45.750b11–14; HPC 6.822a18.

答. 以六門說, 諸法准例, 應可解故, 略如是說, 其實如言.
六, 冥然無分別者, 緣起法法如是故, 准上可思.

b. Practices Benefiting Others

Second, in assuming practices benefiting others, the "ocean[108] seal" [line 19] obtains its name in terms of simile. What simile? This great ocean is extremely deep, clean, and pure so as to penetrate to the bottom. When devas (heavenly gods) and asuras (titans) fight and contend with each other, all the throngs of soldiers and all of their weapons are manifest[109] clearly in the midst of the waters just as a seal manifests the logographs of a text. Hence, it is called an "ocean seal." Being able to enter into samādhi is also like this. One thoroughly realizes that the dharma nature has neither source nor bottom and to the ultimate end is clean and pure, transparently calm, and perfectly clear. Because the three kinds of world systems manifest within it, it is called "ocean seal."

二就利他行中, 海印者, 約喻得名. 何者, 是大海極深, 明淨徹底, 天帝共阿修羅鬪諍時, 一切兵眾, 一切兵具, 於中現現了了分明, 如印顯文字, 故名海印. 能入三昧亦復如是.窮證法性, 無有源底, 以究竟清淨, 湛然明白. 三種世間於中顯現, 名曰海印.

"Multitudinous" [line 20] is because it has the meaning thriving and flourishing. "Production" is because it gushes forth in an inexhaustible manner. "Wish fulfillment" obtains its name from an analogy. The king of wish-fulfilling gems (*cintāmaṇi*), without thinking, sends a rain of precious jewels to benefit beings, and this cannot be exhausted according to

108 Supplementing the source text with *hae* 海 following edition A.

109 Reading *hyŏn* 現 for *ri* 離 following edition A.

conditions. The skillful expedient means of the Tathāgata Śākyamuni are also just like this. The booming of the one sound resonates throughout the world of living beings eliminating the unwholesome and producing the wholesome, benefiting living beings, and according to wherever it is deployed, it is invariably wish fulfilling. Therefore, it is called "wish fulfillment."

繁者, 熾盛義故. 出者, 涌出無盡故. 如意者, 從喻得名. 如意寶王, 無心而雨寶益生, 隨緣無窮.釋迦如來善巧方便, 亦復如是, 一音所暢, 應衆生界, 滅惡生善, 利益衆生, 隨何用處, 無不如意, 故名如意.

c. The Expedient Means of Practitioners and That Which They Obtain

Third, there are two kinds of expedient means of practitioners. The first may be clarified as expedient means for practice and the second may be distinguished as the benefits they obtain.

In the first approach, "practitioners"[110] means after seeing and hearing the universal dharma[111] of the one vehicle one still does not yet fully realize the universal dharma. This is an explanation from the standpoint of the one vehicle of the teaching of distinction. If it is an explanation from the

110 Supplementing the source text with *cha* 者 following edition A.

111 The term "universal dharma" (*pobŏp*, Ch. *pufa* 普法) refers to the "one vehicle of the teaching of distinction" (*pyŏlgyo ilsŭng* 別教一乘) in Hwaŏm doctrinal learning. It refers to the principle that all dharmas cast shadows of and are subsumed by each other and that one dharma is endowed with all other dharmas. See *Dafangguang fo huayan jing* 50, T 278.9.713c20–26; K 8.346b21–c3. To Zhiyan, the universal dharma is called the Tathāgatagarbha, the essence of the dharma nature, the one vehicle of the teaching of distinction, and is precisely the core teaching of the Huayan tradition. See *Huayan wushi yaowenda*, T 1869, 45.532b10–534c10. In this passage Ŭisang also understands that the universal dharma of the one vehicle is connected to the one vehicle of the teaching of distinction. In his doctrinal classification scheme, Wŏnhyo expresses the myriad teachings of the one vehicle, the *Avataṃsaka*, as the universal dharma. See *Hwaŏm-gyŏng munŭi yogyŏl mundap* 華嚴經文義要決問答 4, HPC 2.385b10–16.

standpoint of the one vehicle of expedient means,[112] the five vehicles[113] are comprehensively subsumed in the one vehicle. What is the reason? It is that [the five vehicles] are that which flows from the one vehicle, are that which is regarded as aiming at the one vehicle, and are the expedient means of the one vehicle. If it is explained in terms of this meaning, it comprehensively subsumes the five vehicles, and the practitioners of the one vehicle are also possible.

三約修行方便者, 此中有二. 一明修行方便, 二辨得利益.
初門行者者, 謂見聞一乘普法已去, 未滿證普法已還. 是此約別教一乘說也. 若約方便一乘說, 五乘總是入一乘攝. 何以故? 以一乘所流一乘所目一乘方便故. 若約此義, 總攝五乘, 一乘修行者亦得.

"That which flows" and "that which is regarded" is language from the standpoint of the principle of the Way to enlightenment regarding conditioned arising. "Expedient means" is language from the standpoint of wisdom. What is the reason? The reason is that progressing and non-abiding are named expedient means and not returning to the mind is not called an expedient means. It is also being able to preach from the standpoint of the intent of the sage. What is the reason? Because one is able to draw and welcome living beings by means of wholesome expedient means, it is just like the explanation of the five vehicles. People and dharmas, causes and effects,

112 The one vehicle of expedient means (*pangp'yŏn ilsŭng* 方便一乘) seems to be set in opposition to the one vehicle of the teaching of distinction (*pyŏlgyo ilsŭng* 別教一乘). If the one vehicle were really divided into expedient means and true reality, the one vehicle of expedient means would be thought of as the one vehicle of the teaching of commonality (*tonggyo ilsŭng* 同教一乘).

113 The "five vehicles" (*osŭng*, Ch. *wusheng* 五乘) usually refers to the three vehicles (*samsŭng* 三乘), the Hīnayāna (*sosŭng*, Ch. *xiaosheng* 小乘), and the vehicle of gods and men (*inch'ŏnsŭng*, Ch. *rentiansheng* 人天乘). But here the three vehicles are the initial teachings of the Mahāyāna (*taesŭng sigyo*, Ch. *dasheng shijiao* 大乘始教), the final teachings of the Mahāyāna (*taesŭng chonggyo*, Ch. *dasheng zhongjiao* 大乘終教), and the sudden teaching (*ton'gyo* 頓教). See *Ch'ongsurok* 2B, T1887B.45.752a19; K 45.203a1; and *Huayan jing neizhangmen deng za kongmuzhang* 1, T 1870.45.537b13–19.

understanding and practice,[114] principle and phenomena, teaching and meaning, and so forth, all dharmas, according to the example, are like this.

所流所目者, 約緣起道理語, 方便者, 約智語. 何以故? 進趣不住, 名曰方便, 不迴心者, 不名方便故. 亦可約聖者意說. 何以故? 以善方便, 引接衆生故, 如五乘說. 人法因果解行理事教義等一切諸法. 准例如是.

Question: Are dharmas such as the so-called five vehicles teaching dharmas that are explaining or the meaning that is explained?

Answer: All dharmas that are explaining or will be explained all reside in language. What is its meaning?[115] With respect to dharmas that are explaining, although the characteristics of language[116] are all cut off, all the buddhas and world-honored ones, because of the power of their original vows by means of great compassion and because the dharmas of all the houses of the buddhas are naturally like this, bestow the teaching by means of language and explain it for the sake of living beings. Because of this kind of meaning, the net of the teaching is that which subsumes all dharmas, and all resides in language. For this reason the sūtra says: "All dharmas are only names and logographs."[117] This is precisely its meaning.

問. 所謂五乘等法, 為是能詮教法耶, 為是所詮義耶?
答. 能詮所詮一切諸法, 皆在言中. 其義如何? 所詮之法, 言相皆絕, 諸佛世尊, 以大慈悲本願力故, 諸佛家法法如是故, 施設言教, 為衆生說. 以是義故, 教網所攝一切諸法, 皆悉在言. 是故經言, "一切諸法但有名字," 即其義也.

114 Supplementing the source text with *haeng* 行 following edition A.

115 Supplementing the source text with *ha* 何 following edition A.

116 Supplementing the source text with *ŏn* 言 following edition A.

117 Many sūtras contain similar passages. Cf. *Da bore poluomiduo jing* 大般若婆羅密多經 (*Mahāprajñāpāramitā-sūtra*) 4, T 220.5.17c17–18a29; *Dafangguang fo huayan jing* 37, T 278.9.636a15; K 8.259b16.

Question: The dharma of the domain of realization cannot be reached by the characteristics of words. The dharma of verbal teachings[118] resides amidst phenomena. These two dharmas of realization and the teachings always reside in the faulty position of two polar opposites.

Answer: If one explains it in terms of sentient beings, the two dharmas of realization and the teachings always reside in the two poles. If one speaks[119] about it in terms of principle, the two dharmas of realization and the teachings were in times long past the Middle Way. They are as indistinguishable as one thing. The reason that one can know this is that counting everything as real[120] [*parikalpitā*] is devoid of characteristics, dependence on other things [*paratantra*] is non-produced, and true reality [*pariniṣpanna*] lacks its own nature. These three kinds of self-nature[121] always

118 The dharma of verbal teachings (*ŏn'gyo chi pŏp*, Ch. *yanjiao zhi fa* 言教之法), meaning that they are teachings instituted by means of language and letters, comes under the heading of the domain of teaching (*kyo pun* 敎分) or the domain of conditioned arising (*yŏn'gi pun* 緣起分).

119 Supplementing the source text with *un* 云 following edition A.

120 Counting or measuring everything as real (*pyŏn'gye*, Ch. *bianji* 編計, also *pyŏn'gye*, Ch. *bianji* 徧計; Skt. *parikalpitā*) is the way of unenlightened people. It refers to wrongly imagining phenomena in the world as real. This refers to the constructed aspect of mind among the three kinds of natures (*samsŏng*, Ch. *sanxing* 三性) of Yogācāra thought.

121 With respect to the three kinds of self-nature (*samjong chasŏng*, Ch. *sanzhong zixing* 三種自性), the nature and characteristics (*sŏngsang*, Ch. *xingxiang* 性相) of all things in existence are divided into three: *parikalpitasvabhāva* (*pyŏn'gye so chipsŏng*, Ch. *bianji suo jixing* 遍計所執性), the nature that is attached to counting everything as real; *paratantrasvabhāva* (*ŭit'a kisŏng*, Ch. *yituo qixing* 依他起性), the nature that arises in dependence on other things; and *pariniṣpannasvabhāva* (*wŏnsŏng silsŏng*, Ch. *yuancheng shixing* 圓成實性), the nature of reality that is perfect and complete. In Paramārtha's translation of the *Mahāyāna-saṃgraha*, they are individually the nature and characteristics of discrimination (*punpyŏl sŏngsang*, Ch. *fenbie xingxiang* 分別性相), the nature and characteristics of dependence (*ŭit'a sŏngsang*, Ch. *yituo xingxiang* 依他性相), and the nature and characteristics of true reality (*chinsil sŏngsang*, Ch. *zhenshi xingxiang* 眞實性相). See *She dasheng lun* 攝大乘論 (*Mahāyāna-saṃgraha*) 1, T 1593.31.118a21–b9. *Parikalpitasvabhāva* refers to the constructed aspect of mind, the way of unenlightened people. In other words, it refers to the misconception or the misapprehension of things that do not really exist for things that really exist. *Paratantrasvabhāva* refers to provisional, impermanent (*kayu*, Ch. *jiayou* 假有) dharmas that arise as a result of other causes and conditions. *Parinispannasvabhāva* means true thusness or suchness and is the true nature of the essence of all

reside in the Middle Way, and aside from these three dharmas again there is neither realization nor teachings.

> 問. 證分之法, 言相不及, 言教之法, 在於事中者, 證教兩法, 常在二邊過.
> 答. 若約情說, 證教兩法, 常在二邊. 若約理云, 證教兩法, 舊來中道, 一無分別. 所以得知, 遍計無相, 依他無生, 真實無性, 三種自性, 常在中道, 三法以外, 更無證教.

Therefore, you should know that they are as indistinguishable as one thing. For this reason, because a perfected person obtains this principle, names and characteristics do not materialize. Because it is explained for the sake of living beings, words reside within phenomena. Hence, the gāthā in the sūtra says: "All the tathāgatas do not preach the Buddhadharma, but follow after those who need to be converted, and yet they preach the Dharma,"[122] which is precisely their intent. For this reason, because the sage follows [the practice of] counting everything as real, he establishes the three natures, and moreover, he pacifies the impoverished mind. Gradually, afterwards, he reveals the three non-natures[123] and awakens dreaming people.

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dharmas that are constantly abiding, everywhere, and covering the three realms of existence. In the *Mahāyāna-saṃgraha*, *paratantrasvabhāva*, the dependent aspect of mind, is explained as all discriminative, subliminal consciousness that becomes the seeds of the *ālayavijñāna* (storehouse consciousness); *parikalpitasvabhāva*, the constructed aspect of mind, is explained as objects that do not exist and still exist only as consciousness and objects similarly manifest; and *pariniṣpannasvabhāva*, the perfected aspect of mind, is explained as there being absolutely no constructed aspect of mind (characteristics similar to objects) among the constructed aspect of mind. See *She dasheng lun ben* 攝大乘論本 2, T 1594.31.137c27–138a15; K 16.1292c5–1293a2. Zhiyan and Ŭisang accepted the theory of the three natures by negotiating the core teachings of the Dilun and Shelun schools and applying them in the construction of Huayan/Hwaŏm doctrine. Thereafter, Fazang systematized these as the theory of the unity and diversity of the three natures (*samsŏng tongi sŏl* 三性同異說).

122 *Dafangguang fo huayan jing* 10, T 278.9.466a27–28; K 8.74c12.

123 The concept of the three non-natures (*sammusŏng*, Ch. *sanwuxing* 三無性) reveals the fundamental emptiness of the three natures in a more positive manner. The first, with respect to *parikalpitasvabhāva*, the constructed aspect of mind, is the non-nature of characteristics (*sang musŏng*, Ch. *xiang wuxing* 相無性; Skt. *lakṣaṇaniḥsvabhāva*), which means that because all dharmas

This is precisely the skillful [expedient means] of the sage.

是故當知. 一無分別, 是故至人得此理故, 名相不及, 為生說故, 言在事中. 故經偈云, "一切諸如來, 無有說佛法, 隨其所應化, 而為演說法," 即其義也. 是故聖者, 隨遍計故, 建立三性, 且安窮心, 漸漸已後, 現三無性, 覺悟夢人, 此即聖者大善巧也.

Question: The *Mahāyāna-saṃgraha*[124] says that being attached to counting everything as real is the sphere of ordinary people, and dependence on other things and true reality are the sphere of the wisdom of the sage.[125]

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are provisional characteristics (*kasang*, Ch. *jiaxiang* 假相) that ordinary beings think they are attached to, there are no inherent characteristics to all dharmas and in characteristics there is no self-nature. The second, with respect to *paratantrasvabhāva*, the dependent aspect of mind, is the non-nature of production (*saeng musŏng*, Ch. *sheng wuxing* 生無性; Skt. *utpattiniḥsvabhāva*), which means that because all dharmas produced by conditioned arising come into being by means of various conditions and not because of their own power, there is no self-nature in production. The third, with respect to *parinispannasvabhāva*, the perfected aspect of mind, is the non-nature of the victorious meaning (*sŭngŭi musŏng,* Ch. *shengyi wuxing* 勝義無性; Skt. *paramārthaniḥsvabhāva*), which means that because all dharmas produced by conditioned arising are devoid of self-nature, this is called the lack of self-nature by the victorious meaning. See *Jieshenmi jing* 解深密經 (*Saṃdhinirmocana-sūtra*) 2, T 676.16.693c15–697c6; K 10.716c14–722b15.

124 The title *Mahāyāna-saṃgraha* (*She dasheng lun* 攝大乘論) means that it is a treatise that embraces or subsumes the full range of meaning of the Mahāyāna. It was composed by the Indian scholar Asaṇga (Wuzhuo 無着, active ca. fourth–fifth century), who divided the most superior teachings of the Mahāyāna in to ten sections. This treatise is one of the foundational exegeses of Consciousness-only thought (*yusik sasang*, Ch. *weishi sixiang* 唯識思想). Although no Sanskrit edition of the work is extant, there are one Tibetan and three Chinese translations: Buddhaśanta's (Fotuoshanduo 佛陀扇多) translation (T 1592) in two rolls completed in 531, Paramārtha's (Zhendi 眞諦, 499–569) translation (T 1593) in three rolls completed in 563, and Xuanzang's 玄奘 (ca. 602–664) translation (T 1594) in three rolls completed in 649. The most representative commentaries on the *Mahāyāna-saṃgraha* for the case of India are those composed by Vasubandhu and Asvabhāva (Wuxing 無性) (T 1595–1598). There are many commentaries in East Asia. The Shelun school was established after Paramārtha translated the *Mahāyāna-saṃgraha* in China. The Shelun and Dilun schools mutually influenced each other, and the Shelun school exerted much influence in the formation of the doctrines of the Huayan tradition.

125 Although no such passage is found in the *Mahāyāna-saṃgraha*, Paramārtha's translation of the

Why does the sage follow counting everything as real?

Answer: Everything counted as real does exist because of invertedness. For this reason, the treatise[126] says that it is the sphere of ordinary people. Ultimately, because it is empty, there is nothing to confront. For this reason, what the treatise says that is not the sphere of the sage does not mean that the wisdom of emptiness is not the sphere of the sage. For this reason, because the sage follows afflictions of the eyes by means of the expedient means of compassion, he verbally explains sky-flowers. What kinds of obstacles or difficulties are there? The meaning[127] resides in this.

問. 如攝論云, 遍計所執凡夫境界, 依他真實聖智境界, 何故聖者隨遍計耶? 答. 遍計諸法, 顛倒故有.是故論云, 凡夫境界, 畢竟空故, 無所可對. 是故論中, 非聖境界, 非謂智空非聖境界, 是故聖者, 慈悲方便, 隨眼病故, 言說空華, 有何妨難? 意在於此.

The characteristics of arising dependent on other things, since they are produced from causes and conditions, do not possess self-nature and are separate from the faulty position of the two extremes. They are the same as non-self. The true reality of perfect completion, since it is the universal dharma nature,[128] is the perfect interfusion of this and that, and since it

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treatise does say that the *parikalpitasvabhāva* does not exist and that the *paratantrasvabhāva* and *parinispannasvabhāva* do exist. See *She dasheng lun* (*Mahāyāna-saṃgraha*) 2, T 1593.31.120b20–26; K 16.1063c16–23. In Vasubandhu's *Mahāyāna-saṃgraha-bhāṣya*, the *parikalpitasvabhāva* is analyzed as the sphere of ordinary people and the *parinispannasvabhāva* is analyzed as the sphere of the sagely person. If one peruses Asaṇga's and Vasubandhu's writings associated with the *Mahāyāna-saṃgraha*, there are several passages that may be understood as suggesting that the *paratantrasvabhāva* was the sphere of sagely people. See, for instance, She *dasheng lun shi* 攝大乘論釋, T 1595.31.195b19–c6, K 16.1157a13–b7.

126 See Vasubandhu, *She dasheng lun shi* 攝大乘論釋 (*Mahāyāna-saṃgraha-bhāṣya*) 6, T 1595.31. 195b19–c6; K 16.1157a13–b7.

127 Reading *ŭi* 意 for *kyŏng* 竟 following edition A.

128 Supplementing the source text with *sŏng* 性 following edition A.

cannot be differientiated it is since times long past one flavor. Because of this meaning, differentiation is not accomplished. For this reason, the treatise[129] says that it is the sphere of the wisdom of the sage. Different meanings are like this.

依他起相, 從因緣生, 無有自性, 離二邊過, 與無我同. 圓成實性, 平等法性, 圓融彼此, 不可分別, 舊來一味. 以此義故, 分別不及, 是故論言, 聖智境界. 別意如是.

If one explains it in terms of reality, the three kinds of self-nature are all spheres of ordinary beings. What is the reason for this? The reason is that in explaining phenomena in accordance with sentient beings,[130] one firmly establishes the three [kinds of self-nature].[131] The three kinds of self-nature are precisely the sphere of the wisdom of the sage. What is the reason for this? The reason is that in manifesting principle in accordance to wisdom one does not firmly establish [self-nature]. For this reason, even in the sūtra in some places aside from the three natures, it does not establish the three non-natures.[132] Also, in some places aside from the three natures, it establishes the three non-natures separately.[133]

若約實說, 三種自性, 皆是凡夫境界. 何以故? 隨情說事, 安立三故. 三種自性, 即聖智境界. 何以故? 隨智顯理, 非安立故. 是故經中亦有處三性以外, 不立三無性, 亦有處三性以外, 別立三無性.

What is the reason? Firmly establishing something in accordance with sentient beings, because it is from the standpoint of the approach of

129 She *dasheng lun shi* 6, T 1595.31.195b19–c6; K 16.1157a13–b7.

130 Supplementing the source text with *chŏng* 情 following edition A.

131 Supplementing the source text with *samgo* 三故 following edition A.

132 See *Jieshenmi jing* (*Saṃdhinirmocana-sūtra*) 2, T 676.16.693a5–c14; K 10.715c3–716c13.

133 See *Jieshenmi jing* (*Saṃdhinirmocana-sūtra*) 2, T 676.16.693c15–697c6; K 10.716c14–722b15.

understanding, is to separately establish the three non-natures. Manifesting principle in accordance with wisdom, because it is from the standpoint of the approach of practice, is to not establish the three non-natures outside of the three natures.[134] Rather, aside from these two,[135] there is no true reality. In addition, do the three non-natures exist separately aside from the three natures? One is able to know because equal wisdom without characteristics manifests just before, so ultimately there are no dharmas to confront, and they only reside in the Middle Way. For this reason, you need to understand the reason the teaching was established.

所以者何? 隨情安立, 約解門故, 別立三無性, 隨智顯理. 約行門故, 三性以外不立三無性, 尚二以外無有真實, 何況三性以外別有三無性? 所以得知, 無相等智現前, 畢竟無法可對, 唯在中道故. 是故須解教立所由.

Question: What is the difference between the dharma of the domain of realization and the dharma of the domain of conditioned arising spoken of above?

Answer: They are different and not different. What is the significance? The dharma of the domain of realization is to be explained in terms of the characteristics of reality, and it is only to be known to one who has attained realization.[136] The dharma of the domain of conditioned arising is explained for the benefit of living beings and shares mutual resonance with conditions. For this reason, they are completely different.[137] The dharmas of conditioned

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134 Supplementing the source text with *sŏng* 性 following edition A.

135 The "two" here refers to *parikalpitasvabhāva* (*pyŏn'gye so chipsŏng*, Ch. *bianji suo jixing* 遍計所執性), the nature that is attached to counting everything as real, and *paratantrasvabhāva* (*ŭit'a kisŏng*, Ch. *yituo qixing* 依他起性), the nature that arises in dependence on other things. See *Pŏpkye to ki ch'ongsurok* 2A, HPC 6.827a14–17; K 45.205b14–16.

136 Reading *chi* 知 for *ko* 故 following edition A.

137 Supplementing the source text with *wi chungsaeng sŏl yŏ yŏn sangŭng sigo chŏnbyŏl yŏn'gi chi pŏp* 為衆生說 與緣相應 是故全別 緣起之法 following edition A.

arising, since they are produced from a mass of conditions, do not possess self-nature, and are no different from the origin. For this reason, they are not different.

問. 如上所言, 證分之法及緣起分法, 有何差別?
答. 別不別.其義云何? 證分之法, 約實相說, 唯證所知, 緣起分法, 為衆生說, 與緣相應.是故全別. 緣起之法, 從衆緣生, 無有自性, 與本不異, 是故不別.

Question: If it is like this, self-realization is explained for the sake of living beings and is no different from the end. Are they different ordinarily?

Answer: That meaning is possible. If realization resides in words, it is no different from the end. If the explanation of words resides in realization, it is no different from the origin. Because it is no different from the origin, it functions and yet is always quiescent and explained and yet not explained. Because it is no different from the end, it is quiescent and yet always functioning and not explaining and yet explaining. Because it is not explaining and yet explaining, non-explanation is precisely not non-explanation. Because it is explaining and yet not explaining, explanation is precisely non-explanation. Because explanation is precisely non-explanation, explanation is precisely not obtainable. Because non-explanation is precisely not non-explanation, non-explanation is precisely unobtainable. Because the two are both unobtainable, the two are both not obstacles to each other.

問. 若如是者, 以自所證, 為衆生說, 與末不異, 尋常差別耶?
答. 得其義. 若為所證在言, 與末不異. 言說在證. 與本不異.與本不異故, 用而常寂, 說而不說.與末不異故, 寂而常用, 不說而說. 不說而說故, 不說即非不說. 說而不說故, 說即非說. 說即非說故, 說即不可得. 不說即非不說故, 不說即不可得. 二俱不可得故, 二俱不相妨.

Because of this meaning, explanation and non-explanation are equal and devoid of differences. Production and non-production are equal and devoid of differences. Movement and non-movement are equal and devoid of differences. The dharma approach of the mutual opposition of all differences

is just like the corresponding example. Hence, the sūtra says: "All conditioned and unconditioned dharmas, whether the Buddha exists or the Buddha does not exist, the nature and characteristics always abide, there is no such thing as change or difference."[138] This is its meaning.

以是義故, 說與不說, 等無差別, 生與不生, 等無差別, 動與不動, 等無差別. 一切差別相對法門, 准例如是. 故經云, "有為無為一切諸法, 有佛無佛, 性相常住, 無有變異." 是其義也.

Also, in correctly explaining the Dharma, there are again no meanings different from verbal explanations, and so the words are regarded as the meaning. In the dharma of the right meaning, there are no words different from the right meaning, and so the meaning is regarded as the words. Because the meaning is regarded as the words, the words are absolutely the meaning. Because the words are regarded as the meaning, the meaning is absolutely the words. Because the meaning is absolutely the words, the meaning is precisely not meaning. Because the words are precisely not meaning, the words are absolutely not[139] words. Because the words are precisely not words and the meaning is precisely[140] not meaning, the two are both unobtainable. For this reason, all dharmas originally reside in the Middle Way, and the Middle Way thoroughly penetrates words and not words.

亦可正說法中, 言說以外, 更無別義, 以言為義. 正義法中, 正義以外, 更無別言, 以義為言. 以義為言故, 言無非義, 以言為義故, 義無非言. 義無非言故, 義即非義, 言無非義故, 言即非言. 言即非言, 義即非故, 二俱不可得. 是故一切法, 本來在中道, 中道者通言非言.

138 Cf. *Dafangguang fo huayan jing* 26, T 278.9.564c11–12; K 8.184c3–4; *Shidi jing lun* (*Daśabhūmika-sūtra-śāstra*) 10, T 1522.26.180c12–13; K 15.85b17–18.

139 Reading *pi* 非 for *pu* 不 following edition A.

140 Supplementing the source text with *piŏn ŭi chŭk* 非言義即 following edition A.

What is the reason? The real characteristics of all dharmas do not reside in words because they are separate from the nature of names. Dharmas of verbal explanation do not reside in the true nature because they reside in the benefits of capacity. Because they reside in the benefits of capacity,[141] names are devoid of true nature, and because they are separate from the nature of names, they are names and yet non-names. Because they are names and yet non-names, although one seeks reality by means of names, reality is unobtainable. Because names are devoid of true nature, since there are names and yet they are the same as non-self, the nature of names is unobtainable. Because of these meanings, the two are both unobtainable. Only someone who has achieved realization knows and it is not any other sphere. For this reason, the sūtra says: "All dharmas are known only by buddhas and they are not my sphere [of experience]."[142]

何以故? 諸法實相, 不在言中, 離名性故. 言說法, 不在真性, 在機益故.在機益故, 名無真性, 離名性故, 名而無名. 名而無名故, 以名求實, 實不可得. 名無真性故, 名而無我同故, 名性不可得. 以此義故, 二俱不可得, 唯證所知, 非餘境界. 是故經云, "一切諸法, 唯佛所知, 非我境界."

Question: How are the two meanings of the former and the latter different?

Answer: The previous meaning,[143] by means of mutual identity[144] and mutual interfusion of the origin and end, manifests the meaning[145] of the Middle Way. Since the latter meaning regards its name and meaning as being mutual guests, it manfests the meaning of non-self. Although the

141 Supplementing the source text with *chae kiik ko* 在機益故 following edition A.

142 *Shengman shizihou yisheng dafangbian fangguang jing* (*Śrīmālā-devi-siṃhanāda-sūtra*), T 353.12. 222c23–25; K 6.136b5–7.

143 Deleting *kabyŏl* 可別 from the source text after *ŭi* 義 following edition A.

144 Deleting a second *sangjŭk* 相卽 from the source text following edition A.

145 Supplementing the source text with *ŭi* 義 following edition A.

principle of the Way to enlightenment that is manifested is not different,[146] the expedient means for the explanation are different. This is precisely the mutual assistance of the origin and the end; name and meaning are mutual guests, open the Way to enlightenment for living beings, and bring about the true source of the nameless self.[147] The core teaching of that which converts and that which is converted resides here.

問. 前後兩義, 何別?
答. 前義, 以本末相即相即相融, 顯中道義, 後義, 以名義互為客, 顯無我義, 所顯道理不異, 能詮方便別. 此即本末相資, 名義互客, 開導衆生, 令致自無名真源, 能化所化宗要在此.

Question: Since this meaning[148] belongs to the core teachings of the sudden teaching,[149] why is it explained here?

Answer: Just as what was explained above, explaining and not explaining are equal and indistinguishable. What is the reason? Because all is comprehensively

146 Reading *i* 異 for *ri* 理 following edition A.

147 Edition A has *chahyu* 自休.

148 Deleting a second *ŭi* 義 from the source text following edition A.

149 The sudden teaching (*ton'gyo*, Ch. *dunjiao* 頓教) is the fourth of the five teachings according to the Huayan tradition. Discarding the use of words and language to describe the path of practice and the nature of Buddhadhood, the sudden teaching follows the doctrines and teachings of such scriptures as the *Vimalakīrti-nirdeśa-sūtra* that emphasize the priority of practice, do not recognize hindrances and obstructions to practice, and describe that enlightenment will be attained suddenly, not gradually. After dividing the teachings of the Buddha into the gradual teaching (*chŏmgyo*, Ch. *jianjiao* 漸教), the sudden teaching, and the perfect teaching (*wŏn'gyo*, Ch. *yuanjiao* 圓教), Zhiyan of the Huayan tradition places the *Avataṃsaka-sūtra* under the headings of the sudden teaching and the perfect teaching. See *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* 1A, T 1732.35.13c16–14c3; K 47.1a20–c25; and *Huayan jing neizhangmen deng za kongmuzhang* 2, T 1870.45.558c16–559a24. Fazang places the *Avataṃsaka-sūtra* under the perfect teaching only. See *Huayan jing tanxuan ji* 1, T 1733.35.115c4–20; K 47.466a13–28. Ŭisang, citing Zhiyan's *Souxuan ji*, explains the teachings, which share perfect mutual resonance (*sangŭng* 相應) in the approach of the ten mysteries (*siphyŏn mun* 十玄門), and fall under either the perfect teaching or the sudden teaching. See *Ilsŭng pŏpkye to*, HPC 2.8b2–5.

the virtue of reality, there are no such things as obstacles and difficulties and, moreover, because it guards against differentiation, it follows the explanation of the three vehicles. Now, those who are wise are of victorious and subtle abilities. As above, with respect to the meaning of the domain of realization and the domain of conditioned arising, it comes under the greatness of meaning and the greatness of the teaching[150] in the treatise.[151]

問. 此義當頓教宗, 何故此間說?
答. 如上說, 說與不說等無差別, 何以故? 總是實德故, 無有妨難, 且護分別故, 順三乘說. 蓋是智者, 勝妙能也. 如上證分及緣起分義, 當論中義大教大也.

In opposition to distinctions, the obtaining of non-distinctions is called "non-conceptualizing" (*muyŏn* 無緣). Following principle and not abiding are hence called "skillful." In practicing[152] by means of explanations, because one obtains the mind of the sage it is called "seizing." "Wish-fulfillment" is like [how it was explained] above.[153] "Returns home" [line 26] means realizing the original nature. What does "home" mean? It means a shady covering and

150 With respect to the greatness of meaning (*ŭidae* 義大) and the greatness of the teaching (*kyodae* 教大), greatness of meaning refers to the domain of realization (*chŭng pun*, Ch. *zheng fen* 證分), greatness of teaching refers to the domain of teaching (*kyo pun*, Ch. *jiao fen* 教分). Here, meaning is the meaning of dharmas of realization and attainment, and teaching is the expedient means of designating. Furthermore, greatness manifests the bigness of the virtue of the teaching of realization (*chŭnggyo*, Ch. *zhengjiao* 證教). The greatness of meaning and the greatness of the teaching belong to the one vehicle. Although they are thoroughly comprehended even in the three vehicles, in the Hīnayāna only the teachings are explained. Also, because its virtue is not great it is not thoroughly comprehended. In the perfect teaching of the one vehicle, seeing and hearing (*kyŏnmun* 見聞) are equated to the greatness of teaching, and the realization and attainment of Samantabhadra (*Pohyŏn chŭngdŭk* 普賢證得) is equated to the greatness of meaning. See *Huayan jing neizhangmen deng za kongmuzhang* 2, T 1870.45.562b5–c1.

151 See *Huayan jing neizhangmen deng za kongmuzhang* 2, T 1870.45.562b5–c1.

152 Reading *su* 修 for *chong* 終 following edition A.

153 See *Ilsŭng pŏpkye to*, T 1887A.45.713a3–7.

a place where one abides. Namely, because the true emptiness of dharma nature is the abode of an awakened one, it is called a "domicile." Because the skillful [expedient means] of great compassion cover living beings in a shady manner, it is called a "house." Although this meaning resides in the three vehicles, the one vehicle is straightly the ultimate end (*kugyŏng* 究竟). What is the reason? Because it resonates with the dharma realm, when we speak of the home of the dhāraṇī of the dharma realm and the home of the dhāraṇī of Indra's net, the home of the [dhāraṇī of the] minute and subtle, and so forth. Because this is the place on which the sage relies and abides, it is called "a home." With respect to "according to his capacity" [line 26], it means "vacancy." [It is called] "wealth" [line 26] because it is the sphere of assisting bodhi [enlightenment].[154] It is just like the two thousand

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154 The sphere of assisting bodhi (*cho pori bun*, Ch. *zhu puti fen* 助菩提分; Skt. *bodhyaṅga*) means methods that assist in the attainment of enlightenment. Other expressions that are used are "methods assisting the Way to enlightenment" (*chodo pŏp* 助道法), "items assisting the Way to enlightenment" (*chodo p'um* 助道品), "items of the Way to enlightenment" (*top'um* 道品), "branches of enlightenment" (*kakchi* 覺支), and so forth. In early Buddhism the most representative was the sphere of the thirty-seven branches of enlightenment (*samsipch'il pori pun*, Ch. *sanshiqi puti fen* 三十七菩提分) or the thirty-seven wings of enlightenment (*samsipch'il p'um*, Ch. *sanshiqi pin* 三十七品; Skt. *bodhi-pakṣa*), which refer to cultivating several kinds of practices of the Way to enlightenment in order to go into the sphere of the ideal (*isanggyŏng* 理想境). These are the four applications of mindfulness (*sa yŏmch'ŏ* 四念處; Skt. *smṛti-upasthāna*), the four right efforts (*sa chŏng ch'ŏgŭn* 四正處勤; Skt. *saṃyak-prahāna*), the four bases of psychic power (*sa yŏŭijok* 四如意足; Skt. *ṛddhi-pāda*), the five dominants (*ogŭn* 五根; Skt. *indriya*), the five powers (*oryŏk* 五力; Skt. *bala*), the seven limbs of enlightenment (*ch'il kakchi* 七覺支; Skt. *bodhiyaṇga*), and eight limbs of the Way to enlightenment (*p'al sŏngdo* 八聖道; Skt. *mārgāṇga*). In the *Avataṃsaka-sūtra* it is described as the specific contents of a bodhisattva's practice in the fourth stage, the brilliant stage (*myŏng chi*, Ch. *ming di* 明地 or *chohye chi*, Ch. *zhaohui di* 炤慧地; Skt. *arciṣmatī-bhūmi*). See *Dafangguang fo huayan jing* 24, T 278.9.553c21–554a18; K 8.174a18–b19. Furthermore, if a bodhisattva is endowed with the ten pāramitā, the sūtra explains that the all the spheres of enlightenment, such as the four all-embracing methods of conversion (*sa sŏppŏp*, Ch. *si shefa* 四攝法), the thirty-seven wings of enlightenment, and the three approaches to liberation (*sam haet'almun*, Ch. *san jietuomen* 三解脫門), are fully endowed from moment to moment. See *Dafangguang fo huayan jing* 25, T 278.9.561c7–9; K 8.181b25–c4. With respect to these spheres of enlightenment, Zhiyan analyzes them as follows: There are simply thirty-seven in the Hīnayāna, and although thirty-seven are established in the three vehicles, the meaning is not the same. The

answers[155] in the "Detachment from the World" chapter in the sūtra below.

背反分別, 得無分別, 名曰無緣. 順理不住, 故名善巧. 如說修行, 得聖者意故, 名為捉. 如意如前. 歸家者, 證本性故. 家者何義? 陰覆義, 住處義故. 所謂法性真空, 覺者所住故, 名為宅, 大悲善巧, 蔭覆眾生, 名曰為舍. 此義在三乘, 一乘方究竟. 何以故? 應法界故, 所謂法界陀羅尼家, 及因陀羅家, 微細家等. 此是聖者所依住故, 名曰為家. 隨分者, 未滿義故. 資糧者, 助菩提分故. 如下經離世間品中, 二千答等是也.

Second, I will clarify obtaining benefits. "Dhāraṇī" [line 27] is used because it is comprehensively maintaining. It is just as it is explained in the method of counting ten coins (*susipchŏn pŏp* 數十錢法).[156] "Ultimate Reality"

spheres of enlightenment of the one vehicle are the two thousand questions and answers of the "Detachment from the World" chapter of the *Avataṃsaka-sūtra*. See *Huayan wushi yaowenda* 1, T 1869.45.523b13–21. Ŭisang also uses this passage of the *Avataṃsaka-sūtra*, and wealth (*charyang* 資糧) is precisely a sphere of enlightenment in the explanations in the two thousand questions and answers of the "Detachment from the World" chapter.

155 The two thousand answers (*ich'ŏn tap* 二千答) in the "Detachment from the World" chapter (*Li shijian pin* 離世間品) refers to an episode in the *Avataṃsaka-sūtra*. In the Buddha's dwelling, Palace of Universal Light and Brilliance (Pogwangmyŏng kung, Ch. Puguangming gong 普光明宮), the Bodhisattva Samantabhadra entered into the Buddhāvataṃsaka-samādhi, the samādhi of the flower garland of the Buddha (*Pul hwaom sammae*, Ch. *Fo huayan sanmei* 佛華嚴三昧) and arose. He received the two hundred questions of the Bodhisattva Universal Wisdom (Pohye posal, Ch. Puhui pusa 普慧菩薩) and he answered with ten for each question individually. Thus, there were two thousand answers in total. The "Detachment from the World" chapter, when seen from the standpoint of practice in the *Avataṃsaka-sūtra*, comes under the heading of sublime enlightenment (*myogak*, Ch. *miaojue* 妙覺), and the whole of the path of the bodhisattva in the *Avataṃsaka-sutra* is spread out from the standpoint of sublime enlightenment through questions and answers.

156 The method of counting ten coins (*susipchŏn pŏp* 數十錢法) is an analogy deployed with pleasure by Huayan philosophers in order to reveal the dharma realm of the Avataṃsaka by means of the method of counting ten coins. The scriptural evidence for this analogy may be found in the "The Bodhisattva Explains Gāthās in the Palace of the God Yāmā" chapter (Yemo tiangong pusa shuo jie pin 夜摩天宮菩薩說偈品) of the *Avataṃsaka-sūtra*. In this chapter, the Bodhisattva Grove of Seminal Progress (Jingjinlin pusa 精進林菩薩) sang the following gāthā: "If one analogizes, since it is like the method of counting ten, adding one it reaches to infinity; all, each and every

[line 29] is used because it thoroughly apprehends the nature of dharmas. "Middle Way" [line 29] is used because it interfuses the two extremes. "Seated on the throne" [line 29] is used because it subsumes everything. Because one is peacefully seated[157] on the expansive jeweled throne of the ten kinds of nirvāṇa[158] of the dharma realm, subsuming everything, it is called "seated on the throne." "Jeweled" is used because it is precious. "Throne" is used precisely because it means subsuming and maintaining.[159] "The ten kinds of nirvāṇa are just as they are explained in the "Detachment from the World" chapter in the sūtra below.[160]

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one, are original numbers, wisdom, hence, is differentiation." See *Dafangguang fo huayan jing* 10, T 278.9.465a22–23; K 8.74a10; see also *Dafangguang fo huayan jing* 10, T 278.9.423a1–2, 424c9–10, 425a13–14; K 8.32b5, 33c19, 34a24–25, and roll 8, T 278. 9.446a5; K 8.55c7–8. Zhiyan observes these scriptural explanations, and while explaining the gāthā sung by the Bodhisattva Mañjuśrī in the "Awakening by Light" chapter (*Guangmingjue pin* 光明覺品) in his *Souxuan ji*, he expounds the method of the ten coins. See Zhiyan, *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* 1B, T 1732.35.27b2–7; K 47.13a24–b1. Based on this theory, if one desires to visualize the method of the dhāraṇī of the characteristics of reality that are conditionally arisen (*yŏn'gi silsang tarani pŏp* 緣起實相陀羅尼法), Ŭisang while saying that one must apprehend the "method of the ten coins," established the analogy of counting coins to explain the conditioned arising of the inexhaustible (*mujin yŏn'gi*, Ch. *wujin yuanqi* 無盡緣起) of the middling approach (*chungmun* 中門) and the immediate approach (*chŭngmun* 卽門). Kyunyŏ, citing Wŏnhyo's theories from the *Hwaŏm chongyo* 華嚴宗要 [Essentials of the *Avataṃsaka-sūtra*] and *Pobŏp ki* 普法記 [Commentary on the universal dharma], says that although Zhiyan started the method of the ten coins, one must look to Ŭisang for the analogy of the method of the ten coins that is not the theory of the method of ten coins. See *Sŏk Hwaŏm kyobun ki wŏnt'ong ch'o* 釋華嚴教分圓通鈔 8, HPC 4.448c14–20; and *Ilsŭng pŏpkye to wŏnt'ong ki* 一乘法界圖圓通記 2, HPC 4.25a10–18.

157 Reading *chwa* 坐 for *chae* 在 following edition A.

158 In the *Avataṃsaka-sūtra*, both nirvāṇa (*yŏlban*, Ch. *niepan* 涅槃) and saṃsāra (*saengsa*, Ch. *shengsi* 生死) are illusory and cannot be obtained. Nevertheless, while bodhisattvas remain in nirvāṇa in accordance with their superior meritorious virtues, they do not separate or detach from saṃsāra. Also, the sūtra explains that the realm of nirvāṇa appears or manifests in the realm of saṃsāra. See *Dafangguang fo huayan jing* 10, T 278.9.464c23–24; K 8.73c19; roll 39, T 278.9.648b5–9, 649b17–25; K 274a13–17, 275b12–19.

159 Reading *chi* 持 for *sŏp* 攝 following edition A.

160 Tathāgatahood [Buddhahood] (*yŏrae*, Ch. *rulai* 如來), arhatship (*ŭnggong*, Ch. *yinggong* 應供) and

二明得益. 謂陀羅尼者, 總持故. 如下數十錢法中說. 實際者, 窮法性故. 中道者, 融二邊故. 坐床者, 攝一切故. 安坐法界十種涅槃廣大寶床, 攝一切故, 名曰坐床. 寶者, 可貴故. 床者, 即攝持義故. 十種涅槃者, 如下經離世間品說.

"From times long past he has not moved" [line 30] means that Buddhahood was completed[161] in times long past. The so-called ten buddhas[162] are like [what is said] in the *Avataṃsaka-sūtra*.[163]

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equal enlightenment (*dengzhengjue* 等正覺) are the ultimate end of the affairs of the buddhas. There are ten kinds of meanings that manifest *mahāparinirvāṇa*. What are these ten? So-called [nirvana] (1) clarifies that all practices are completely impermanent; (2) clarifies that all conditioned dharmas are not peaceful and concealed; (3) clarifies that *parinirvāṇa* is going to the most peaceful and concealed condition; (4) clarifies that *parinirvāṇa* is leaving far behind all fear and anxiety; (5) clarifies that because all the gods are pleasurably attached to their bodies of form, bodies of form are impermanent and are dharmas that are worn-out, causing them to seek dharma bodies that are pure and constantly abiding; (6) clarifies that the power of impermanence is strong and impossible to revolve; (7) clarifies that conditioned dharmas do not follow actions of thirst and desire and are not self-existing; (8) clarifies that the dharmas of the three realms are not as firm as an earthenware vessel; (9) clarifies that *parinirvāṇa* is the most true reality and impossible to disintegrate; and (10) clarifies that *parinirvāṇa* is far separated from saṃsāra and neither arises nor is destroyed. See *Dafangguang fo huayan jing* 43, T 278.9.669a26–b12; K 8.299a18–b9. These ten theories on nirvāṇa are important to proponents of Huayan. After classifying nirvāṇa as the nirvāṇa of the Hīnayāna, the nirvāṇa of the three vehicles, and the nirvāṇa of the one vehicle, Zhiyan analyzes the ten kinds of nirvāṇa from the "Detachment from the World" chapter of the *Avataṃsaka-sūtra* as the nirvāṇa of the teaching of distinction in the one vehicle. See *Huayan jing neizhangmen deng za kongmuzhang* 4, T 1870.45.581b20–c1.

161 Supplementing the source text with *sŏng* 成 following edition A.

162 The ten buddhas appear in several chapters of the *Avataṃsaka-sūtra*. The names and characteristics of these buddhas are not unified. See *Dafangguang fo huayan jing* 42, T 278.9.663b18; K 8.292a21; roll 26, T 278.9.565b16; K 8.185b15. Zhiyan synthesized these and claimed the theory of the two kinds of ten buddhas (*ijong sippul sŏl*, Ch. *erzhong shifo shuo* 二種十佛說): the ten buddhas of the sphere of practice (*haenggyŏng*, Ch. *xingjing* 行境), which is based on the list in the "Detachment from the World" chapter, and the ten buddhas of the sphere of liberation (*haegyŏng*, Ch. *jiejing* 解境), which is based on the list in the description of the eighth stage in the "Ten Stages" chapter. See *Huayan jing neizhangmen deng za kongmuzhang* 2, T 1870.45.559c29.

163 Edition A places the logograph *sŏl* 說 after the logograph *kyŏng* 經.

The first is the buddha of non-attachment because he peacefully abides in the mundane world and achieves complete enlightenment. The second is the buddha of vows because he has been born [in order to liberate living beings]. The third is the buddha of karmic rewards because he has faith. The fourth is the buddha of maintenance because he obediently follows. The fifth is the buddha of transformation[164] because he everlastingly ferries [living beings to the other shore]. The sixth is the buddha of the dharma realm because he pervades everything. The seventh is the buddha of the mind because he peacefully abides. The eighth is the buddha of samādhi because he has no limits and no attachments. The ninth is the buddha of the nature because he is determined. The tenth is the buddha of wish fulfillment because he universally covers everything.[165]

舊來不動者, 舊來成佛義故. 所謂十佛, 如華嚴經.

一無著佛, 安住世間, 成正覺故. 二願佛, 出生故. 三業報佛, 信故. 四持佛, 隨順

[164] In edition A and the *Avataṃsaka-sūtra*, the fifth is given as *yŏlban pul*, Ch. *niepan fo* 涅槃佛 (buddha of nirvāṇa).

[165] A discussion of the ten buddhas (*sippul*, Ch. *shifo* 十佛) more detailed than Ŭisang's is found in the *Ch'ongsurok*. The contents are as follows: (1) The buddha of non-attachment is called so because he peacefully abides in the mundane world and achieves complete enlightenment. Today my five-foot body is called the world. This body fully encompasses the dharma realm of emptiness and extends everywhere; hence, it is called complete enlightenment. Because the self abides peacefully in the world, the self is detached from attachment to nirvāṇa, and because the self has achieved complete enlightenment, the self is detached from the attachment to saṃsāra. If one speaks of this in terms of reality, because the three kinds of worlds are perfectly clear and self-existing, the self is called the buddha of non-attachment. (2) The buddha of vows is called so because he has been born [in order to liberate living beings]. One hundred forty vows, ten vows of transference, the vow of the first stage, vows for arousing the nature, and so forth, all are the buddha of vows. Because this buddha regards non-abiding as his body, there is nothing that is not a body of the buddha. That is to say, in accordance with raising one dharma, all are exhaustively subsumed. Everything that designates surrounding the dharma realm is called the buddha of vows. (3) The buddha of karmic rewards is called so because he has faith. The dharmas of twenty-two levels are originally immovable and perfectly clarified and illuminated. If all practitioners are able to have faith like this, this is precisely called faith. If one explains it by raising reality, the principles of the Way to enlightenment, from sublime enlightenment above to hell below, all are the work of buddha. By this means, if a person

故. 五化佛, 永度故. 六法界佛, 無處不至故. 七心佛, 安住故. 八三昧佛, 無量無著故. 九性佛, 決定故. 十如意佛, 普覆故.

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respects and has faith in this work, this can be called the buddha of karmic reward. (4) The buddha of maintenance is called so because he obediently follows. Although all dharmas, everything in the dharma realm, are called inexhaustible, if the seal is affixed by means of the ocean seal, then it is only the method of the one ocean seal absorption. Because that maintains the self and the self maintains that, it is called obediently following. For this reason, the buddha is maintained by the world and the world is maintained by the buddha. This is called the buddha of maintenance. (5) The buddha of transformation or the buddha of nirvāṇa is called so because he everlastingly ferries [living beings to the other shore]. Because one realizes and sees that saṃsāra and nirvāṇa are originally universal (*p'yŏngdŭng*, Ch. *pingdeng* 平等; Skt. *sāmānya* [universal, equal, common, joint], *sāmya* [equipoise, equality], and *sādhāraṇa* [universality, common to all]), it is called everlastingly ferrying. That is to say, saṃsāra is not bustling about and nirvāṇa is not quiescence. This is the meaning. (6) The buddha of the dharma realm is called so because he pervades everything. The dharma realm of a mote of dust, the dharma realm of a pine tree, the dharma realm of a chestnut tree, all the way up to the dharma realm of the emptiness of the three limits of the ten directions, all these together are the body of the buddha. That is to say, the previous limits of true thusness are not destroyed and the latter limits are not produced. The present is immovable and the future is also that way. The past is not destroyed and the future is not produced. The present is immovable. There are no shapes and characteristics, it is just like a realm of emptiness because it is immeasurable. It has already been explained for hundreds of thousands of myriads of kalpas, it is explained now, it will be explained, and in the end it is inexhaustible. Because there are no bounds or limits it is called the buddha of the dharma realm. (7) The buddha of the mind is called so because he peacefully abides. The breathing mind is precisely buddha, and the arisen mind is not buddha. It is like a person who cleans a vessel with water, he does not know he is able to clean it with muddy water. If the water is pure, the reflection is clear, if the water is muddy, the reflection is muddled. Dharmas of the mind are also that way. The dharma realm of the breathing mind is perfectly clear. The dharma realm of the arisen mind is differentiated. For this reason, if the mind abides peacefully then all the dharmas of the dharma realm manifest in the five-foot body of the self. (8) The buddha of samādhi is called so because he has no limits and no attachments. Because the dharma of the ocean seal samādhi, wherever it is raised and in whatever terms, neither abides nor is attached, it is called the buddha of samādhi that is devoid of limits and attachments. (9) The buddha of the nature is called so because he is determined. There are two kinds of dharma nature: the greater nature (*taesŏng* 大性) and the lesser nature (*sosŏng* 小性). What are they? If one dharma arises and comes to an end, because the limits of the three time periods have neither interior nor exterior, it is called the greater nature. If the level of one dharma encompasses everything that can be obtained and achieved within, it is called the lesser nature. That is to say, one pillar exhausts the limits of the dharma realm. Being only this pillar, it is called the greater nature. In this one pillar, rafters, crossbeams, tiles, and so forth, all levels of things that are manifest are

Why it is explained by the number ten? It is because I would manifest many buddhas. This meaning is the true origin of all dharmas, and the mysterious core teaching of the ultimate end. Because it is very deep and difficult to decipher, you should deeply ponder it.

何故十數說? 欲顯多佛故.此義諸法之真源, 究竟之玄宗, 甚深難解, 宜可深思.

Question: Beings in bondage have not yet severed their defilements[166] and not yet achieved merit and wisdom. In what sense can they be said to have achieved Buddhahood from times long past?

Answer: Defilements[167] not being severed is not called achieving Buddhahood. When defilements[168] are severed and exhausted, merit and wisdom are finally achieved. Since this has already happened, it is called achieving Buddhahood from time long past.

Question: What is the severing of delusion?

Answer: It is just as the *Daśabhūmika-sūtra-śāstra* (*Dilun* 地論) explains: It is neither the initial nor the middle nor the final because it is chosen from the former, middle, and latter.[169]

問. 具縛有情, 未斷煩惱, 未成福智, 以何義故, 舊來成佛也? 答. 煩惱未斷, 不名

called the lesser nature. (10) The buddha of wish fulfillment is called so because he universally covers everything. Just as there is a great jewel king to the great dragon king, if there were no such thing as these jewels, because all living beings have no clothing and food, the five kinds of grain and the nine kinds of grain, the thousand kinds, the ten thousand kinds, and all that which ripens are only the virtue of the king of this chamber. The grace of the buddha of wish fulfillment is also just like this. See *Pŏpkye to ki ch'ongsurok* 2, T 1887B.45.758a3–b19; HPC 6.834b11–835a22; K 45.214a12–215a13.

166 Changing *yŏngdan posal* 永斷菩薩 to *midan pŏnnoe* 未斷煩惱 following edition A.

167 Changing *posal* 菩薩 to *pŏnnoe* 煩惱 following edition A.

168 Changing *posal* 菩薩 to *pŏnnoe* 煩惱 following edition A.

169 Cf. *Shidi jing lun* (*Daśabhūmika-sutra-śāstra*) 2, T 1522.26.133a9–10; K 15.15a5–6. In this passage from the *Daśabhūmika*, before the Bodhisattva Adamantine Storehouse explained each of the stages specifically, he praised the superiority of the Way to enlightenment in a gāthā: "[The Way of the sages] is far separated from all destinies, equal to and the same as the characteristics of nirvāṇa /

成佛, 煩惱斷盡, 福智成竟, 自此已去, 名為舊來成佛.
問. 斷惑云何? 答. 如地論說, 非初非中後, 前中後取故.

What is the meant by severing? It is like empty space. Because severing is like this, before severing has not happened, so it is not called severing; since severing has already happened at present, so it is called severing from time long past. It is just as awakening from a dream and awakening from sleep are not the same. Therefore, although I establish achievement and non-achievement, severing and non-severing, and so forth, those real principles of the Way to enlightenment are that the characteristics of the reality of all dharmas neither increase nor decrease and do not originally move. For this reason, the sūtra says: "Among defiled[170] dharmas, you do not see one dharma decrease, and among clean and pure dharmas you do not see one dharma increase."[171] This is the heart of the matter.

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neither the initial nor the middle nor the final, and it is not that which is explained with words." This appears to be an allusion to Vasubandhu's analysis; see *Shidi jing lun* (*Daśabhūmika-sutra-śāstra*) 2, T 1522.26.133a8–b12; K 15.15a4–b17. Zhiyan explained this gāthā as something that explains the unimpeded nature of the self-essence of liberation. He explains that either after wisdom arises, defilements are destroyed (*chu* 初); or that wisdom arises and defilements are destroyed at the same time (*zhong* 中); or that after defilements are destroyed, wisdom arises (*hou* 後). He explains that all are not, the initial, the middle, and the final are connected and are just like they when they arise. See *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* 3A, T 1732.35.53b9–14; K 47.36c1–6. Also, this is analyzed in the *Tosin chang* 道身章 [Tosin's composition] quoted in the *Ch'ongsurok*, and it is explained that although there is nothing severed in the three realms (initial, middle, and final), after one is awakened, there are no impediments in the three realms. See *Pŏpkye to ki ch'ongsurok* 1, T 1887B.45.729c8–27; HPC 6.789a10–b11; K 45.163a15–b9.

170 Changing *posal* 菩薩 to *pŏnnoe* 煩惱 following edition A.

171 Cf. *Shidi jing lun* (*Daśabhūmika-sutra-śāstra*) 5, T 1522.26.158b21–22; K 15.52b5–6. The gāthā from the *Daśabhūmika* says: "Bodhisattvas visualize all dharmas as being neither produced nor destroyed and existing by means of causes and conditions." On this verse, Vasubandhu says: "Clean and pure dharmas do not see an increase, and defilements and false conceptualizations do not see a decrease, because they are gathered together and produced by means of causes and conditions." See *Shidi jing lun* (*Daśabhūmika-sutra-śāstra*) 5, T 1522.26.158b22–25; K 15.52b7–9. The location of this passage in the *Avataṃsaka-sūtra* is *Dafangguang fo huayan jing* 24, T 278.9.552b13; K 8.173a11–12.

云何斷? 如虛空. 如是斷故, 未斷已還, 不名為斷, 現斷已去, 名為舊來斷也. 猶如覺夢睡悟不同. 故建立成不成斷不斷等, 其實道理, 諸法實相, 不增不減, 本來不動. 是故經言, "煩惱法中, 不見一法減, 清淨法中, 不見一法增." 是其事也.

Someone might try to explain saying that these kinds of passages of the scriptures are explained from the standpoint of principle and not from the standpoint of phenomena. If done in terms of the approach of the teachings of the expedients of the three vehicles, it properly has this meaning. If done relying on the approach of the teachings of the reality of the one vehicle, it does not exhaust its principle. Principle and phenomena are abstruse and as one they cannot be differentiated. Essence and function are perfectly interfused and constantly reside in the Middle Way, so outside of one's own phenomena where does one obtain principle?

有人說言, 如是等經文, 約即理說, 非即事說. 若約三乘方便教門, 合有此義, 若依一乘如實教門, 不盡其理. 理事冥然. 一無分別, 體用圓融, 常在中道, 自事以外, 何處得理?

Question: In the teachings of the three vehicles, there is also "quiescent and yet constantly functioning" and "functioning and yet constantly quiescent." With these kinds of meanings, why did you say above that it is prejudiced toward the approach of principle and is precisely not in phenomena and not self-existing?[172]

Answer: Because principle and phenomena share mutual identity, there are meanings like this. It is not said that phenomena and phenomena share mutual identity. What is the reason? In the teachings of the three vehicles, it is desired to cure the illness of differentiation because entering principle by assembling phenomena is the core teaching. If one relies on the one vehicle of the teaching of distinction, the mutual identity of principle and principle is also obtained and the mutual identity of phenomena and phenomena

172 Reading *ya* 耶 for *ya* 也 following edition A.

is also obtained, the mutual identity of principle and phenomena is also obtained, and the non-mutual identity of each of these combinations is also obtained.[173] What is the reason? It is that interpenetration (*chung* 中) and identity (*chŭk* 卽)[174] are not the same and that they are also fully endowed with such things as the dharma approaches of the dhāraṇī of Indra's net of principle and the dhāraṇī of Indra's net of phenomena. It is so because, in the domicile of the dharma realm of the ten buddhas and Samantabhadra,[175] there are dharma approaches to the dharma realm that are unhindered and unimpeded like these and they are extremely self-existing. If the remaining dharma approaches of such things as the mutual establishment of backward and forward and host and guest[176] are mutually subsumed in accordance with examples, you should be able to [process] the information in accordance with meaning.

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173 Deleting *sangjŭk* 相卽 after *tŭk* 得 following edition A.

174 With respect to the "middle" (*chung* 中) and "identity" (*chŭk* 卽), the "middle" means the middle approach and refers to mutual interpenetration (*sangip* 相入); "identity" means the approach of identity and refers to mutual identity (*sangjŭk* 相卽).

175 The Bodhisattva Samantabhadra (Pohyŏn posal, Ch. Puxian pusa 普賢菩薩), along with the Bodhisattva Mañjuśrī (Munsu posal, Ch. Wenshu pusa 文殊菩薩) is one of the two great bodhisattvas of the *Avataṃsaka-sūtra*. He symbolizes "great practice" (*taehaeng*, Ch. *daxing* 大行). Since he represents the Way of the bodhisattva in the *Avataṃsaka-sūtra*, his practices are called the practices of Samantabhadra (*Pohyŏn haeng* 普賢行). In the climax of the *Gaṇḍavyūha-sūtra*, the "Entering the Dharma Realm" chapter of the *Avataṃsaka-sūtra*, the aspirant Sudhana meets the Bodhisattva Samantabhadra, who teaches him that wisdom exists only for the sake of putting it into practice and that it is good only insofar as it benefits all living beings. The visualization of Samantabhadra is described at length at the end of the *Lotus Sūtra*, which circulated separately as the *Samantabhadra Sūtra* (*Puxian jing* 普賢經). Samantabhadra made ten great vows in the *Avataṃsaka-sūtra*: (1) to pay homages and respect to all Buddhas; (2) to praise all the Buddhas; (3) to make abundant offerings. (i.e. give generously); (4) to repent misdeeds and evil karma; (5) to rejoice in others' merits and virtues; (6) to request the Buddhas to continue teaching; (7) to request the Buddhas to remain in the world; (8) to follow the teachings of the Buddhas at all times; (9) to accommodate and benefit all living beings; (10) to transfer all merits and virtues to benefit all beings. It has become a common practice for East Asian Buddhists to emulate the bodhisattva. Many Mahāyāna Buddhist rituals follow the tenth vow in dedicating and transferring merit to all living beings.

176 Reading *pan* 伴 for *pan* 半 following edition A.

問. 三乘教中, 亦有寂而常用, 用而常寂, 如是等義, 何故上言偏即理門, 不即事中, 不自在耶?
答. 理事相即故, 有如是義. 非謂事事相即. 何以故? 三乘教中, 欲治分別病, 會事入理為宗故.若依別教一乘, 理理相即亦得, 事事相即亦得, 理事相即亦得, 各各不相即亦得. 何以故? 中即不同故, 亦有具足理因陀羅尼, 及事因陀羅尼等法門故. 十佛普賢法界宅中, 有如是等無障礙法界法門, 極自在故. 其餘逆順主伴相成等法門, 准例相攝, 隨義消息.

If you desire to visualize the method of the dhāraṇī of the true characteristics of conditioned arising, you should first awaken to the method of counting ten coins. That is to say, from one coin to ten coins. The reason we say ten is because we desire to manifest immeasurablilty. In this there are two points: first, in[177] one there are ten, and in ten there is one; and second, one is precisely ten, and ten is precisely one.

若欲觀緣起實相陀羅尼法者, 先應覺數十錢法. 所謂一錢乃至十錢, 所以說十者, 欲顯無量故. 此中有二. 一者, 一中十, 十中一. 二者. 一即十, 十即一.

In the first approach there are two subpoints: first, going upward, and second, going downward. Speaking of going upward, there are ten approaches that are not the same. The first is one. What is the reason? Because it is accomplished by means of conditions, one is precisely the base number. With respect to the tenth, in one there are ten. What is the reason? If there was not one, ten, precisely, would not be accomplished because ten is not one. Since the remaining approaches are also like this, you can know them in accordance with this example.

初門中有二, 一者向上來, 二者向下去. 言向上來中. 有十門不同. 一者一. 何以故? 緣成故, 即是本數. 乃至十者, 一中十. 何以故? 若無一, 十即不成. 仍十非一故. 餘門亦如是, 准例可知.

177 Reading *chung* 中 for *chŭk* 卽 following edition A.

Speaking of counting downward, there are also ten approaches. The first is ten. What is the reason? It is that it is accomplished by means of conditions. With respect to going to ten, in ten there is one. What is the reason? If there were not ten, one precisely would not be accomplished, because one is not ten. The remaining approaches are also like this. In producing change like this,[178] if you examine it carefully you will immediately know that in each and every coin the ten approaches are fully endowed. Just as the two coins that are the origin and end [root and branch (*ponmal* 本末)] are fully endowed with the ten approaches, in the remaining eight coins as well you can decipher them in accordance with this example.

言向下去中, 亦有十門. 一者十. 何以故? 緣成故. 乃至十者, 十中一. 何以故? 若無十, 一即不成, 仍一非十故. 餘亦如是. 生變如是, 勘當即知一一錢中, 具足十門. 如本末兩錢中具足十門, 餘八錢中, 准例可解.

Question: If you have already[179] said one, how can you say that in one they are called ten?[180]

Answer: In the method of dhāraṇī of great conditioned arising, if there is not one, all precisely cannot be accomplished. You certainly must know what its characteristics are like.[181] The "one" that has been said is not the one of self-nature, but it is the one due to be accomplished by conditions. And with respect to "the tenth," it is not the ten of self-nature, but is the ten due to be accomplished by conditions. Among all dharmas produced by conditions, there is not even one dharma that possesses the nature of determined characteristics. Because they do not have self-nature, they are precisely not self-existing.[182] Not being self-existing is precisely being

178 Edition A reads: "going in reverse like this" (*yŏ si wang pan* 如是往反).

179 Reading *ki* 旣 for *hyŏn* 現 following edition A.

180 Reading *ya* 耶 for *ya* 也 following edition A.

181 The logograph *ha* 何 follows *yŏ* 如 in edition A.

182 Supplementing the source text with *pul chajae* 不自在 following edition A.

produced [and yet] being produced by non-production. Being produced by non-production is precisely the meaning of non-abiding. The meaning of non-abiding is precisely the meaning of the Middle Way.[183] The meaning of the Middle Way[184] is precisely thoroughly comprehending production and non-production. Hence, Nāgārjuna says: "Dharmas that are produced by causes and conditions, I have explained that they are precisely empty. I have also explained that they are provisional names (*kamyŏng*, Ch. *jiaming* 假名), and also that they are the meaning of the Middle Way."[185] This is precisely its meaning. The meaning of the Middle Way is the meaning of indifferentiation. Because undifferentiated dharmas do not protect self-nature, they are not exhausted in accordance with conditions, and they are also non-abiding. For this reason you should know this. In one there is ten, in ten there is one. Although they are mutually tolerable (*sangyong* 相容) and unimpeded, they are not mutually affirmative (*sangsi* 相是). Presently, because in one approach the ten approaches are fully endowed, you must clearly know[186] that in one approach there is inexhaustible meaning. Just as it is in one approach, the remaining approaches are also just like this.

問. 旣言一者, 何得一中名為十耶?

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183 Supplementing the source text with *ŭi* 義 following edition A.

184 Supplementing the source text with *chung* 中 following edition A.

185 The "Visualizing the Four Noble Truths" chapter (*Guan siti pin* 觀四諦品) of Nāgārjuna's *Mūlamadhyamaka-śāstra* says: "Dharmas that are produced by causes and conditions, I have explained do not exist (*wu* 無). I have also explained that they are provisional names (*jiaming* 假名), and also that they are the meaning of the Middle Way." See *Zhonglun* 中論 (*Mūlamadhyamaka-śāstra*) 4, T 1564.30.33b11–12. The verse says that all dharmas produced by causes and conditions and are called the Middle Way. This gāthā is famous as the "gāthā of the three truths" (*samje ke*, Ch. *santi jie* 三諦偈): emptiness, the provisional, and the middle (*konggajung*, Ch. *kongjiazhong* 空假中). This position is extremely important in clarifying the meaning of the middle way of dharmas produced by causes and conditions in such Chinese Buddhist intellectual traditions as Chinese Madhyamaka (Samnonhak, Ch. Sanlunxue 三論學, viz. the Three Treatises school) and the Tiantai doctrinal learning (Ch'ŏnt'ae kyohak 天台敎學).

186 Reading *chi* 知 for *chungji* 中智 following edition A.

答. 大緣起陀羅尼法, 若無一, 一切即不成. 定知如是其相如. 所言一者, 非自性一, 緣成故一, 乃至十者, 非自性十, 緣成故十. 一切緣生法, 無有一法定相有性. 無自性故, 即不自在. 不自在者, 即生不生生. 不生生者, 即是不住義. 不住義者, 即是中道義. 中道義者, 即通生不生. 故龍樹云. "因緣所生法, 我說即是空, 亦說為是假名, 亦是中道義." 即其義也. 中道義者, 是無分別義. 無分別法, 不守自性故, 隨緣無盡, 亦是不住. 是故當知. 一中十, 十中一, 相容無礙, 仍不相是. 現一門中具足十門. 故明中知. 一門中有無盡義. 如一門, 餘亦如是.

Question: Are the ten approaches subsumed and exhausted in one approach or not?

Answer: They are both exhausted and not exhausted. What is the reason? If it needs to be exhausted then it is exhausted. If it needs not to be exhausted, then it is not exhausted. What does this mean? Because the one and the many are differentiated by means of one phenomenon, it is precisely exhausted. Because the one and the many are differentiated by means of different phenomena, it is precisely not exhausted. Furthermore,[187] in one phenomenon, since the meaning of the one and the many is not mutually affirmative, they are precisely many. Because it is one phenomenon, this is precisely[188] one. In four passages I will protect against excessive views, remove error, and manifest[189] virtue. You can decipher the significance in accordance with this. Different phenomena are also in accordance the same.

Question: What is the meaning of "to need" (*su*, Ch. *xiu* 須)?

Answer: "To need" means that something is accomplished by means of conditions. What is the reason? It is that dharmas produced by causes and conditions, being one, do not have differences. In the approach of all phenomena that are distinct and special, if one accords with this example it is just like this. You should know that the sublime principle of conditioned arising is like this. The first approach is finished.

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187 Reading *u* 又 for *mun* 文 following edition A.

188 Deleting the logograph *chŭk* 卽 after *ta* 多 following edition A.

189 Reading *kŏ pi hyŏn* 去非現 for *sil pi ri* 失非離 following edition A.

問. 一門中攝十盡不? 答. 盡不盡.所以者何? 須盡即盡, 須不盡即不盡故. 其義云何? 以一事辨一多故, 即盡. 以異事辨一多故, 即不盡. 又一事中一多義不相是, 即是多, 一事故即是一. 四句護過去非現德, 准之可解. 異事亦准同.
問. 須何義? 答. 須者, 緣成義. 何以故? 因緣法一不差故, 別別諸事門中, 准例如是. 緣起妙理, 應如是可知故. 第一門訖.

In the second approach there are two subapproaches. The first is counting upwards[190] and the second is counting downwards. In the initial approach the ten approaches are not the same. The first is one. What is the reason? It is that it is accomplished by means of conditions. With respect to going to ten, one is precisely ten. What is the reason? It is that if there were no one, ten would not be accomplished, because it is accomplished by means of conditions.

第二門, 此中二門. 一者向上去, 二者向下來. 初門中, 十門不同. 一者一. 何以故? 緣成故. 乃至十者一即十. 何以故? 若無一, 十即不成故, 緣成故.

In the second approach, there are also ten approaches. The first is ten. What is the reason? It is that it is accomplished by means of conditions. With respect to going to ten, ten is precisely one because if there were no ten, one would not be accomplished. The remaining approaches are in accord with this example. Because of this meaning, you should know that in each and every coin the ten approaches are fully endowed.

第二門中亦有十門. 一者十. 何以故? 緣成故. 乃至十者十即一. 若無十, 一即不成故. 餘者准例. 以此義故, 當知一一錢中, 具足十門.

Question: Are the many approaches above simultaneously perfect together or are before and after not the same?

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190 Deleting the logograph *chi* 之 after *kŏ* 去 following edition A.

Answer: It is precisely perfect, and precisely before and after are not the same. What is the reason? If it needs to be perfect, then it is precisely perfect. If it needs to be before and after, then it is precisely before and after. What is the reason? It is that within the house of the dharma nature, the function of virtue is self-existing and unimpeded. Because it is accomplished by means of conditions, all are obtained like this.

問. 如上多門, 一時俱圓耶, 前後不同耶?
答. 即圓即前後不同. 何故如是? 須圓即圓. 須前後即前後. 何以故? 法性家內, 德用自在無障礙故, 由緣成故, 皆得如是.

Question: What are the characteristics of the meaning of coming and going as they were explained above?

Answer: The position of the self is immovable and is always coming and going. What is the reason? "Coming and going," with the meaning of following conditions, is precisely the meaning of causes and conditions. "Immovable," with the meaning of going toward the basis, is precisely the meaning of conditioned arising.

問. 如上所說來去義, 其相云何?
答. 自位不動, 而恒來去. 何以故? 來去者隨緣義, 即是因緣義. 不動者向本義, 即是緣起義.

Question: What is the difference between causes and conditions and conditioned arising?

Answer: They are both different and the same. That is to say, with respect to the meaning of their being different, "causes and conditions" means being different according[191] to conventions. Precisely, causes and conditions are mutually expectant (*sangmang* 相望), they manifest the meaning of being devoid of self-nature, and they are rightly the essence of conventional

191 Reading *su* 隨 for *susu* 隨隨 following edition A.

truth (*sokche* 俗諦). “Conditioned arising” is non-differentiation according to nature. Precisely, mutual identity and mutual interfusion manifest the meaning of universality. They rightly follow the essence of the first meaning [absolute truth]. Because conventional truth is devoid of self-nature, it follows the first meaning. For this reason, the sūtra says: “By obediently following and visualizing worldly truth, one precisely interpenetrates the truth of the first meaning.”[192] That is precisely it. The meaning of difference is just like this. The meaning of sameness is like the previous analysis of Nāgārjuna.[193] If, in each and every one of the coins, you turn around by means of the ten[194] approaches[195] such as that which is fully endowed at

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192 See *Shidi jing lun* (*Daśabhūmika-sutra-śāstra*) 8, T 1522.26.169a17; K 15.68b2.

193 In the foregoing explanation of the middle approach with respect to the method of counting coins, Ŭisang cited the Nāgārjuna’s gāthā from the *Mūlamadhyamaka-śāstra* and indicated that the portion he deciphered was the “meaning of the Middle Way.” See HPC 2.6b20–22.

194 Reading *sip* 十 for *il* 一 following edition A.

195 The ten approaches (*simmun*, Ch. *shimen* 十門) refer to the approaches to the ten mysteries (*siphyŏnmun*, Ch. *shixuanmen* 十玄門), which are also called the conditioned arising of the ten mysteries (*siphyŏn yŏn’gi*, Ch. *shixuan yuanqi* 十玄緣起). In the doctrinal learning of the Huayan tradition, mutual identity and mutual interpenetration, the unimpeded nature of phenomena and phenomena, is explained as ten kinds of conditioned arising of the dharma realm. See Zhiyan, *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* 1A, T 1732.35.15a29–b24; K 47.2b16–c9. Here “ten” (*shi* 十) is a full number that suggests being fully endowed and perfectly full; “mystery” (*xuan* 玄) is used because it enters the mysterious ocean of the *Avataṃsaka-sūtra* through this, and “approach” (*men* 門) refers to the dharma approach of the unimpeded nature of phenomena and phenomena. Furthermore, the “conditioned arising” in the “conditioned arising of the ten mysteries” means that just like all dharmas, the ten approaches also do not exist independently and arise conditionally with mutual cooperation. Zhiyan’s approaches of the ten mysteries, along with the theory of the six characteristics, are used as an important expedient means that manifests the conditioned arising of the dharma realm in the Huayan/Hwaŏm tradition. After Zhiyan, Ŭisang, Fazang, Chengguan, Zongmi, and so forth, almost all of the Huayan thinkers considered the theory of the approach of the ten mysteries as important. Among these, although Fazang inherited Zhiyan’s approaches of the ten mysteries in *Huayan jing tanxuan ji* 華嚴經探玄記 [Record of exploring the mysteries of the *Avataṃsaka-sūtra*], there are some parts where he changed the expressions. After that, Huayan thinkers adopted Fazang’s amended list. The list of the ten mysteries used by Zhiyan, Ŭisang, and Fazang’s *Wujiao zhang*, is called the “old ten mysteries” (*ko siphyŏn*, Ch. *gu shixian* 古十玄),

the same time, you should be able to decipher it according to this. The ten approaches are like the explanation below.[196]

問. 因緣與緣起, 何別?
答. 亦別亦同. 所謂別義者, 因緣者隨俗義別. 即是因緣相望, 顯無自性義, 正俗諦體也. 緣起者隨性無分別, 即是相即相融, 顯平等義, 正隨第一義體也. 俗諦無自性故, 順第一義, 是故經云. "隨順觀世諦, 即入第一義諦." 即其也. 別義如是. 同義如前龍樹釋. 就一一錢中, 於同時具足等十門, 以迴轉者, 准之可解. 十門如下說.

As in coins, the first to the tenth are not the same, and yet they share mutual identity and mutual interpenetration, and they are unimpeded and mutually established,[197] although the many throngs of approaches, such as cause and effect, principle and phenomena, people and dharmas, understanding and practice, teaching and meaning, and host and guest, are different, all are exhaustively subsumed according to the explanation of one approach. The remaining meanings accord with this. The above method of counting coins, moreover, relies on phenomenal coins, which count everything as real [*parikalpitā*], and manifests coins of causes and conditions and conditioned arising, which are dependent on other things [*paratantra*]. Also, although one can manifest production relying on instruction, all dharmas in the end are unobtainable. If one is attached to things one counts as real and deluded by conditionally arisen dharmas, manifesting dharmas and lingering are completely different.

如錢中第一, 乃至第十不同, 而相即相入, 無礙相成, 雖因果理事人法解行教義主伴等, 眾多門別, 而隨說一門, 盡攝一切. 餘義准之. 上來數錢法者, 且依遍計事錢, 顯示依他因緣緣起錢也. 亦可依指示顯生, 一切諸法, 終不可得. 執遍計

and the revised list by Fazang is called "new ten mysteries" (*sin siphyŏn*, Ch. *xin shixuan* 新十玄). Ŭisang, of course, is referring to what we now call the "old ten mysteries."

196 See HPC 2.8a10–b7. Reading *ha* 下 for *t'o* 土 following edition A.

197 Supplementing the source text with *sŏng* 成 following edition A.

物, 迷緣起法, 顯法逗留全別.

The sūtra's saying that "the meritorious virtue of one thought-moment of a bodhisattva who has initially aroused the aspiration to enlightenment is inexhaustible"[198] is like the first coin. What is the reason? The reason is that in terms of one approach, it manifests inexhaustibility. "How much more so is the meritorious virtue of all the measureless and boundless stages"[199] is like what is after the second coin. What is the reason? It is that it explains in terms of different approaches. "At the time of the initial arousing of the aspiration to enlightenment, you immediately achieve complete enlightenment"[200] is like the first coin precisely being ten coins. What is the reason? It is that it explains in terms of the essence of practice.

經云, "初發心菩薩一念功德, 不可盡" 者, 如第一錢. 何以故? 約一門, 顯無盡故. "何況無量無邊諸地功德" 者. 如第二錢已去. 何以故? 約異門說故. "初發心時便成正覺" 者, 如一錢即十故. 何以故? 約行體說故.

Question: "A bodhisattva who had initially aroused the aspiration to enlightenment," a bodhisattva of the stage of faith (*sinji* 信地), is precisely

198 This passage seems to refer to the contents of the "Meritorious Virtues of Bodhisattvas Who Have Initially Aroused the Aspiration to Enlightenment" chapter (*Chu faxin pusa gongde pin* 初發心菩薩功德品), chapter thirteen of the *Avataṃsaka-sūtra*. See *Dafangguang fo huayan jing* 9, T 278.9.449c–458c. In the "Bodhisattva Worthy Head" chapter (*Xianshou pusa pin* 賢首菩薩品), chapter eight of the *Avataṃsaka-sūtra*, it says, "When a bodhisattva initially arouses the aspiration to enlightenment in saṃsāra, he is firmly settled and immovable in his quest for bodhi, since the meritorious virtue of that one though-moment is profound, expansive, and devoid of bounds and limits, although the tathāgatas differentiate and explain it, to thoroughly comprehend the kalpas it is inexhaustible." See *Dafangguang fo huayan jing* 6, T 278.9.432c29–433a3.

199 In the "Bodhisattva Worthy Head" chapter (*Xianshou pusa pin* 賢首菩薩品), chapter eight of the *Avataṃsaka-sūtra*, it says, "How much more so, with respect to limitless, numberless, boundless kalpas, they are all fully endowed with all the perfections and all the practices of the meritorious virtue of all the stages." See *Dafangguang fo huayan jing* 6, T 278.9.433a4–5; K 8.40c25.

200 Cf. *Dafangguang fo huayan jing* 8, T 278.9.449c14.

the level of a disciple. "Achieving complete enlightenment," the stage of buddha (*pulchi* 佛地), is precisely the level of a great master. High and low are not the same, and the level and stage are completely[201] different. Why are the head and the feet placed in the same location?

Answer: With respect to the dharmas of expedient means of the three vehicles and the dharmas of the one vehicle of the perfect teaching, since the function of dharmas and their lingering are each different, they cannot function in a blended manner. What does that[202] mean? With respect to the dharma of the three vehicles, its head and feet are each different. The [birth] year and month of a father[203] and a son are not the same. Why is it like this? It is like this because it is explained in terms of characteristics and because it produces a mind of faith. With respect to the dharma of the one vehicle of the perfect teaching, its head and feet are totally one. The [birth] year and month of a father and a son are both the same.[204] What is the reason? The reason is that it is accomplished by means of conditions and because it is explained in terms of the principles of the Way to enlightenment.

問. 初發心菩薩者, 信地菩薩, 即是弟子位. 成正覺者, 佛地, 即是大師位. 高下不同, 位地全一別. 何以故, 同處並頭脚耶?
答. 三乘方便法與圓教一乘法, 法用逗留各別, 不得雜用. 其義云何? 三乘法, 頭脚各別, 阿耶兒子年月不同. 何故如是? 約相說故, 生信心故. 圓教一乘法者, 頭脚總一, 阿耶兒子年月皆同. 何以故? 由緣成故, 約道理說故.

Question: What does "one" mean?
Answer: "One" means undifferentiated as one.
A further question: What does "the same" mean?
Answer: "The same" means non-abiding together. Because it is

201 Reading *chŏn* 全 for *ryŏng* 令 following edition A.

202 Reading *ki* 其 for *kigi* 其其 following edition A.

203 Reading *a* 阿 for *ha* 何 following edition A.

204 Deleting the logograph *ch'ong* 總 after *tong* 同 following edition A.

undifferentiated and non-abiding, the beginning and the end are in the same location. Master and disciple are equally the head.

Question: What do "the same location" and "equally the head" mean?

Answer: "The same location" and "equally the head" mean not mutually knowing. What is the reason? It is that they are undifferentiated.

問. 一者何義? 答. 一者, 一無分別義.
又問. 同者何義? 答. 同者, 同不住義. 無分別不住故, 始終同處, 師弟子並頭.
問. 同處並頭者何義? 答. 同處並頭者, 不相知義. 何以故? 無分別故.

A further question: What does "undifferentiated" mean?

Answer: "Undifferentiated" means produced by means of conditions. It is precisely such things as beginning and end not being different as two separate things. Why is it like this? With respect to all dharmas produced by means of conditions, there is no such thing as a creator, there is no such thing as a completer, and there is no such thing as a knower. Quiescence and function are one characteristic; high and low are of one flavor, and they are just like empty space. All dharmas are those kinds of dharmas, and from times long past they have been thus. For this reason, the sūtra says: "Visualize all dharmas as unproduced and undestroyed, and existing by means of causes and conditions,"[205] and such passages as this, is precisely its meaning.

又問. 無分別者何義?
答. 無分別者, 緣生義. 即是始終等, 是無二別. 何故如是? 一切緣生法, 無有作者, 無有成者, 無有知者. 寂用一相, 高下一味, 猶如虛空. 諸法法爾, 舊來如是. 是故經云, "觀一切法無生無滅, 因緣而有," 如是等文, 即其義也.

Question: How can you know that not only bodhisattvas in the stage of faith and others but also buddhas are "the same location" and "equally the head"?

205 See *Shidi jing lun* (*Daśabhūmika-sutra-śāstra*) 5, T 1522.26.158b21–22; K 15.52b5–6.

[Answer:] It is as the sūtra below says: "At the time of the initial arousing of the aspiration to enlightenment, you immediately achieve complete enlightenment."[206] Also, it is as the analysis of the *Daśabhūmika* says: "It is because not only bodhisattvas in the stage of the faith and others but also buddhas are accomplished by means of the six characteristics."[207] [One should] clearly know there is this kind of meaning. The six characteristics are just as above. This expression is the important approach for one who desires to penetrate the house of the dharma nature because it is a good key[208] to unlock the dhāraṇī storehouse. What has been clarified above is only manifesting the dharmas of great conditioned arising of the dhāraṇī of the one vehicle. Also, it discusses the unimpeded nature of the one vehicle and distinguishes the great essence; it is not the classification and equality of the three vehicles.

問.所以得知信位菩薩乃至佛, 同處並頭?
如下經云, "初發心時, 便成正覺," 亦如地論釋, "信地菩薩乃至佛, 六相成故," 明知有如是義. 六相如上. 此語欲入法性家要門, 開陀羅尼藏好鑰匙故. 上來所明者, 唯顯示一乘陀羅尼大緣起法, 亦可論一乘無礙, 辨大體, 非三乘分齊.

Question: After the intial teaching, all dharmas are precisely emptinesss and precisely thusness, and are undifferentiated as one. For what reason, as related above, are the head and legs each different?

Answer: Although it is not without this meaning, because it is not yet mature, it will be described below.

問. 初教已去, 一切諸法, 即空即如, 一無分別, 何故上言頭脚各別耶?
答. 非無此義, 未滿故, 從下為言.

Question: How can you know that the classification and equality of the one

206 Cf. *Dafangguang fo huayan jing* 8, T 278.9.449c14; K 8.60a16.

207 Cf. *Shidi jing lun* (*Daśabhūmika-sutra-śāstra*) 1, T 1522. 26.124c–125a; K 15.3a–c.

208 Reading *yaksi* 鑰匙 for following edition A.

vehicle of the perfect teaching exists separately outside of the three vehicles?

[Answer:] It is as the sūtra below says: “In all the classes of living beings in all the world systems, few desire to seek the way of the śrāvaka [disciple], those who seek to become pratyekabuddhas [solitary buddhas] are even fewer, and those who seek the Mahāyāna are very rare. Because seeking the Mahāyāna is rather easy, it is very difficult to believe this dharma.”[209] “If living beings are inferior, those who absolutely abhor that aspiration are shown the way of the śrāvaka and caused to cast off a mass of suffering. If, again, there are living beings whose capacities are somewhat bright and sharp, and who take pleasure in dharmas of causes and conditions, for them is explained the pratyekabuddha. If there are beings whose capacities are bright and sharp, who possess minds of great compassion, and who generously[210] benefit living beings, for them is explained the way of the bodhisattva. If there are beings with unsurpassed aspirations, who definitely take pleasure in great works, for them is shown the body of the buddha and explained inexhaustible buddhadharmas.”[211] These sagely words are like a bright pearl on the palm of a hand;[212] there is no need to be alarmed or surprised.

問. 所以得知自三乘以外, 別有圓教一乘分齊?
如下經言, “一切世界群生類, 尠有欲求聲聞道, 求緣覺者轉復少, 求大乘者甚希有. 求大乘者猶為易, 能信是法甚為難” “若眾生下劣, 其心厭沒者, 示以聲聞道, 令出於眾苦. 若復有眾生, 諸根小明利, 樂於因緣法, 為說辟支佛. 若有根明利, 有大慈悲心, 饒益於眾生, 為說菩薩道. 若有無上心, 決定樂大事, 為示於佛身, 說無盡佛法.” 聖言如掌明珠, 不須驚怪.

Question: How can I know the different meaning of the classification and equality of the one vehicle and the three vehicles?

Answer: You can know them precisely by just relying on the ten approaches.

209 Cf. *Dafangguang fo huayan jing* 8, T 278.9.441a14–16; K 8.51a14–16.

210 Reading *yo* 饒 for *yŏ* 余 following edition A.

211 Cf. *Dafangguang fo huayan jing* 26, T 278.9.567c13–20; K 8.187b12–15.

問. 一乘三乘分齊別義, 因何得知?
答. 且依十門, 即知也.

The first is the approach in which all are endowed at the same time and mutually responsive (*tongsi kujok sangŭng mun*, Ch. *tongshi juzu xiangying men* 同時具足相應門). In this there are ten characteristics. That is to say, people and dharmas, principle and phenomena, teachings and meaning, understanding and practice, cause and effect: these ten approaches are mutually responsive, and there is no such thing as before and after.

The second is the approach of the sphere that is like Indra's net (*Indara mang kyŏnggye mun*, Ch. *Yintuoluo wang jingjie men* 因陀羅網境界門). In this, although it is endowed with the foregoing ten approaches, merely[213] the meaning, following the analogy, is different. The remaining can accord with this.

The third is the approach in which the hidden and esoteric and concealed and manifest are both established (*pimil ŭnhyŏn kusŏng mun*, Ch. *mimi yinxian jucheng men* 祕密隱顯俱成門). Although this is also endowed with the foregoing ten approaches, merely the meaning, following conditions, is different.

The fourth is the approach in which the minute and subtle are mutually tolerable and peacefully instituted (*mise sangyong allip mun*, Ch. *weixi xiangrong anli men* 微細相容安立門). Although this is also endowed with the foregoing ten approaches, merely the meaning, following[214] characteristics, is mutually different.

The fifth is the approach in which the ten time periods isolate dharmas and are established diversely (*sipse kyŏkpŏp isŏng mun*, Ch. *shishi gefa yicheng men* 十世隔法異成門). Although this also is endowed with the foregoing ten approaches, merely the meaning, following the time period, is different.

212 Reading *chang* 掌 for *sang* 常 following edition A.

213 Reading *tan* 但 for *ku* 俱 following edition A. The asterisks that follow are the same change.

214 Deleting the logograph *yŏn* 緣 after *chong* 從 following edition A.

一同時具足相應門. 於中有十相, 謂人法理事教義解行因果, 此等十門, 相應無有前後. 二因陀羅網境界門. 此中具前十門, 但義從喻異耳. 餘可准之. 三祕密隱顯俱成門. 此亦具前十門俱義, 但義從緣異耳. 四微細相容安立門. 此亦具前十門, 但義從緣相異耳. 五十世隔法異成門. 此亦具前十門, 但義從世異耳.

The sixth is the approach in which all storehouses are both simple and complex and fully endowed with virtue (*chejang sunjap kudŏk mun,* Ch. *zhuzang shunza jude wen* 諸藏純雜具德門). Although this also is endowed with the foregoing ten approaches, merely the meaning, following phenomena, is different.

The seventh is the approach in which the one and the many are mutually tolerable and dissimilar (*ilda sangyong pudong mun*, Ch. *yiduo xiangrong butong men* 一多相容不同門). Although this is also endowed with the foregoing ten approaches, merely the meaning, following principle, is different.

The eighth is the approach in which all dharmas share mutual identity and are self-existing (*chebŏp sangjŭk chajae mun*, Ch. *zhufa xiangji zizai men* 諸法相卽自在門). Although this is also endowed with the foregoing ten approaches, merely the meaning, following function, is different; and it also relies on nature.

The ninth is the approach in which the transfers and wholesomeness are attained following the mind (*susim hoejŏn sŏnsŏng mun*, Ch. *suixin huizhuan shancheng men* 隨心迴轉善成門).[215] Although this is also endowed with the ten approaches, merely the meaning, following the mind, is different.

The tenth is the approach in which entrusting phenomena and manifesting dharmas produces understanding (*t'aksa hyŏnbŏp saenghae mun*, Ch. *tuoshi xianfa shengjie men* 託事顯法生解門). Although this is also endowed with the foreging [ten approaches], merely the meaning, following

215 Edition A has *yusim* 唯心 for *susim* 隨心. In the *Souxuan ji*, Zhiyan calls this approach "the approach in which wholesomeness is completed through the transformation of the mind only" (*yusim hoejŏn sŏnsŏng mun*, Ch. *weixin huichuan shancheng men* 唯心迴轉善成門). See *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* 1A, T 1732.35.15b17; K 47.2c3.

wisdom, is different. The remaining can accord with this.

The above approaches to the ten mysteries (*siphyŏn mun*, Ch. *shixuan men* 十玄門), in addition, are all special and different. If the classification and equality of teaching and meaning shared mutual resonance with this, they would precisely be subsumed in the perfect teaching of the one vehicle and the sudden teaching. If all the classifications of teaching and meaning shared mutual resonance and yet were not fully endowed, they would precisely be the gradual teaching[216] of the three vehicles.[217]

六諸藏純雜具德門. 此亦具前十門, 但義從事異耳. 七一多相容不同門. 此亦具前十門, 但義從理異耳. 八諸法相即自在門. 此亦具前十門, 但義從用異耳, 亦可依性. 九隨心迴轉善成門. 此亦具前十門, 但義從心異耳. 十託事顯法生解門. 此亦具前, 但義從智異耳. 餘可准之. 上十玄門, 並皆別異. 若教義分齊, 與此相應者, 即是一乘圓教及頓教攝. 若諸教義分, 與此相應而不具足者, 即是三乘漸教.

You should comprehend it like this. The endowment and perfection of these ten approaches is just as it is explained in the *Avataṃsaka-sūtra*. The remaining extensive meaning is just as they are differentiated in the sūtras,[218] treatises, commentaries, extracts,[219] [*Huayan*] *Miscellany*,[220] and *Questions and*

216 Gradual teaching (*chŏmgyo* 漸敎) refers to the teachings leading from lower stages to higher stages step by step in gradual order or a doctrinal faction propounding such a view.

217 For the original list of the approach of the ten mysteries see *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* 1A, T 1732.35.15a22–b24; K 47.2b11–c8.

218 The sūtras (*kyŏng* 經) cited by Ŭisang include such titles as the *Avataṃsaka-sūtra* in sixty rolls (T 278), the *Daśabhūmika* contained in the *Daśabhūmika-sūtra-śāstra* (*Shidi jing lun*, T 1522) the *Śrīmālā-devi-siṃhanāda-sūtra* (T 353), the *Saṃdhinirmocana-sūtra* (T 676), the *Sūtra on the Original Acts That Serve as a Bodhisattva's Adornments* (*Pusa yingluo benye jing* 菩薩瓔珞本業經, T 1485).

219 The treatises, commentaries, and extracts (*non so* ch'o 論疏抄) cited by Ŭisang include such titles as the *Mahāyāna-saṃgraha* (*She dasheng lun*, T 1592, T 1593), the *Mahāyāna-saṃgrāha-bhāṣya* (*She dasheng lun shi*, T 1595), the *Daśabhūmika-sūtra-śāstra* (*Shidi jing lun*, T 1522), *Huayan jing neizhangmen deng za kongmuzhang* (T 1870), and the *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* (T 1732).

Answers.[221]

如是知也.如是十門具足圓者, 如華嚴經說.餘廣義者, 如經論疏抄孔目問答等分別也.

IV. Collophon

The combined poem and seal of the *Seal-diagram Symbolizing the Dharma Realm of the One Vehicle* relies on the *Avataṃsaka-sūtra* and the *Daśabhūmika-sūtra-śāstra* and presents the core essentials of the perfect teaching. It was recorded on the fifteenth day of the seventh lunar month of the first year of the Zongzhang 總章 reign period [27 August 668].[222]

一乘法界圖合詩一印, 依華嚴經及十地論, 表圓教宗要. 總章元年, 七月十五日記.

Question: Why do you not show the name of the author?

Answer: It is because I would show that all dharmas produced by causes have no such thing as a host.

220 The *[Huayan] Miscellany* (*Kongmu* 孔目) refers to the *Huayan jing neizhangmen deng za kongmuzhang* 華嚴經內章門等雜孔目章, in four rolls (T 1870). Zhiyan (602–668) wrote this essay at the close of his life when he was older than sixty-two years old. The *Huayan Miscellany* is a collection of 144 essays on the *Avataṃsaka-sūtra*, it thematically compares the Hīnayāna and Mahāyāna, and reveals the meaning of the inexhaustible one vehicle (*mujin ilsŭng*, Ch. *wujin yisheng* 無盡一乘).

221 The *Questions and Answers* (*Wenda* 問答) refers to the *Huayan wushi yaowenda* 華嚴五十要問答 [Questions and answers on the fifty essentials of the Huayan tradition], in two rolls (T 1869). This work, by thoroughly examining fifty-three specific doctrines in question-and-answer format, compares the doctrinal theories of the Hīnayāna and the three vehicles with those of the Flower Garland of the One Vehicle (*ilsŭng hwaŏm*, Ch. *yisheng huayan* 一乘華嚴) and explains that the Flower Garland (Avataṃsaka) is the one vehicle of the ultimate end (*kugyŏng ilsŭng*, Ch. *jiujing yisheng* 究竟一乘).

222 The Zongzhang 總章 reign period is a reign title of Tang emperor Gaozong 唐高宗 (r. 649–683), the first year corresponds to 668 in the Western calendar.

A further question: Why then do you give the names of the month and year?

Answer: It is because I would show that all dharmas rely on conditioned production.

A further question: Where do conditions come from?

Answer: [Conditions] come from perverted minds.

Where do perverted minds come from? They come from ignorance without beginning.

Where does ignorance without beginning come from? It comes from suchness.

Where does suchness come from? Suchness resides in the dharma nature of self.

問. 何故不看集者名字? 答. 表緣生諸法無有主者故.
又問. 何故在年月名? 答. 示一切諸法, 依緣生故.
又問. 緣從何處來? 答. 從顛倒心中來.
顛倒心從何處來? 從無始無明來.
無始無明, 從何處來? 從如如來.
如如在何處? 如如在自法性.

What are the characteristics of dharma nature? Being undifferentiated is its characteristic. For this reason, everything usually resides in the Middle Way and is absolutely undifferentiated. Because of this meaning, from the first passage of the poem [in the seal-diagram says:] "The dharma nature is perfectly interfused, not possessing the characteristic of duality" [line 1] all the way to "From times long past he has not moved—hence his name is Buddha" [line 30],[223] the meaning resides in this. The reason I rely on the poem is that, precisely by means of emptiness, I manifest reality.

法性以何為相? 以無分別為相. 是故一切尋常在中道, 無非無分別. 以此義故, 文首詩, "法性圓融無二相." 乃至, "舊來不動名為佛," 意在於此. 所以依詩, 即虛顯實.

223 See *Ilsŭng pŏpkye to*, HPC 2.1a.

Therefore, I made a vow that I would see, hear, practice, and assemble the names and meanings of the universal dharma of the one vehicle. By bestowing these wholesome faculties on all living beings by transference, may they universally practice and all in the realm of the living beings achieve Buddhahood simultaneously.

Composition on the *Seal-diagram Symbolizing the Dharma Realm [of the One Vehicle]*.

The end of the *Seal-diagram Symbolizing the Dharma Realm of the One Vehicle*.[224]

故誓願. 見聞修集一乘普法名字及義, 以斯善根, 迴施一切眾生, 普重修, 盡眾生界, 一時成佛.

法界圖章.

一乘法界圖終.

[224] The source text concludes with a colophon describing the place where the manuscript for edition A, the *Zokuzōkyō* edition, was transcribed, the person who transcribed it, and the year and month of its transcription. "Great Master Kōchō 香烏 of the Kegon school 華嚴宗, as an extraordinary person of the age of the decline of the Dharma, analyzed the theme and Dharma Master Tō 頭 transcribed it. He initially received permission to make a revision to the same book of Hōshōji 法勝寺 on Kōzan 高山 [in Kyoto] on the third day of the third month of the second year of the Kenreki 建暦 reign period [6 April 1212]. Kenketsu Hattai 賢穴八吁." See HPC 2.8c1–4. Great Master Kōchō is called Great Master Kōzō 香象 in the Taishō edition. See *Hwaŏm ilsŭng pŏpkye to*, T 1887A.45.716a17–20.

III

VARIORUM ON THE "GĀTHĀ ON THE DHARMA NATURE"

Variorum on the "Gāthā on the Dharma Nature"[1]

The dharma nature is perfectly interfused, not possessing the characteristic of duality;
All dharmas are unmoving; they are originally quiescent.
They have no names and characteristics; all distinctions are severed.
It is known through the wisdom of realization and not by any other means.

法性圓融無二相, 諸法不動本來寂.
無名無相絶一切, 證智所智非餘境.

1. *Comprehensive Record* (*Ch'ongsurok* 叢髓錄)[2]

Dharma Record[3]

1 This variorum on the "Gāthā on the Dharma Nature" (*Pŏpsŏng ke* 法性偈) is made up of selected annotations from such extant commentaries on the *Hwaŏm ilsŭng pŏpkye to* 華嚴一乘法界圖 [Seal-diagram symbolizing the dharma realm as the one vehicle of the Avataṃsaka] as the *Pŏpkye to ki ch'ongsurok* 法界圖記叢髓錄 [Comprehensive variorum on the *Seal-diagram Symbolizing the Dharma Realm*], Kyunyŏ's 均如 (923–973) *Ilsŭng pŏpkye to wŏnt'ong ki* 一乘法界圖圓通記 [Perfectly comprehensive record of the *Seal-diagram Symbolizing the Dharma Realm as the One Vehicle*], and Sŏlcham's 雪岑 (1435–1493) *Tae hwaŏm pŏpkye to chu (pyŏngsŏ)* 大華嚴法界圖注 (幷序) [Commentary on the *Seal-diagram Symbolizing the Dharma Realm of the Great Avataṃsaka*]. We have selected only notes on the "Gāthā on the Dharma Nature" in which we were able to view, in a condensed manner, thought on the *Seal-diagram Symbolizing the Dharma Realm as the One Vehicle*.

2 *Comprehensive Record* (*Ch'ongsurok* 叢髓錄) refers to the *Pŏpkye to ki ch'ongsurok* 法界圖記叢髓錄 [Comprehensive variorum on the *Seal-diagram Symbolizing the Dharma Realm*]. The source text of the *Ch'ongsurok* used here is the *Pŏpkye to ki ch'ongsurok* published in *Han'guk Pulgyo chŏnsŏ* (hereafter HPC) 6.768a–850a. With respect to corrected editions, Edition A is the *Pŏpkye to ki ch'ongsurok* published in vol. 45 of the *Koryŏ taejanggyŏng* 高麗大藏經 (Koryŏ Buddhist canon; hereafter K), and

What is "dharma"? Borrowing the explanation of the domain of causes,[4] if one should indicate it, it is precisely your body and mind. What is "nature"? It is precisely perfect interfusion. What is "perfect interfusion"? It is called that because it does not possess the characteristic of duality. Since it is singular is it non-dual, or is it dual and yet non-dual? It is not because it is singular that it is non-dual; precisely, its characteristic of duality is exactly said to be non-dual.

何者是法? 借因分詮, 若强指者, 汝身心是. 何是性? 卽圓融是也. 云何圓融? 無二相故. 一故無二, 二而無二耶? 非是一故無二, 卽其二相, 直云無二.

What are "all dharmas"? It is precisely the dharma nature. How is it immovable? It is because it is perfectly interfused. What is originally quiescent? It is because it does not possess the characteristic of duality. Is it possible to name a place that is originally quiescent? It is not possible to name it because it is nameless. How does it not possess a name? It is because

edition B is the *Pŏpkye to ki ch'ongsurok* to published in vol. 45 of the *Taishō shinshū daizōkyō* 大正新修大藏經 [Taishō edition of the Buddhist canon; hereafter T], ed. Takakasu Junjirō 高楠順次郎 et al., 100 vols. (Tokyo: Taishō Issaikyō Kankōkai, 1924–1932[–1935]); T 1887B.45.716a–767c.

3 *Ch'ongsurok* 1A, HPC 6.776b5–24. The *Dharma Record* (*Pŏpki* 法記) is a commentary on the *Seal-diagram Symbolizing the Dharma Ream as the One Vehicle* by the Silla monk Pŏbyung 法融 (d.u.). Although no firm details about Pŏbyung have been preserved, scholars suggest that he was a student of Hwaŏm learning about 800 C.E. The *Dharma Record* is also transcribed and referred to by such names as the *Pŏbyun taedŏk ki* 法融大德記, *Pŏpki* 法記, and *Yunggi* 融記. All together there are forty-seven passages from the *Dharma Record* in the *Ch'ongsurok*.

4 The domain of causes (*in pun*, Ch. *yin fen* 因分) is the sphere that enables one to give expression in words to the causes leading one to attain awakening. The classification of causes makes up one part of the domain of results (*kwa pun*, Ch. *guo fen* 果分), which is impossible to describe in words. See *Shidi jing lun* 十地經論 (*Daśabhūmika-sūtra-śāstra*) 2, T 1522.26.133c29–134a3. These two domains are indivisible. In other words, if not for the domain of causes, the domain of results could not be manifest; and the domain of results is manifest according to the domain of causes. In the *Hwaŏm ilsŭng pŏpkye to*, Ŭisang understood the domain of causes as the same category as the domain of teachings (*kyo pun*, Ch. *jiao fen* 教分) or the domain of conditioned arising (*yŏn'gi pun*, Ch. *yuanqi fen* 緣起分).

it does not possess form. How does it not possess form? It is because it severs all things.

何是諸法? 法性是也. 何故不動? 圓融故. 何故本來寂? 無二相故. 本來寂處, 可得名耶? 不可名目, 以無名故. 何故無名? 以無相故. 何故無相? 絶一切故.

If that is the case, among these, are cultivation and realization severed? They are severed. In reality, do cultivation and realization not exist? In reality they do not exist. Nevertheless, the sage still cultivates and realizes. After all, if it is necessary to cultivate and realize, how should one cultivate and realize? If one is able to instruct, it is because this is the domain of teaching.[5] It is only a place where a heroic person uses his mind well,[6] it is not another sphere.

若爾, 此中修訂亦絶耶? 絶也. 實無修訂耶? 實無也. 然而聖亦修訂. 要須修訂, 如何修訂? 若可誨者, 是教分故. 唯大丈夫善用心處, 非餘境也.

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5 The domain of teaching (*kyo pun*, Ch. *jiao fen* 教分) is doctrine manifested by means of language or written words, or more precisely the classification of the teachings. The domain of teachings is the companion concept to the domain of realization (*chŭng pun*, Ch. *zheng pun* 證分). The domain of conditioned arising mentioned in the "Pŏpsŏng ke" [Gāthā on the Dharma Nature] falls under the domain of teaching. With respect to the relationship between the domain of realization and the domain of teaching, Ŭisang says, "If one explains it in terms of sentient beings, the two dharmas of realization and the teachings always reside in the two poles. If one speaks about it in terms of principle, the two dharmas of realization and the teachings were in times long past the Middle Way. They are as indistinguishable as one thing." See *Hwaŏm ilsŭng pŏpkye*, HPC 2.4b3–4. Also, in the *Great Record* in the *Ch'ongsurok* it says, "If one relies on this seal, if one has superior capacities, he straightway enters the domain of realization. If one has middling capacities, he is able to enter into the domain of teaching beneath 'true nature.' If one has inferior capacities, he is first able to enter into the expedient means of practice beneath 'practitioner.' " See *Ch'ongsurok* 1A, HPC 6.775b6–9; K 45.148b14–16.

6 The expression "place where … uses his mind well" (*sŏnyong simch'o* 善用心處), as something that expresses Ŭisang's way of putting Hwaŏm thought into practice, enables us to know how the teachings of the *Avataṃsaka-sūtra* were given shape in actuality. When Ŭisang's disciples, such as P'yohun and Chinjŏng, learned the "Seal-diagram Symbolizing the Dharma Realm" from Ŭisang, they asked, "How are we able to see that my body, which is immovable, precisely means the self-essence of the Dharma body?" See *Ch'ongsurok* 1A, HPC 6.775b11–12; K 45.148b17. Ŭisang would

In the midst of this domain of realization, with respect to all dharmas, is it endowed or deficient? It is endowed. If this is the casew, is it still endowed with the non-dharma of counting everything as real?[7] How is it able to be endowed? If that is the case, is it then deficient? How is it able to be deficient? It means that because there is no such thing as one thing that is not a universal dharma (*pobŏp* 普法), how is it able to be endowed? The non-dharma of counting everything as real is not moved and, since dharmas are fully content, how is it able to be deficient? Therefore, Master Zhiyan[8] said:

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respond with a gāthā in four passages and make the following request: "You should use your mind well." See *Ch'ongsurok* 1A, HPC 6.775b15; K 45.148b20.

7 Counting or measuring everything as real (*pyŏn'gye*, Ch. *bianji* 編計, also *pyŏn'gye*, Ch. *bianji* 徧計; Skt. *parikalpitā*) is the way of unenlightened people. It refers to wrongly imagining phenomena in the world as real. This refers to the constructed aspect of mind among the three kinds of natures of Yogācāra thought. Grasping is the object of looking at things wrongly by counting everything as real. More precisely, wearing the colored glasses of subjectivity one does not see objects correctly and whenever one discriminates incorrectly it is called "grasping by counting everything as real" (*pyŏn'gye sojip*, Ch. *bianji soji* 編計所執). Spheres that appear by means of "grasping by counting everything as real" are empty spheres that appear by means of delusion. Because they do not exist in reality they are said to be empty (*kong* 空). In the *Hwaŏm ilsŭng pŏpkye to*, the two dharmas of realization and the teachings, from antiquity, have been the Middle Way, and, since they are one, it is described as the formlessness (*musang* 無相) of counting everything as real from the perspective of being undifferentiated (*mubunbyŏl* 無分別). Because the sages follow counting everything as real, the three kinds of nature (*samsŏng*, Ch. *sanxing* 三性) were established: first, easiness of mind; after that, manifesting three kinds of formlessness gradually; third, the awakening of a dreaming person, which is precisely the great and wonderful expedient means of the sage. See *Hwaŏm ilsŭng pŏpkye to*, HPC 2.4b4–13. "Grasping by counting everything as real" is the sphere of ordinary people. Because all such dharmas are inverted, it is that which exists, and the sphere of ordinary people is ultimately empty, so it is said that there is no opposition. From this point of view it is said to be a non-dharma.

8 Zhiyan 智儼 (602–668) is recognized as the second patriarch of the Huayan tradition in China. He is also known by the names Great Master Zhixiang 至相大師 and the Reverend Yunhua 雲華尊者. He was a disciple of the Huayan founding patriarch Dushun's 杜順 (557–640) disciple Dharma Master Da 達法師 and the master teacher of Ŭisang and Fazang 法藏 (Xianshou 賢首, 643–712). He also studied under the Sui and early Tang exegetes Fachang 法常 (567–645) and Zhizheng 智正. His extant works, including the *Souxuan ji* 搜玄記 [A commentary on the *Avataṃsaka-sūtra* in sixty rolls, T 1732, composed in 628], *Kongmu zhang* 孔目章 [Huayan miscellany, T 1870], and *Wushi yao wenta* 五十要問答 [Questions and answers regarding fifty-three specific doctrines, T 1869], established

"In the one vehicle, what dharmas are deficient? Non-dharmas are deficient. What dharmas are not deficient? Non-dharmas are not deficient."[9]

此訂分中, 一切諸法, 具耶? 闕耶? 具也. 若爾, 亦具遍計非法耶? 何得具耶? 爾則闕耶? 何得闕耶? 謂無有一物非普法故, 何得具耶? 不動遍計非法, 卽滿足法, 何得闕耶? 故儼師云, "一乘中, 何法缺? 非法缺. 何法不缺? 非法不缺也."

True Record[10]

"Dharma nature" is the dharma nature of a minute particle of dust, the dharma nature of Mt. Sumeru,[11] the dharma nature of one foot, and the dharma nature of five feet.[12] If one makes a comment from the standpoint

the foundation of Huayan thought in East Asia along with the works of Fazang. For the most comprehensive study of Zhiyan in a Western language see Robert M. Gimello, "Chih-yen (智儼, 602–668) and the Foundations of Hua-yen (華嚴) Buddhism" (Ph.D. diss., Columbia University, 1976). See *Xu gaoseng zhuan* 續高僧傳 25, T 2060.50.654a10–13; Ch'oe Ch'iwŏn 崔致遠 (857–d. after 908), *Pŏpchang hwasang chŏn* 法藏和尚傳, HPC 3.770b7–23; Yan Chaoyin's 閻朝隱 "Kangzang fashi zhi bei" 康藏法師之碑, T 2054.50.280b6–c16; *Fajiezong wuzu* lüeji 法界宗五祖略記, X 134.544a11–545a15.

9 This passage does not appear in any of the extant works of Zhiyan.

10 *Ch'ongsurok* 1A, HPC 2.776c1–15; K 45.150a6–14.

11 Mt. Sumeru (Sumisan, Ch. Xiumishan 須彌山) is the mountain that rises at the center of the world system in ancient Indian cosmology. The Sanskrit term "Sumeru" is translated into Chinese as "the mountain that is profoundly high" (Ch. *miaogaoshan* 妙高山). According to Buddhist cosmology, Mt. Sumeru lay in the midst of a great ocean, and the great ocean lay on top of a wheel of metal (*kŭmnyun*, Ch. *jinlun* 金輪). The mountain rises eighty thousand *yojanas* above sea level. It was surrounded by nine mountain ranges and eight seas (*kusan p'arhae*, Ch. *jiushan bahai* 九山八海). The sun and moon revolve around it, and the six paths of rebirth and all of the heavens are all on its face, or rather, for the case of the heavens, floating in the air above it. On the summit of Mt. Sumeru is the palace of Lord Śakra, king of the gods (Chesŏkch'ŏn, Ch. Dishitian 帝釋天; Skt. Śakra devanam Indraḥ).

12 Five feet (*och'ŏk* 五尺) is a term used primarily in Ŭisang's Hwaŏm lineage. Since Ŭisang used the expression "five-foot body" (*och'ŏk sin* 五尺身), it seems to have been used to refer to the general height of a sage's body.

of the dharma nature of five feet of the present day, the dharma nature of a minute particle of dust, the dharma nature of Mt. Sumeru, and so forth, do not move their position of self and accord well with five feet. A small position is not increased and a large position is not decreased, and yet it is able to be completed. "Interfusion" is used because the dharma of a minute particle of dust is a full five feet, the dharma of Mt. Sumeru is calculated to be five feet. "Not possessing the characteristic of duality" is used because although a minute particle of dust is full and although Mt. Sumeru is calculated, it is merely five feet.

法性者, 微塵法性, 須彌山法性, 一尺法性, 五尺法性, 若約今日五尺法性論者, 微塵法性, 須彌山法性等, 不動自位稱成五尺, 不增小位不減大位, 而能成也. 圓融者, 微塵法滿五尺, 須彌山法, 契五尺故也. 無二相者, 微塵雖滿, 須彌雖契, 只唯五尺故也.

"All dharmas" refers to the previous dharmas. "Unmoving" refers to the previous nature (*sŏng* 性). Nature is the dharma nature of non-abiding.[13]

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13 Non-abiding (*muju*, Ch. *wuzhu* 無住; Skt. *aniketa, aprtiṣtha*) means not being attached even while remaining. If one looks while being limited to objects, it means that there is no reality that is fixed, that remains, or that abides in a definite manner. Since the mind is not attached to definite objects, it means that it is free and does not lose its functioning that is unhindered. It means the same thing as "not abiding" (*puju*, Ch. *buzhu* 不住). In Kumārajīva's translation of the *Diamond Sūtra*, it says: "Properly being devoid of that which to abide, produce that mind." See *Jingang bore boluomi jing* 金剛般若波羅密經, T 235.8.749c22–23; K 5.980b13–14. In the "Observing Living Beings" chapter (*Guan zhongsheng pin* 觀衆生品) of the *Vimalakīrti-nirdeśa-sūtra*, it says, "From the basis of non-abiding, all dharmas are established." See *Weimoji suoshuo jing* 維摩詰所說經 2, T 475.14.547c22. In the "Detachment from the World" chapter (*Li shijian pin* 離世間品) of the *Avataṃsaka-sūtra*, it says: "You should observe that all dharmas are like transformations and like heat hazes, they are like the reflections of the moon on water, they are like dreams and like lightning, they are like cries and echoes, they are like spinning wheels of fire, they are like words written in the air, they are like Indra's battle array, they are like the brightness of the sun and the moon, they are neither constant nor severed, they neither come nor go and are non-abiding." See *Dafangguang fo huayan jing* 42, T 278.9.662a23–26. Ŭisang said: "Essence is the true characteristic of non-abiding. Deluded functioning becomes defilements, and since only deluded functioning ceases, there is no essence that

Therefore, this reverend[14] said: "From the standpoint of the immovability of the five-foot body of the present day, it is non-abiding." "Originally quiescent" refers to the previous characteristic of non-duality. Because only the dharma nature of five feet has nothing next to it, it is said to be originally quiescent. "They have no names and characteristics; all distinctions are severed" is like the foregoing from the first in that they do not see the place of name and form. "It is known through the wisdom of realization and not by any other means" is because only buddhas and buddhas are able to know them.

> 諸法者, 指前法也. 不動者, 指前性也. 性者, 無住法性也, 故此和尚云, "約今日五尺身之不動, 爲無住也." 本來寂者, 指前無二相也. 只是五尺法性, 側無餘物, 故云本來寂也. 無名無相絶一切者, 如上初初不見名相處也. 訂智所知非餘境者, 唯佛與佛, 乃可能知故也.

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can be severed." See *Ch'ongsurok* 1A, HPC 6.789b6–8; K 45.163b7–8; and *Sŏk Hwaŏm kyobun ki wŏnt'ong ch'o* 釋華嚴教分記圓通鈔, HPC 4.387a21–23. In the *Tosin chang* 道身章 [Tosin's composition], which preserves Ŭisang's Hwaŏm thought, it says: "Question: What is realistic with respect to that dharma? Answer: This is precisely the true nature of dharmas and the basis of non-abiding. Because they are already non-abiding, there are no dharmas that are worthy of basing a standpoint. Because there are no dharmas worthy of basing a standpoint, their characteristics are undifferentiated. Because their characteristics are undifferentiated, they are not a place to which the mind travels. Since they are merely the sphere of one who has attained realization, they are not known by those who have not attained realization." See *Ilsŭng pŏpkye to wŏnt'ong ki* 1, HPC 4.15a16–21. Also, the *Tosin chang* says: "Conditioned arising is devoid of nature. Being devoid of nature is non-abiding." See *Ch'ongsurok* 1A, HPC 6.777c20–21; K 45.151a20.

14 The Sanskrit term I have here rendered as "reverend" (*hwasang*, Ch. *heshang* 和尚; Skt. *upādhyāya*) was translated into Chinese as "one's own teacher or guru" (*ch'ingyosa*, Ch. *qinjiaoshi* 親教師) and "vigorous striver" (*yŏksaeng*, Ch. *lisheng* 力生). Originally, in ancient Indian Brahmanism, the Sanskrit term *upādhyāya* was used to refer to a master who taught in a friendly engaging manner, and it was adopted into Buddhism with this same basic meaning. In Buddhism it has come to mean a person qualified to have disciples, a master who bestows the full monastic precepts on disciples, and a master who has received the full monastic precepts. With respect to his qualifications and conditions, such a monk possesses both virtue and wisdom; he observes the monastic precepts well; and he is a well-known person. In the monastic tradition, when a young monk refers to an elder bhikṣu, he calls him an *upādhyāya*. Here it refers to Ŭisang.

Perfectly Comprehensive Record [15]

In this textual passage, the first four lines of the domain of realization gradually banish doubt. In other words, what characteristics exist in dharma nature? Therefore, [the "Gāthā on the Dharma Nature"] says: "perfectly interfused, not possessing the characteristic of duality." If that is the case, should it be like turtle's hair or a rabbit's horn? Therefore, it says: "All dharmas are unmoving; they are originally quiescent." What is the reason that all dharmas are originally quiescent? Therefore, it says: "They have no names and characteristics; all distinctions are severed." If there are no names and characteristics and all distinctions are severed and it is originally quiescent, then how is one able to acquire knowledge of this kind of sphere? Therefore, it says: "It is known through the wisdom of realization and not by any other means." Just like this, it gradually banishes doubt.

文中初證分四句, 展轉遣疑. 謂法性有何相? 故云, 圓融无二相. 若爾, 應如龜毛兎角耶? 故云, 諸法不動本來寂. 何故諸法本來寂耶? 故云, 无名无相絶一切. 若无名相絶一切, 本來寂者, 則云何得知此境界耶? 故云, 證智所知非餘境. 如是展轉遣也.

I will analyze further. With respect to the first line, the two poles are blocked. The next line sorts out movement, the next line designates names and characteristics, and the final line designates that one has not yet achieved realization. In the first, the two extremes being blocked, if taken from the

15 The *Perfectly Comprehensive Record* (*Wŏnt'ong ki* 圓通記) refers to Kyunyŏ's *Ilsŭng pŏpkye to wŏnt'ong ki* 一乘法界圖圓通記 [Perfectly comprehensive record of the *Seal-diagram Symbolizing the Dharma Realm as the One Vehicle*], HPC 4.7b13–c6. The source text is the edition of the *Ilsŭng pŏpkye to wŏnt'ong ki* preserved in the *Han'guk Pulgyo chŏnsŏ*, vol. 4. Although there are variant recensions in the possession of Dongguk University (Tongguk taehakkyo sojang pon 東國大學校所藏本) and the National Library of Korea (Kungnip Tosŏgwan sojang pon 國立圖書館所藏本) that may offer corrections to the source text, because the passage at hand is the same as the *Ilsŭng pŏpkye to wŏnt'ong ki* in the source text, we have followed the source text.

standpoint of the two characteristics of the true (*chin* 眞) and the worldly (*sok* 俗), within the dharma nature, they are ultimately impossible to attain. It is so because, just like this, the dharma nature is originally detached from all such opposing charactersitics as the true and the worldly and purity and impurity.

又釋. 初句遮二邊, 次句簡動, 次句簡名相, 後句簡未證. 初遮二邊中, 若約眞俗二相, 於法性中, 竟不可得. 如是法性, 本離眞俗染淨等一切待對之相故也.

Question: How are dharma nature and true nature different?

Answer: The *Record of the Reverend Yangwŏn*[16] says: "Dharma nature thoroughly comprehends truth and falsity and adopts perfect interfusion. True nature is only from the standpoint of true dharmas. What is the reason? It is because true dharmas are self-existing that they are able to follow conditions, and false dharmas are not self-existing so they are not able to follow conditions. Therefore, in the domain of realization, one manifests the dharma nature that thoroughly comprehends truth and falsity. In the domain of conditioned arising,[17] one only manifests the meaning of true nature of

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16 The *Record of the Reverend Yangwŏn* (*Yangwŏn hwasang ki* 良圓和尙記) is believed to have been a commentary on Ŭisang's *Hwaŏm ilsŭng pŏpkye to*. Because it was cited in works by Kyunyŏ, we can know that it was in existence until at least the beginning of the Koryŏ period in the tenth century. Yangwŏn is remembered as one of Ŭisang's ten great disciples or as one of his four great disciples. See *Samguk yusa* 4, HPC 6.349b9–12; *Pŏpchang hwasang chŏn*, HPC 3.775c13. The Yangwŏn 亮元 of the *Pŏpchang hwasang chŏn* and the Yangwŏn 良圓 of the *Samguk yusa* are thought to be the same person.

17 The domain of conditioned arising (*yŏn'gi pun*, Ch. *yuanqi fen* 緣起分) is the domain of true nature (*chinsŏng*, Ch. *zhenxing* 眞性). This domain of conditioned arising, as an explanation for what is mutually resonant with conditions for the benefit of living beings, is also called the domain of teaching (*kyo pun*, Ch. *jiao fen* 敎分). Ŭisang explains the relationship between the domain of realization and the domain of conditioned arising as follows: the domain of realization is the characteristic of the truth, and the domain of conditioned arising is explained as being for the benefit of living beings. They are different, but because the domain of conditioned arising lacks self-nature, in an ultimate sense there is no difference between the domain of realization and the domain of conditioned arising. See *Hwaŏm ilsŭng pŏpkye to*, HPC 2.4c12–16. Although the domain of conditioned arising may be divided into three parts, the domain of realization is the place of the

self-existence. If reality is discussed from the standpoint of wisdom, there are no distinctions" <end quote>.

問. 法性與眞性, 何別?
答. 良圓和尚記云, "法性者, 通眞妄取圓融, 眞性者, 但約眞法. 何以故, 眞法自在, 故能隨緣, 妄法不自在, 不能隨緣. 是故, 證分中, 現通眞妄之法性, 緣起分中, 唯現自在眞性之義. 約智實論, 无差別也." <已上>

Commentary on the Seal-diagram Symbolizing the Dharma Realm[18]

a. The dharma nature is perfectly interfused, not possessing the characteristic of duality. [法性圓融無二相]

"Dharma" is precisely sentience (*yujŏng* 有情) and non-sentience (*mujŏng* 無

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dharma realm (*pŏpkyech'ŏ* 法界處) of the one taste (*ilmi* 一味). See *Ch'ongsurok* 1A, HPC 6.775b3; K 45.148b13. With respect to the domain of conditioned arising, when one analyzes the thirty lines of the "Gāthā on the Dharma Nature," it falls under self-benefiting practices (*charihaeng* 自利行). Since self-benefiting practices are explained as being divided into the domain of realization and the domain of conditioned arising, the fourteen lines from "True nature is very deep and supremely fine and profound" to "And is the sphere of the great men of the ten buddhas and Samantabhadra" are the domain of conditioned arising.

18 The *Commentary on the Seal-diagram Symbolizing the Dharma Ream* (*Pŏpkye to chu* 法界圖註) refers to Sŏlcham's 雪岑 (1435–1493) *Tae hwaŏm pŏpkye to chu (pyŏngsŏ)* 大華嚴法界圖注 (幷序) [Commentary on the *Seal-diagram Symbolizing the Dharma Ream of the Great Avataṃsaka* (and preface)], HPC 7.303a–307a. There are three recensions of the text. Edition A is a handwritten document of the *Tae hwaŏm ilsŭng pŏpkye to* 大華嚴一乘法界圖 [Seal-diagram symbolizing the dharma realm of the one vehicle of the Great Avataṃsaka], which was published at T'ongdo Monastery in 1944 and is in the possession of Dongguk University. Edition B is a handwritten document of the *Tae hwaŏm pŏpkye to* 大華嚴法界圖 [Seal-diagram symbolizing the dharma realm of the Great Avataṃsaka], which was published at T'ongdo Monastery in 1944 and is in the possession of Seoul National University. Edition C is the *Tae hwaŏm pŏpkye to chu* 大華嚴法界圖注 [Commentary on the *Seal-diagram Symbolizing the Dharma Ream of the Great Avataṃsaka*] published as an appendix to the *Maewŏltang chŏnjip* 梅月堂 全集 [Collected works of Kim Sisŭp 金時習, 1435–1493] (Seoul: Sŏnggyun'gwan Taehakkyo Taedong Munhwa Yŏn'guwŏn, 1973), 416–421. For the section translated here, see *Tae hwaŏm pŏpkye to chu*, HPC 7.303a10–b20.

情), everything in nature (*samna mansang* 森羅萬象), which is at the head of the approach of the six faculties (*yukkŭn* 六根). "Nature" is always being received and used at the head of the approach of the six faculties, but it is news that cannot be negotiated or groped after. "Perfect interfusion" is that all dharmas are precisely all natures and that all natures are precisely all dharmas. Namely, a blue mountain and blue water of the present are precisely the original nature, and the original nature is precisely a blue mountain and blue water. "Not possessing the characteristics of duality" is that a blue mountain, blue water, and original nature are originally one clean foundation,[19] so they are originally non-dual. Only people of the mundane world are false and produce distinctions and subsequently differentiate between self and others. In the unimpededness of cleanliness and purity, suddenly producing different thoughts, one fabricates the ten dharma realms,[20] which function intensely. Do you need to know the news that they are not impeded?

Self and other in the realm of minute particles of dust are not separated by as much as hair's breadth.

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19 What I have translated as "one clean foundation" is literally "The King, Grand Whiteness" (*wang t'aebaek* 王太白). *T'aebaek* means "very clean" and *wang* is a word providing emphasis. It appears to be an allusion to the *Daode jing* 道德經, which says: "The highest virtue is like the valley; The sheerest whiteness seems sullied; Ample virtue seems defective; Vigorous virtue seems indolent; … The great vessel takes long to complete; The great note is rarefied in sound; The great image has no shape." See *Daode jing* 41:91; Lao Tzu, *Tao Te Ching*, trans. D.C. Lau (London: Penguin, 1963), 102.

20 The ten dharma realms (*sip pŏpkye*, Ch. *shi fajie* 十法界) refer to all the realms in existence divided into ten. These ten may be described as six paths of rebirth—the realms of the denizens of hell, hungry ghosts, animals, humans, titans (asura), and gods (devas)—and the realms of saints and worthies—the realms of disciples, solitary buddhas, bodhisattvas, and buddhas. According to Tiantai Zhiyi 天台智顗 (538–596), each of the ten realms is said to be endowed with ten realms. See *Miaofa lianhua jing wenju* 妙法蓮華經文句 2, T 1718.34.21a18–19. In the "Entry into the Dharma Realm" chapter of the *Avataṃsaka-sūtra*, there is a passage showing that the God Pleasant Eyes Who Observes Living Beings and Rules the Night (Ximu guancha zhongsheng zhuye shen 喜目觀察衆生主夜神) entered the Way of the Bodhisattva Samantabhadra and comprehended all of the approaches of discrimination in the ten dharma realms. See *Dafangguang fo huayan jing* 69, T 279.10.377c21–22. Here, Sŏlcham admonishes on attachment to the ten dharma realms.

The beginning and the end of the past and present of the ten time periods are not separated by so much as a thought-moment.[21]

> 法者, 卽六根門頭, 森羅萬像, 情與無情也. 性者, 六根門頭, 常常受用, 計較摸索不得底消息也. 圓融者, 一切法即一切性, 一切性即一切法, 即今青山緣水即是本來性, 本來性即是青山緣水也. 無二相者, 青山緣水本來性, 元是一箇王太白, 本來無二也. 但以世人, 妄生分別, 遂有我人, 於清淨無礙中, 瞥生異念, 揑作十法界, 熾然作用. 要知不礙底消息麼?
> 微塵刹境, 自他不隔於毫釐, 十世古今, 始終不離於當念.

b. All dharmas are unmoving; they are originally quiescent. [諸法不動本來寂]

"All dharmas" are precisely the reception and functioning of all that is before and manifests before. "Unmoving" is precisely that which cannot be negotiated or groped after before. "Originally quiescent" is precisely "not possessing the characteristic of duality" before. This means that "it does not move so much as a thread or hair's breadth and combines with the origin."[22] Speaking of

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21 This passage begins the preface to Li Tongxuan's 李通玄 (635–730) *Xin huayan jing lun* 新華嚴經論 [Treatise on the new translation of the *Avataṃsaka-sūtra*], T 1739.36.721a20–22; K 36.230c18–19. This passage by Li Tongxuan is cited in many discourse records by such Chan masters as Yangqi Fanghui 楊岐方會 (993–1046) in his *Yangqi Fanghui heshang houlu* 楊岐方會和尚後錄, T 1994B.47.647c16–17, Wuzu Fayan 五祖法演 (1024–1104) in his *Fayan chanshi yulu* 法演禪師語錄 2, T 1995.47.658a21–23, Dahui Zonggao 大慧宗杲 (1089–1163) in his *Dahui Pujue chanshi yulu* 大慧普覺禪師語錄 3, T 1998A.47.822b5–7, Hongzhi Zhengjue 宏智正覺 (1091–1157) in his *Hongzhi chanshi guanglu* 宏智禪師廣錄, T 2001.48.56b6–7. In particular, in such works as the *Dahui Pujue chanshi yulu*, it is attributed to the Elder Li Tongxuan. See *Dahui Pujue chanshi yulu* 23, T 1998A.47.907a2–23. In his *Hwaŏm sŏkche* 華嚴釋題, Sŏlcham cites this passage as having been used by Tianru Weize 天如惟則 (fl. 1300) and analyzes the themes of the *Avataṃsaka-sūtra*. See *Hwaŏm sŏkche*, HPC 7.296c8–13. Here, Tianru Weize explains the Dharma and connects this passage to Dushun's 杜順 "Song on the Dharma Body" (*Fashen song* 法身頌).

22 This passage is one part of the "Song of Yefu" (*Yefu song* 冶父頌), which is attached to the discussion of "I" (*a*, Ch. *wo* 我) in "Thus have I heard" (*yŏsi amun*, Ch. *rushi wowen* 如是我聞) in the

"originally," since it previously was moving, what is it like in the end?

In the presence of foolish people, one is unable to speak of dreams.[23]

諸法, 即前現前, 一切受用也. 不動者, 即前計較摸索不得也. 本來寂者, 即前無二相, 所謂, "不動絲毫合本然" 也. 道箇本然, 早是動也, 畢竟如何?
痴人面前, 不得說夢.

c. They have no names and characteristics; all distinctions are severed. [無名無相絶一切]

Arriving here, one is neither buddha nor bodhisattva, one is neither [a proponent of] the two vehicles nor an ordinary person, it is neither a dharma nor a non-dharma, it is neither dharma nature nor non-dharma nature, it is neither conditioned arising nor the domain of realization. Can one indicate it by means of a name? Can one know and see it by means of characteristics? All things people cling to (*panyŏn* 攀緣) and tentative decisions (*ŭiŭi* 擬議) are all nought. How can one specifically believe in the Way to enlightenment?

Although one may desire to speak, language is inadequate. It would be better to estimate under the trees in the forest.[24]

Diamond Sūtra, in Yefu Daochuan's 冶父道川 (fl. 1100) *Jingang jing zhu* 金剛經註 [Commentary on the *Diamond Sūtra*], X 38.696b6–7.

23 Because foolish people have such anxiety that they believe that even dream-talk is real, it is inappropriate to talk carelessly about dreams. In other words, it is a Chinese proverb that means it is inappropriate to carelessly bring up topics of conversation in the presence of people of shallow intelligence. This line appears in such works as Dahui Zonggao's *Dahui Pujue chanshi yulu* 1, T 1998A.47.815a20, and Xutang Zhiyu's 虛堂智愚 (1185–1269) *Xutang heshang yulu* 虛堂和尚語錄 2, T 2000.47.1001a24. In such works as Wumen Huikai's 無門慧開 (1183–1260) *Wumen guan* 無門關, it appears in the form "It is not possible to discuss one's dreams" (*pulga sŏlmong*, Ch. *buke shuomeng* 不可說夢). See *Wumen guan*, T 2005.48.293b29.

24 This is a verse from the Chan master Fadeng's 法燈禪師 poem "Mimicing Hanshan" (*Ni Hanshan* 擬寒山), which is preserved in the Song-dynasty monk Zisheng's 子昇 *Chanmen zhuzushi gesong* 禪門

到這裏, 非佛非菩薩, 非二乘非凡夫, 非法非非法, 非法性非非法性, 非緣起非證分, 可以名目耶? 可以相知見耶? 一切攀緣擬議都沒, 奈何方信道?
欲言, 言不及, 林下好商[25] 量.

d. It is known through the wisdom of realization and not by any other means [sphere]. [證智所知非餘境]

That which has been realized by all the buddhas of the three time periods is the realization of this, and that which has been awakened to by the meditation masters of successive generations is the awakening to this. From the Numinous Peak[26] and the Small Chamber[27] and that thereafter,

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諸朝師偈頌 [The gāthā-songs of all the patriarchs and masters of the Chan tradition] 1, X 116.926a17. Chan master Fadeng refers to the Tang-dynasty monk Qingliang Taiqin 清涼泰欽 (d. 795).

25 Reading *sang* 商 for *chŏk* 啇 following edition C.

26 Numinous Peak (Yŏngbong, Ch. Lingfeng 靈峰) refers to Mt. Gṛdhrakūṭa (Kusagul, Ch. Qishejue 耆闍崛). Mt. Gṛdhrakūṭa (also Yŏngsan, Ch. Lingshan 靈山, and Ch'wibong, Ch. Jiufeng 鷲峰, which are abbreviated forms of Yŏngch'wisan, Ch. Lingjiushan 靈鷲山) is the famous Vulture Peak (lit., "numinous vulture mountain"), in the vicinity of the city of Rājagṛha in the country of Magadha in central India where important Mahāyāna scriptures, such as the *Lotus Sūtra*, were preached. See *Yiqiejing yinyi* 一切藏經音義 27, T 2128.54.482a18; K 42.556a5. Although it is the place where the Buddha preached the Lotus Sūtra in the Tiantai (Ch'ŏnt'ae) tradition, in the Chan (Sŏn) tradition, it is the place where Kāśyapa smiled when the Buddha Sakayamuni showed a flower to an assembly of his disciples, and is thus the place of origin for mind dharma (*simbŏp*, Ch. *xinfa* 心法) or the mind-to-mind transmission (*isim chŏnsim*, Ch. *yixin chuanxin* 以心傳心). See *Wumen guan*, T 2005.48.293c13–16.

27 Small Chamber (Sosil, Ch. Shaoshi 少室) is the name of the peak of Mt. Song 嵩山, one of the five sacred marchmounts of traditional China. Mt. Song, which rises 1,500 meters in height, is in Henan Province 河南省 on the southern bank of the Yellow River. Shaolin Monastery 小林寺 was erected on this mountain by imperial decree in 492, the sixteenth year of the Taihe 太和 reign period of Emperor Xiaowen 孝文 (r. 471–499) of the Northern Wei 北魏 dynasty. See *Guang hongming ji* 廣弘明集 2, T 2103.52.104a19–b2; K 33.294c23–295a5. Bodhidharma 菩提達磨 (active late fifth–early sixth century), the first patriarch of the Chinese Chan tradition, practiced seated meditation at Shaolinsi, and his transmission of the Dharma to Huike 慧可 (487–593) was the beginning of the

being inherited generation after generation, it is impossible to know how much those who connect the fragrance and continue the flame [of the Buddhadharma] are. "Sphere," like that which is spoken of above, is the severing of all things. It is not a sphere of estimation. If that is the case, then are this sphere and the sphere of the mundane world the same or different? <It has been said after a long [silence].>

> A heroic man wields the sword of wisdom.
> The sharp point of prajñā, ah! It is the adamantine flame.
> It is not only able to break the heart of heterodox religions,[28]
> It has already torn down the gall of the god Māra.[29]
> Tut, tut, another violation will not be tolerated.[30]

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transmission of the mind-dharma (*simbŏp*, Ch. *xinfa* 心法) in China. See *Jingde zhuandeng lu* 景德傳燈錄 3, T 2076.51.220b24–c27.

28 Heterodox religions (*oedo*, Ch. *waidao* 外道; Skt. *tirthaka*) are also called heterodox teachings (*oegyo* 外敎), heterodox learning (*oehak* 外學), and heterodox dharmas (*oebŏp* 外法). Although the term refers specifically to religious doctrines and teachings outside of Buddhism, it is also used to refer to the people who receive and accept such teachings.

29 The god Māra (*ch'ŏnma*, Ch. *tianmo* 天魔), the god of illusion, is the lord of the sixth heaven that sits at the summit of the desire realm (*yokkye*, Ch. *yujie* 欲界). In Buddhism he is also known by the name Pāpiyās (P'asun, Ch. Poxun 波旬). It is said that he constantly cherishes evil designs, makes false dharmas to confuse and befuddle practitioners of religion, and severs people's wisdom-life (*hyemyŏng*, Ch. *huiming* 慧命). See *Fanyi mingyi ji* 飜譯明義集 2, T 2131.54.1080a25–27. These four lines are part of Yongjia Xuanjue's 永嘉玄覺 (665–713) *Zhengdao ge* 證道歌 [Song of realizing the way to enlightenment]. See *Yongjia zhengdao ge* 永嘉證道歌, T 2014.48.396b3–4. Afterwards, the song was cited in several discourse records such as *Yuanwo Foguo chanshi yulu* 圓悟佛果禪師語錄 9, T 1997.47.755c12–14; and *Liaoan Qingyu chanshi yulu* 了菴清欲禪師語錄 8, X 123.775a11–13.

30 The line "Another violation will not be tolerated" means something like "You can get away with it just this time," although the present language emphasizes the exact opposite of the original meaning. This expression is found in a number of Chan sources, such as Linji Yixuan's 臨濟義玄 (d. 867) *Zhenzhou Linji Huizhao chanshi yulu* 鎭州臨濟慧照禪師語錄, T 1985.47.496c19; Yangqi Fanghui's 楊岐方會 (993–1046) *Yangqi Fanghui heshang houlu* 楊岐方會和尚語錄, T 1994A.47.645a15–16; and Yuanwu Keqin's 圜悟克勤 (1063–1125) *Biyan lu* 碧巖錄 4, T 2003.48.175c11–12.

三世諸佛之所證, 證此者也, 歷代禪師之所悟, 悟此者也, 自靈峰少室已後, 代代相承, 連芳續焰者, 不知其幾何, 但契此而已. 境者, 如上所云, 絶一切者, 非商[31] 量有分之境也. 伊麼則這个境, 與世間境, 同耶? 異耶? <良久云> 大丈夫秉慧釼, 般若鋒兮! 金剛焰, 非但能摧外道心, 早曾落却天魔膽. 咄! 再犯不容.

31 Reading *sang* 商 for *chŏk* 啇 following edition C.

True nature is very deep and supremely fine and profound.
It is not attached to self-nature and is achieved in accordance with causation.

眞性甚深極微妙, 不守自性隨緣成.

2. *Comprehensive Record*

Dharma Record[32]

In the above domain of realization, indicating that body and mind directly displays the dharma nature. As a result of the absence of names and characteristics, because it is difficult for sentient beings to be able to penetrate, the dharma nature shifts and is called the true nature, and they are caused to be skilled. This may be compared to a blind person desiring to learn to weave silk. A skilled craftsman instructs the person saying, "You should bring all you have assembled," but the blind person comes having brought grass thread. Just like this, because the domain of realization severs everything, it is known by only those who have attained realization. Nevertheless, because one desires to enter by means of the false thoughts of the eight kinds of consciousness,[33] the place of the domain of realization cannot be indicated directly to such a

32 *Ch'ongsurok* 1A, HPC 6.777a23–b18; K 45.150b13–151a4.

33 The eight kinds of consciousness (*p'alsik*, Ch. *bashi* 八識) refer to the eight kinds of consciousness described by the Yogācāra tradition: (1) sight, (2) hearing, (3) smell, (4) taste, (5) touch, (6) thought or ideation-consciousness, (7) the *manas* consciousness (*manovijñāna*), and (8) the storehouse consciousness (*ālāyavijñāna*). Among these, the storehouse consciousness or *ālāyavijñāna* (*aroeyasik*, Ch. *alaiyeshi* 阿賴耶識), in particular, was considered the subject of transmigration and reincarnation (*yunhoe*, Ch. *lunhui* 輪廻). The term *ālāyavijñāna* was translated as *alaiyeshi* 阿賴耶識 in Xuanzang's 玄奘 (ca. 600–664) translation of the *Mahāyāna-saṃgraha-bhāṣya*, and is regarded as the "new translation." See *She dasheng lun shi* 攝大乘論釋 1, T 1597.31.322c3–4; K 17.78a15. The "old translation" of *ālāyavijñāna*, *aliyeshi* 阿黎耶識 (Kor. *aryŏyasik*) is used in the Paramārtha's (Zhenti 眞諦,

person. And after he [Ŭisang] takes one step, since he provisionally makes the name of the true nature, he displays it.

上訂分中, 指其身心, 直示法性, 由無名相, 機難得入故, 以法性轉名眞性, 令其習也. 比如盲人, 欲學織錦, 匠者教云, "當集具來," 而彼盲人, 執草繩來. 如是訂分絶一切故, 唯訂所知, 然以八識妄心, 而欲訂入故, 於此人不能直指訂分之處, 乃下一步, 假作眞性之名, 以示之也.

"Very deep" is the approach of penetrating the true nature, which means the very depth of the Lotus Storehouse World System[34] and the very depth

499–569) translation of the *Mahāyāna-saṃgraha*. See *She desheng lun* 攝大乘論 1, T 1593.31.113c27; K 16.1054a10–11. In the theory of consciousness-only, it is described as the functioning or operation of the most fundamental consciousness, it is a latent consciousness that is concealed, and it is a consciousness that resides in a place deep inside the mind. The *ālāyavijñāna* gathers and stores all the random dharmas and seeds of thoughts that are produced or brought into existence and becomes the nature of the fruition of such seeds. Also, this consciousness stores and preserves all dharmas and becomes the nature of the causes. See *She dasheng lun shi* 1, T 1597.31.324b14–16; K 17.80c9.

34 The Lotus Storehouse World System (*hwajang segye*, Ch. *huazang shijie* 花藏世界, 華藏世界; Skt. *kusumatalagarbhavyūha*, *alaṇkāralokadhāṭusamudra*, or *padmagarbhalokadhāṭu*) is short for the Lotus Flower Storehouse World System (*yŏnhwajang segye*, Ch. *lianhuazang shijie* 蓮華藏世界). The Pure Land of the Flower Garland is even more descriptively referred to as the "ocean of the ornamented world system of the lotus flower storehouse" (*yŏnhwajang changŏm segye hae*, Ch. *lianhuazang zhuangyan shijie hai* 蓮華藏莊嚴世界海). With regard to the ornamentation and structure of the Lotus Storehouse World System, the "Pure Eye of the World" chapter (*Shijian jingyan pin* 世間淨眼品) of the *Avataṃsaka-sūtra* in sixty rolls and the "Lotus Storehouse World System" chapter (*Huazang shijie pin* 華藏世界品) of the *Avataṃsaka-sūtra* in eighty rolls contain detailed descriptions. This world system, being the purely ornamented world system in which the Buddha Vairocana made his vows in the past, cultivated the practices of the bodhisattva, and attained supreme enlightenment, is endowed with limitless meritorious virtues and is the widely ornamented Pure Land of the Buddha Vairocana. More precisely, the Lotus Storehouse World System is related to the sphere in which the ten buddhas (*sippul*, Ch. *shifo* 十佛) are transformed. This world system is maintained by the wind-wheel (*p'ungnyun* 風輪) of the numbers of minute particles of dust (*mijinsu* 微塵數) of Mt. Sumeru. A wind-wheel is right beneath it and above it there is an ocean of fragrant water (*hyangsu hae* 香水海). In the midst of the ocean of fragrant water there is a large lotus flower, and numberless world system are contained inside this lotus flower.

of the Tower of Maitreya.[35] With respect to "the Lotus Storehouse World System is very deep," the terminology used is because within each and every particle of dust one sees the dharma realm. Therefore, from the standpoint of one minute particle of dust, although one searches within and without it, it cannot be found anywhere. With respect to "the Tower of Maitreya is very deep," the terminology used is because as soon as Sudhana enters, the Bodhisattva Maitreya[36] snaps his fingers and opens the doors of the tower, Sudhana suddenly sees his own body in the three time periods, dharmas, and all spiritual mentors.

> 甚深者, 入眞性之門, 謂花藏世界之甚深, 與彌勒樓閣之甚深也. 花藏世界甚深者, 以一一塵中見法界故. 是故, 約一微塵, 求其內外, 並不可得. 彌勒樓閣甚深者, 謂彌勒彈指開樓閣門, 善財入已, 頓見三世自身及法與諸善友故也.

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35 The Tower of Maitreya (Mirŭk nugak, Ch. Mile louge 彌勒樓閣) symbolizes Sudhana's entrance into the world of the clean and pure awakening of Buddhahood. See *Dafangguang fo huayan jing* 59, T 278.9.780b7–9; K 8.416c3–5. At the request of Sudhana, as soon as the Bodhisattva Maitreya snapped his right finger, the door to the tower opened, Sudhana entered, and the door closed again. Although the lad Sudhana found that the inside of the tower was endowed with hundreds of thousands of exquisite towers, he saw that they were all unhindered and also he saw that Sudhana was in all of the towers and that there were places where all buddhas reside by means of the divine power of the Bodhisattva Maitreya. See *Dafangguang fo huayan jing* 59, T 278.9.780b10–783b26; K 8.416c5–420b21.

36 The Bodhisattva Maitreya (Mirŭk posal, Ch. Mile pusa 彌勒菩薩), being the next future buddha, presently resides in Tuṣita Heaven. He will descend to the earth in the distant future and after attaining Buddhahood he will preach the Buddhadharma in three assemblies in which many living beings will attain the path to liberation. Because he is presently a bodhisattva, he is called the Bodhisattva Maitreya. Maitreya has been transliterated variously (Maedallyŏya, Ch. Maidaliye 梅呾麗耶; Maldalliya, Ch. Modaliye 末怛唎耶), and it was translated into Chinese as "the Compassionate One" (Chassi, Ch. Cishi 慈氏). In the *Avataṃsaka-sūtra*, Maitreya is the fifty-second spiritual mentor Sudhana meets. If we compare the levels attained by means of Sudhana's meeting with spiritual mentors to the forty-two stages of the path of bodhisattva practice of the *Avataṃsaka*, the Bodhisattva Maitreya falls under the level of sublime awakening (*myogak wi*, Ch. *miaojue wei* 妙覺位). More precisely, when he meets Maitreya he enters the fruit of Buddhahood (*pulgwa*, Ch. *foguo* 佛果). However, in the Huayan (Hwaŏm) tradition, it is understood that each and every individual approach is an approach of interfused practice in which one realizes all approaches to liberation.

"Supremely fine and profound" is the Middle Way. It is not because it is detached from the two poles that it is called the Middle Way, but precisely from the standpoint of all poles it is said to be the Middle Way. With respect to "It is not attached to self-nature" and so forth, because there is no nature of self, it takes the other as its nature, and because there is no nature of the other, it takes the self as its nature. Therefore, it says: "It is not attached to self-nature and is achieved in accordance with causation."

極微妙者, 中道也. 非謂離二邊故以爲中道, 卽約諸邊云中道也. 不守自性等者, 由自無性, 以他爲性, 由他無性, 以自爲性, 故云不守自性隨緣成也.

True Record[37]

Question: How are the true nature and the above dharma nature different?

Answer: Some say, "They are different." In other words, the dharma nature thoroughly comprehends the true and the false and chooses perfect interfusion. Furthermore, it thoroughly comprehends sentience[38] and non-sentience.[39] This, precisely, is merely the truth and also merely the approach

37 *Ch'ongsurok* 1A, HPC 6.777b19–c18; K 45.151a5–18.

38 Sentience (*chŏng*, Ch. *qing* 情) refers to sentient beings (*yujŏng*, Ch. *youqing* 有情; Skt. *sattva*), which are precisely living beings who possess feelings and consciousness.

39 Non-sentience (*pijŏng*, Ch. *feiqing* 非情) refers to things that do not possess sentience such as plants, trees, mountains, rivers, and the earth. As a term symmetrical to "sentience," it is also translated as "not possessing sentience" (*piyujŏng*, Ch. *feiyouqing* 非有情) and "devoid of sentience" (*mujŏng*, Ch. *wuqing* 無情). For the most part, such things as mountains, rivers, and the earth are things that evoke feelings and emotions by means of communal karma (*kongŏp*, Ch. *gongye* 共業) and are appropriated along with all sentient beings. See *Apidamo shunzhengli lun* 阿毘達磨順正理論 ([*Abhidharma*]*Nyāyānusāra-śāstra*) 18, T 1562.29.436b27–c5; K 27.845b5–14. Fazang wrote: "When the Buddha Vairocana attained Buddhahood underneath the Bodhi tree, he was ultimately fully endowed with these kinds of things; they universally pervade the dharma realm and layer upon layer of bodhi. Therefore, the body of the buddha is inconceivable and inconceivable. This is precisely the universality in all places of non-sentience (*pijŏng*, Ch. *feiqing* 非情)." See *Huayan jing tanxuan ji* 華嚴經探玄記 16, T 1733.35.414a29–b3; K 47.745a6–9.

to sentient beings (*yujŏng mun* 有情門) because in the paragraph below that analyzes the "true nature," it is from the standpoint of twelve branches of living beings.[40]

問. 眞性與上法性, 何別? 答. 有云, "別也." 謂法性則通眞妄取圓融, 又通情非情也. 此則唯是眞, 而又唯是有情門, 以下釋眞性段, 約衆生十二支故也.

Nevertheless, now, from the standpoint of reality, it says: "True nature is precisely the dharma nature." With respect to "The essence of the true nature is very deep and supremely fine and profound," it is said because one does not merely place the existence of self-nature and grasp all conditions and accomplish them. If one discusses it from the standpoint of the three vehicles, the clean and pure mind of self-nature,[41] according with the

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40 The twelve branches (*sibi chi,* Ch. *shier zhi* 十二支) refer to the twelve links of conditioned co-production or the twelve links of conditioned arising (*sibi yŏn'gi*, Ch. *shier yuanqi* 十二緣起; Skt. *pratītya-ṣamutpāda*): (1) ignorance (*mumyŏng*, Ch. *wuming* 無明; Skt. *avidyā*), (2) karma formations (*haeng*, Ch. *xing* 行; Skt. *saṃskārā*), (3) consciousness (*sik*, Ch. *shi* 識; *vijñānam*), (4) name and form (*myŏngsaek*, Ch. *mingse* 明色; Skt. *nāma-rūpam*), (5) six inner and outer sense-fields (*yugip*, Ch. *liuru* 六入; Skt. *ṣaḍ-āyatanāni*), (6) contact (*ch'ok*, Ch. *chu* 觸; Skt. *sparśa*); (7) feelings (*su*, Ch. *shou* 受; Skt. *vedanā*); (8) craving (*ae*, Ch. *ai* 愛; Skt. *tṛṣṇā*), (9) grasping (*ch'wi*, Ch. *qu* 取; Skt. *upādānam*), (10) becoming (*yu*, Ch. *you* 有; *bhava*), (11) birth (*saeng*, Ch. *sheng* 生; Skt. *jāti*), and (12) decay and death (*nosa*, Ch. *laosi* 老死; Skt. *jarā-maraṇa*). See *Zengyi ahan jing* 增壹阿含經 (*Ekottarāgama-sūtra*) 2, T 125.2.797b18–19; K 18.660a18–c6. See also *Dafangguang fo huayan jing* 25, T 278.9.558b27–c6; K 8.178c13–20.

41 The clean and pure mind of self-nature (*chasing ch'ŏngjŏng sim*, Ch. *zixing qingjing xin* 自性清淨心) refers to the clean and pure mind originally endowed in all living beings. This clean and pure mind of self-nature is universal and devoid of discrimination. See *Jiujing yisheng baosheng lun* 究竟一乘寶性論 3, T 1611.31.832b12–13; K 17.377c23. The clean and pure mind of self-nature is originally clean and pure, and true thusness (*chinyŏ*, Ch. *zhenru* 眞如) refers to the point that it is originally clean and pure even having been made relying on defilements that are attached to the minds of living beings. In Huayan (Hwaŏm) doctrinal learning, Fazang describes possessing the mind (*yusim*, Ch. *youxin* 有心) of "the approach in which wholesomeness is completed through the transformation of the mind only" (*yusim hoejŏn sŏnsŏng mun*, Ch. *weixin huichuan shancheng men* 唯心迴轉善成門) as "the clean and pure mind of the Tatāgatha" (*yŏraejang chasing ch'ŏngjŏng sim*, Ch. *rulaizang zixing qingjing xin* 如來藏自性清淨心) and "the mind fully endowed with virtue of the conditioned arising of the

conditions of the winds of ignorance (*mumyŏng* 無明), accomplishes the myriad dharmas that are differentiated. If it is from the meaning of the one vehicle, because conditions have no prior dharmas, it is not the case that the true nature was in existence previously and then it accomplishes [the myriad dharmas] in accordance to conditions. Still, I today, or becoming the function of water, or becoming the function of rocks, [these dharmas] are because, among conditions, all dharmas of the dharma realm arise suddenly without anything being left behind. If, among these kind of dharmas, because there are such things as the name of water and the characteristic of water, and the name of rocks and the characteristics of rocks, there absolutely are names and characteristics, but these names and characteristics are precisely the absence of names and characteristics.

然而今約實云, "眞性卽是法性也." 所謂眞性之體甚深微妙者, 但以不存自性, 攬諸緣成故也. 若約三乘論者, 自性清淨心, 隨無明之風緣, 成差別萬法也. 若自一乘義, 則以緣前無法故, 非先有眞性而隨緣成. 且吾今日, 或爲水用, 或爲石用, 緣中法界諸法, 無遺頓起故也. 如是法中, 而有水名水相, 石名石相等故, 不無名相, 而此名相, 卽無名相.

Therefore, still, from the standpoint of the first branch of ignorance of living beings, if one passes through ten visualizations,[42] the names and characteristics of ignorance do not move and are precisely very deep dharmas. Because nothing is embraced and renounced it is said to be

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tatāgatha" (*yŏrae sŏnggi kudŏk sim*, Ch. *rulai xingqi jude xin* 如來性起具德心). See *Huayan yisheng jiaoyi fenqi zhang* 華嚴一乘教義分齊章4, T 1866.45.507a8–15; cf. *Ch'ongsurok* 2B, HPC 6.843b14–16, K 45.225a3–5.

42 The ten visualizations (*sippŏn kwan*, Ch. *shifan guan* 十番觀) are visualizing the twelve links of conditioned arising ten times by means of the method of visualization practiced by bodhisattvas. According to the "Ten Stages" chapter (*Shidi pin* 十地品) of the *Avataṃsaka-sūtra* in sixty rolls, bodhisattvas who are practicing are said, with respect to their visualizing the twelve links of conditioned arising ten times by means of the adversatives of resisting and complying (*yŏksun*, Ch. *nishun* 逆順), to cultivate the principle of emptiness and save living beings by a great and compassionate mind. See *Dafangguang fo huayan jing* 25, T 278.9.559a24–28; K 8.179b16–19.

"fine and profound." Therefore, names and characteristics do not move and precisely establish names and characteristics that have nothing next to them. If [visualization] is done from the standpoint of the realization of Samantabhadra, the names and characteristics that have nothing next to them do not move and precisely are bereft of names and severed from characteristics. If it is done from the standpoint of the realization of the ten buddhas,[43] from the outset such things as names and characteristics are not seen. Just as the branches of ignorance are already so, all are just like this up to the branches of old age and death. Therefore, the sūtra says: "All the tatāgathas have not explained the Buddhadharma; they have preached dharmas in accordance with that which engenders [spiritual] transformation."[44] If nothing has been explained, it is the domain of realization. If something has been explained, it is the domain of teaching.

是故, 且約衆生一無明支, 歷十番觀, 則不動無明名相, 卽甚深法, 無所取捨, 故云微妙. 是故, 不動名相, 卽成無側名相. 若約普賢訂, 則不動無側名相, 卽正離名絶相, 若約十佛訂, 則初初不見名相等也. 如無明支旣尒, 乃至老死支, 皆亦如是. 是故, 經云, "一切諸如來, 無有說佛法, 隨其所應化, 而爲演說法," 無有說者證分, 說則教分.

43 The ten buddhas (*sippul*, Ch. *shifo* 十佛) here are the ten buddhas of the *Avataṃsaka-sūtra*. These ten buddhas were particularly emphasized by Zhiyan. Zhiyan stressed two theories on the ten buddhas: the ten buddhas of the sphere of understanding (*haegyŏng sippul*, Ch. *jiejing shifo* 解境十佛) and the ten buddhas of the sphere of practice (*haenggyŏng sippul*, Ch. *xingjing shifo* 行境十佛). See *Kongmu zhang* 2, T 1870.45.560a1–4. Also, Ŭisang also provided a quite specific analysis regarding the ten buddhas. When Ŭisang dwelt in the Taerobang 大蘆房 on Mt. T'aebaek 太白山, he taught his disciples, such practitioners as Chinjŏng 眞定 and Chit'ong 智通, who were desirous of seeing the ten buddhas, that they must adopt a discerning eye of the self by means of the *Avataṃsaka-sūtra*. After teaching them, he explained that all the passages and verses (*munmun kugu* 文文句句), all of them, were the ten buddhas. And outside of this, after saying that those who desire to see the buddha will not see one though they are reborn repeatedly kalpa after kalpa (*saengsaeng kŏpkŏp* 生生劫劫), he made a detailed description regarding the ten buddhas. See *Ch'ongsurok* 2B, HPC 6.834b11–835a22; K 45.214a11–215a12. Also, a detailed description of the ten buddhas is found in the *Pŏpki* [Dharma record]; see *Ch'ongsurok* 2B, HPC 6.832c8–834b3; K 45.212a14–214a5.

44 *Dafangguang fo huayan jing* 10, T 278.9.466a27–28; K 8.74c10.

Great Record[45]

The intent of the monk of great virtue[46] P'yohun[47] is the truth, which is the original dharma of non-abiding. "Nature" is the seed of the domain of originality. If one indicates a location in the text of the sūtra, it is the five

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45 *Ch'ongsurok* 1A, HPC 6.778a6–24; K 45.151b5–16.

46 "Monk of great virtue" (*taedŏk*, Ch. *dade* 大德; Skt. *bhadanta*) is an honorific title given to monks who perform noble and virtuous actions. The *Mūlasarvāstivāda-vinaya-kṣudrakavastu* says: "Young and junior monks do not call elder and more senior monks by their family and given names. They must be called either *bhadanta* (monk of great virtue) or *āyuṣmat* (*kusu*, Ch. *jushou* 具壽)." See *Genben shuo yiqie youbu pinaye zashi* 根本說一切有部毘奈耶雜事 38, T 1451.24.399a3–5; K 22.885b9–11. The practice of bestowing such titles on monks began in the Buddhist world of Tang China and influenced the practices of Silla. In the Koryŏ period, the title *bhadanta* was the monastic rank first given to monks who passed the regular course (*ponkwa* 本科) of the monastic examinations (*taesŏn* 大選).

47 P'yohun 表訓, one of Ŭisang's ten great disciples, was one of the ten saints who dwelt in the Golden Hall (*kŭmdang* 金堂) of Hŭngnyun Monastery 興輪寺 along with Ŭisang. See *Samguk yusa* 3, HPC 6.318b10–13. Later traditions suggest the following: While residing at Mongsŏng Monastery 夢城寺 by royal request in the first year of King Sinmun 神文 (681), he practiced ritual penance (*yech'am* 禮參), praying for the posthumous happiness of King Munmu 文武 (r. 661–681). See *Pulguksa kogŭm ch'anggi* 佛國寺古今創記, in *Pulguksa chi* 佛國寺誌 (Seoul: Asea Munhwasa, 1983). He founded P'yohun Monastery 表訓寺 in the fishing area in Manp'uktong on Mt. Kŭmgang 金剛山. See *Sinjŭng Tongguk yŏji sŭngnam* 新增東國輿地勝覽 [Augmented survey of Korean geography], fifty-five rolls; originally *Tongguk yŏji sŭngnam* 新增東國輿地勝覽 [Survey of Korean geography], fifty rolls, comp. No Sasin 盧思愼 (1427–98) et al., between 1445 and 1481, revised by Kim Chongjik 金宗直 et al. in 1530–1531 (Seoul: Myŏngmundang, 1959; rpt. 1981) 47.9b–10a (Hoeyang todokpu Puru cho 淮陽都督府佛宇條). He is also associated with the legend of the birth of King Hyegong 惠恭 (r. 765–780). See *Samguk yusa* 2, HPC 6.292b3–13. After the passing of Ŭisang, P'yohun, while he lived at Hwangbok Monastery 皇福寺, studied the *Hwaŏm ilsŭng pŏpkye to* with Chinjŏng 眞定. He composed an "analysis of the five visualizations" (*ogwan sŏk* 五觀釋) following the "gāthā of four lines" (*sagu ke* 四句偈), and it is said that he added the "approach in which that things do not move but are established" (*pultong kŏllip mun* 不動建立門) to the "analysis of the three approaches" (*sammun sŏk* 三門釋), which was composed by Chinjŏng, by means of four lines. See *Ch'ongsurok* 1A, HPC 6.775b–c. Although his "analysis of the five visualizations" is cited in the *Taegi* [Great record] in the *Ch'ongsurok*, P'yohun's theories aside from this are cited in great numbers in the writings of Kyunyŏ, such as the *Sipku chang wŏnt'ong ki* 十句章圓通記 [Perfectly comprehensive record of the *Composition on the Ten Passages*].

oceans[48] of the stage of fruition (*kwaji* 果地) of the first assembly.[49] These five oceans become the essence of original consciousness.[50] From the standpoint

[48] The five oceans (*ohae*, Ch. *wuhai* 五海) refer to five oceans endowed with five kinds of virtues. The five oceans are the ocean of all world systems (*ilch'e segye hae* 一切世界海), the ocean of all living beings (*ilch'e chungsaeng hae* 一切衆生海), the ocean of karma of the dharma realm (*pŏpkye ŏp hae* 法界業海), the ocean of the desires and capacities of all living beings (*ilch'e chungsaeng yongnak chegŭn hae* 一切衆生欲樂諸根海), and the ocean of all the buddhas of the three time periods (*ilch'e samse chebul hae* 一切三世諸佛海). See *Dafangguang fo huayan jing* 3, T 278.9.409a3–5; K 8.17b16–18. According to Fazang, within the sphere of the origin (*ponbun* 本分) among the matter of doctrine, the five oceans and the ten kinds of knowledge (*ohae sipchi*, Ch. *wuhai shizhi* 五海十智) are the essence. See *Huayan jing tanxuan ji* 3, T 1733.35.147a14–15; K 47.495c8. With respect to these five oceans, each one of them individually is endowed with the remaining four, and all are deep, vast, and exhaustive, and because their being endowed with virtue is difficult to conceive (*saŭi*, Ch. *siyi* 思義), they are called "oceans." See *Huayan jing tanxuan ji* 3, T 1733.35.156b22–23; K 47.504b16–17.

[49] The first assembly here refers to the Assembly of the Enlightenment Site (*bodhimaṇḍa*) of Quiescence and Extinction (*chŏngmyŏl toryanghoe* 寂滅道場會) held in Magadha, the first of the eight assemblies in seven locations (*ch'ilch'ŏ p'arhoe*, Ch. *qichu bahui* 七處八會) of the *Avataṃsaka-sūtra* in sixty rolls. It comprises chapters one and two of the *Avataṃsaka-sūtra* in sixty rolls: the "Pure Eye of the World" chapter (*Shijian jingyan pin* 世間淨眼品) and the "Buddha Vairocana" chapter (*Lushena fo pin* 盧舍那佛品). In the Assembly of the Enlightenment Site of Quiescence and Extinction, the Bodhisattva Samantabhadra serves as the master lecturer, and the Buddha Śākyamuni explains the sphere of self and inner realization (*chanaejŭng*, Ch. *zinaizheng* 自內證).

[50] Original consciousness (*ponsik*, Ch. *benshi* 本識; Skt. *mūlavijñāna, vijñāna*) is also called "root consciousness" (*kŭnbonsik*, Ch. *genbenshi* 根本識) and "root consciousness" (*kŭnsik*, Ch. *genshi* 根識). In the doctrine of the Consciousness-only tradition, it is one of several names for the eighth consciousness, the *ālāyavijñāna*. Since it takes the seeds of this consciousness as its objects, the seventh consciousness is called "grasping after a self" (*ajip*, Ch. *wozhi* 我執). The *Dilun* tradition uses the expression "the consciousness in which true and false are harmonized" (*chinmang hwahap sik*, Ch. *zhenwang hehe shi* 眞妄和合識). The *Triṃśikākārikā* says: "It is called a 'resultant reward' (*kwabo*, Ch. *guabao* 果報) because it brought about by means of the karma of the defilement called the 'consciousness of resultant rewards' (*kwabosik*, Ch. *guabaoshi* 果報識). It is also called 'original consciousness' because it relies on the seeds of all *saṃskṛta* dharmas." See *Zhuanshi lun* 轉識論, T 1587.31.61c10–11; K 17.497a8–10. The *Mahāyānasaṃgraha-bhāṣya* says: "[Discussion] The original consciousness is a seed. False and empty distinctions is what it subsumes, and all consciousness it what it discriminates. [Analysis] Because the original consciousness is able to change and be different, it becomes the eleventh consciousness, and original consciousness precisely becomes the seed of the eleventh consciousness." See *She dasheng lun shi* 攝大乘論釋 5, T 1595.31.181b25–27; K 16.1138a20–22.

of this original consciousness, in all the later assemblies it is called either the seed-nature (*chongsŏng* 種性) or the "act of practice" (*haengŏp* 行業) or "the determination for vowing wholesomeness" (*wŏnsŏn kyŏlchŏng* 願善決定). In other words, if there is a person with superior capacities, he may rely directly on the domain of realization; and he understands that the body and mind of the self are directly and precisely the dharma nature. Nevertheless, because, with respect to the place of this realization, name and characteristics are severed, a person of middling and inferior capacities is not yet able to believe, it is explained that the five oceans are the mainspring of one's original consciousness. Because of this, the preceding capacities apprehend that the body and mind of the self are precisely the dharma nature.

訓德意則眞者, 無住本法也, 性者, 本分種也. 本分種者, 若指文處, 初會果地五海也. 以此五海爲本識體, 約此本識, 後諸會中, 或云種性, 或云行業, 或云願善決定等也. 謂若上根人, 直依訂[51] 分, 得自身心正卽法性. 然此訂處絕名相故, 中下之人, 未能信得, 故說五海是汝本識之源, 由是, 前機得自身心卽是法性.

Therefore, provided one relies on this true nature, because he first establishes the meaning of original consciousness, among all the teachings it is either explained that the *ālāyavijñāna* is fully endowed or it is explained that such things as the *ālāyavijñāna* are one part produced and destroyed. Because only the capacities of Samantabhadra comprehend that the original consciousness of self is the mainspring of the five oceans, it says: "And is the sphere of the great people of the ten buddhas and Samantabhadra."

是故, 依此眞性, 方始建立本識義故, 於諸教中, 或說具分賴耶, 或說一分生滅賴耶等, 唯普賢機, 得自本識是五海之源, 故云十佛普賢大人境.

Question: If the true nature is already like this very deep and supremely

51 In this book *chŭng* 訂 is used for *chŭng* 證.

fine and profound, in what meaning are the twenty-two levels[52] divided?

Answer: Because it does not protect self-nature, it accomplishes the twenty-two levels according to the conditions of such things from hell to the fruit of Buddhahood of what I need. Because of these twenty-two levels, being sealed by means of the seal of the logograph *po* 普(universality), are all Samantabhadras themselves; the third-layer ocean seal[53] is precisely the realm of the Mahāsattva Samantabhadra.

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52 With respect to the twenty-two levels (*isibi wi*, Ch. *ershier wei* 二十二位), according to Zhiyan, all of the levels are as follows and in sum they may be understood in twenty-two approaches. Namely, the causes and effects (*in'gwa*, Ch. *yinguo* 因果) of the six paths of rebirth (*yukto*, Ch. *liudao* 六道) (six approaches), the causes and effects of disciples (*sŏngmun*, Ch. *shengwen* 聲門) and solitary buddhas (*pyŏkchi*, Ch. *bizhi* 辟支) (two approaches), the causes and effects of disciples and solitary buddhas who rely on the Buddha (two approaches), the causes and effects of disciples and solitary buddhas (*yŏn'gak*, Ch. *yuanjue* 緣覺) who turn their minds to the one vehicle (*hoesim*, Ch. *huixin* 廻心) (two approaches), the causes and effects of bodhisattvas who initially arouse the aspiration to enlightenment (*ch'osim*, Ch. *chuxin* 初心) (one approach), the causes and effects of bodhisattvas who either advance straight towards the mature teaching (*sukkyo*, Ch. *shujiao* 熟教) or who turn their minds to the one vehicle (*hoesim*) (two approaches), the causes and effects of the sudden teaching (*ton'gyo*, Ch. *dunjiao* 頓教) (one approach), the bodhisattvas and buddhas above the stage of all wisdom (*kanhyeji*, Ch. *qianhuidi* 乾慧地) who comprehensively embrace all levels from that of a disciple who only knows his own dharma (*ubŏp sŏngmun*, Ch. *yufa shengwen* 愚法聲聞) (one approach), and the buddhas and bodhisattvas who thoroughly comprehend all the causes and effects from the faiths (*sin*, Ch. *xin* 信) to the ten stages (*sipchi*, Ch. *shidi* 十地) in the level of Samantabhadra (*Pohyŏn wi*, Ch. *Puxian wei* 普賢位) (five approaches). See *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* 大方廣佛華嚴經搜玄分齊通智方軌 (*Souxuan ji*) 1B, T 1732.35.27b29–c11; K 47.13b19–c1.

53 The third-layer ocean seal (*chesamjung haein* 第三重海印) refers to the third-layer ocean seal described in the fourteen lines of the section on conditioned arising among the thirty lines of the "Gāthā on Dharma Nature" (*Pŏpsŏng ke*) in the second five-layer ocean seal, in the division of the title of the *Hwaŏm ilsŭng pŏpkye to* into three kinds of the five-layer ocean seal (*ojung haein* 五重海印) in the *Taegi* [Great record]. In the *Taegi*, since the title of the *Hwaŏm ilsŭng pŏpkye to* is first divided into a five-layer ocean seal, "*ilsŭng pŏpkye*" 一乘法界 (dharma realm of the one vehicle) comes under the ocean seal of forgetting forms (*mangsang haein* 忘像海印), "*to*" 圖 (seal-diagram) comes under the ocean seal of manifesting forms (*hyŏnsang haein* 現像海印), "*hapsi irin*" 合詩一印 (poem in one seal) comes under the ocean seal of going outward (*oehyang haein* 外向海印), "*osipsa kak*" 五十四角 (fifty-four corners) comes under the ocean seal of fixed observation (*chŏnggwan haein* 定觀海印), and "*ibaek ilsip cha*" 二百一十字 (two hundred ten logographs) comes under the ocean seal of language (*ŏŏn haein*

問. 眞性旣如是甚深微妙, 於何義中, 分二十二位耶? 答. 以不守自性故, 隨我所須地獄, 乃至佛果等緣, 成二十二位也. 如是二十二位, 以普字印, 印則皆普賢自體故, 弟[54] 三重海印, 正是普賢大人之境也.

Perfectly Comprehensive Record[55]

It is able to be seen that the two lines after "True nature is very deep" are conditioned arising itself, and [the lines] after "Within one, there is all" are the approach of the meaning of conditioned arising.

Question: How different is [the foregoing] from separating original dharmas and approaches to function?

Answer: One person says: "Since it is the original dharma of the three

語言海印). See *Ch'ongsurok* 1A, HPC 6.768b1–c1; K 45.141b1–16. These "two hundred and ten logographs" are further divided into five levels: the four lines on the domain of realization (*chŭngbun sagu* 證分四句) come under the first ocean seal in which reflections are not manifested (*cheil yŏng purhyŏn haein* 第一影不現海印), and the second ocean seal in which reflections are manifested (*chei yŏnghyŏn haein*第二影現海印); the fourteen lines of the section on conditioned arising (*yŏn'gibun sipsagu* 緣起分十四句) are the third-layer ocean seal (*chesamjung haein* 第三重海印); the four lines on practices that benefit others (*it'ahaeng sagu* 利他行四句) are the fourth-layer ocean seal (*chaesajung haein* 第四重海印); and the four lines on the expedient means of cultivating practices (*suhaeng pangp'yŏn sagu* 修行方便四句) are the fifth-layer ocean seal (*cheojung haein* 第五重海印). Furthermore, the fourth-layer ocean seal, the four lines on practices that benefit others, is explained in five layers. These five layers are as follows: (1) the ocean seal in which reflections are separated (*ch'o yŏngni haein* 初影離海印), which means "able to enter into the ocean seal samādhi" (*nŭng ip haein sammae chung* 能入海印三昧中); (2) the ocean seal in which reflections are manifested (*chei yŏnghyŏn haein* 第二影現海印), which means "abundantly produces the inconceivability of wish-fulfillment" (*pŏnch'ul yŏŭi pulsaŭi* 繁出如意不思議); (3) the third-layer ocean seal, which means "raining down treasures and benefiting beings is empty" (*ubo iksaeng hŏgong* 雨寶益生虛空); (4) the fourth-layer ocean seal, which means "living beings follow the vessel" (*chungsaeng sugi* 衆生隨器); and (5) the fifth-layer ocean seal, which means "obtaining benefits" (*tŭk iik* 得利益).

54 *Che* 弟 is corrected to *che* 第 in edition B.

55 *Ilsŭng pŏpkye to wŏnt'ong ki* 1, HPC 4.7c6–19.

approaches,[56] in the end it says that it clarifies the original dharma of conditioned arising and concludes" <end quote>.[57] Therefore, because the original dharma of conditioned arising and the self-essence of conditioned arising are of one meaning, original dharma is precisely the self-essence of conditioned arising. The approach of function is precisely the approach of [or that clarifies] the meaning of conditioned arising. Now I explain that because the original dharma and approach of function of the essences of similiarity and difference have been analyzed together in the approach of the meaning of conditioned arising, they are not the same.

可見'眞性甚深' 下二句, 緣起自體, '一中一切' 下, 緣起義門.
問. 與料簡本法用門, 何別?
答. 一云,"三門本法, 終云, 明緣起本法竟."<已上> 故緣起本法與緣起自體, 是一義故, 本法則緣起自體, 用門則緣起義門. 今釋同異體之本法用門, 並於緣起義門中所論, 故不同也.

Question: The approach of function of the middle (*chung* 中) and identity (*chŭk* 卽) can fall under the approach of meaning. If something is an original dharma, then it falls under self-essence. How are they not so?

Answer: In one approach of the meaning of the conditioned arising, that which refines and establishes the dharma of similar essences and different ones is the original dharma. Becoming identical with these established dharmas of similar essences and different ones, that which discusses Indra's

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56 With respect to the three approaches (*sammun*, Ch. *sanmen* 三門), Fazang, in elucidating the ten reasons that the ten mysteries are perfectly interfused and unimpeded, the first reason, the dharma of conditioned arising is mutually originating (*yŏn'gi sangyu*, Ch. *yuanqi xiangyou* 緣起相由) is divided into ten, and among these, those that comprehensively illustrate the original dharma of conditioned arising are the first three approaches. They are, namely, that (1) all conditions are different from each other (*cheyŏn kagi*, Ch. *zhuyuan geyi* 諸緣各異), (2) they become mutually universal natures (*hop'yŏn sang cha, hubian xiang zi* 互遍相資), and (3) they are unimpeded since they co-exist (*kujon muae*, Ch. *jucun wuai* 俱存無礙). See *Huayan jing tanxuan ji* 1, T 1733.35.124a17–26; K 47.474a9–17.

57 *Huayan tanxuan ji* 1, T 1733.35.124b1; K 47.474a21.

[net] of the middle and identity is the approach of function. In addition, it is so because in one approach of the meaning of the conditioned arising, it opens up becoming two approaches.

問. 中卽用門, 可當義門, 若本法則當於自體, 何不爾耶?
答. 於一緣起義門中, 鍊立同異體法者, 是本法, 卽此所立同異之中, 論中卽因陁羅者, 是用門, 並於一緣起義門中, 開爲二門故也.

Commentary on the Seal-diagram Symbolizing the Dharma Realm[58]

a. True nature is very deep and supremely fine and profound. [眞性甚深極微妙]

If one discusses the multilayered and inexhaustible dharma realm of the Great Flower Garland, it does not implicate the lips, for it has already finished explaining. It does not interfere with the vehicle of the teachings, for it has already finished sermonizing. Even though the sound of a stream becomes the form of a tongue, the color of a mountain becomes a vessel of a body,[59] and all the great earth of mountains and rivers becomes a *bodhimaṇḍa* of quiescence. Although all sentient and non-sentient beings become an assembly of beings, they are unable to attach verbal expressions, and it is

58 *Taehwaŏm pŏpkye to chu*, HPC 7.303b21–304a12.

59 This gāthā appeared in a poem called "Presented to the Elder Changzong of Donglin" (*Zeng Tonglin zongchanglao* 贈東林總長老) by Su Shi 蘇軾 (Dongpo 東坡 1036–1101): "The sound of the stream is precisely the long, broad tongue [of the Buddha]; how are the colors of mountains not the clean and pure body? When night comes, eighty-four thousand gāthās—on another day how can they be given to another person?" (溪聲便是廣長舌. 山色豈清淨身. 夜來八萬四千偈, 他日如何擧似人.) This poem was written by Su Shi when he received an imperial order in 1084 to leave Huangzhou 黃州 and go to Ruzhou 汝州, his next assignment. On the way he stopped and visited the Chan master Changzong Zhaojue 常總照覺 of Donglin Xinglongsi 東林興龍寺 on Mt. Lu 盧山 and spent the night asking questions. Being awakened thereupon, Su Shi wrote this poem and presented it to the Chan master.

difficult to exhaust praises. Master Ŭisang enters a place where there are no holes that are mended and produces a hole by force. The saying: "Since he is already without injury, do not injure him."[60] Although this is so, since the waves and huge billows of the ocean of teachings are not impeded by the flavor of silence, Master Ŭisang eventually sat in a broad place according to his vast and expansive will and said: "The dharma nature is perfectly interfused, not possessing the characteristic of duality; all dharmas are unmoving; they are originally quiescent. They have no names and characteristics; all distinctions are severed. It is known through the wisdom of realization and not by any other means." Since he said all four of these lines, he did not draw the red powder, and then there are refinement (*p'ungnyu* 風流) and atmosphere (*kisang* 氣象).[61] Tell me, in the four lines is there a discriminative consciousness with which you calculate and consider, or not? Since from the *bodhimaṇḍa* of quiescence until today it is wholely iron,[62]

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60 Cf. *Weimoji suoshuo jing* 維摩詰所說經 (*Vimalakīrti-nirdeśa-sūtra*) 1, T 475.14.540c29–541a1; K 9.982b22–23; *Shuo wugou cheng jing* 說無垢稱經 (*Vimalakīrti-nirdeśa-sūtra*) 2, T 476.14.562c20–21; K 9.1043c13. In this passage, the Buddha encourages his disciples to go pay a visit to the Bodhisattva Vimalakīrti in his illness. The disciples, because of their past experiences with Vimalakīrti, seek to avoid visiting him because they are not his intellectual equals; this comes out of the talk of the past experiences of the Elder Pūrṇa. When the Elder Pūrṇa was preaching the Dharma to bhikṣus who had initially aroused the aspiration to enlightenment, the Elder Vimalakīrti appeared and these bhikṣus had already aroused the aspiration to the Mahāyāna. Not knowning the origins of the bhikṣus, one cannot teach and save them by means of Hīnayāna teachings. These bhikṣus have no injuries by themselves, so do not injure them [with false teachings]. This idea was repeated in Chinese Chan Buddhist literature, see Yongming Yanshou 永明延壽 (904–975), *Zongjing lu* 宗鏡錄 32, T 2016.48.601c8–9; *Biyan lu* 碧巖錄 1, T 2003.48.147b25–26.

61 The Yuan-dynasty monk Luan Puhui 魯庵普會 recorded two gāthā similar to this in his *Chanzong song gu lianzhu tongji* 禪宗頌古聯珠通集, which he compiled in 1317. The first was by Fojian Huiqin's 佛鑑慧懃 (1059–1117) disciple Nanhua Zhibing 南華知昺; see *Chanzong song gu lianzhu tongji* , X 115.130b13–14. The second was by Donglin Daoyan's 東林道顏 (1094–1164) disciple Baoen Fayan 報恩法演, see *Chanzong song gu lianzhu tongji*, X 115.284b8–9.

62 A more widely used expression is "Ten thousand miles are altogether cast iron" (*malli ilcho ch'ŏl* 萬里一條鐵). It means that all things are universal and strong, they are purely one and unalloyed (*sunil mujap* 純一無雜). It was used widely in Chan materials, see, for instance, *Dahui Pujue chanshi yulu* 7,

there is no place you can place a nozzle; in Master Ŭisang's compassionate reason, it does not begrudge eyebrows;[63] and since there is talk down in the weeds,[64] he said: "True nature is very deep and supremely fine and profound." Since he has already sufficiently been smeared with mud and soaked with water,[65] today the mountain monk repeatedly makes annotations and those contentions are not few.

T 1998A.48.838b29; *Jingde zhuandeng lu* 20, T 2076.51.366b9–10; *Jiatai pudeng lu* 嘉泰普燈錄 17, X 137.252b6.

63 The proverb "does not begrudge eyebrows" (*pulsŏk mimo* 不惜眉毛) has been transmitted in reference to the idea that if you do not do exactly what the Sŏn (Chan/Zen) master says, your eyebrows will fall out. The most representative example is the case (koan) of "Master Cuiyan's eyebrows" (*Ch'wiam mimo*, Ch. *Cuiyan meimao* 翠巖眉毛). The Tang-dynasty monk Cuiyan Lingcan 翠巖令參, when ending the summer retreat said: "After the summer retreat started, for your sake, slips of the tongue have increased; nevertheless, do the eyebrows of Cuiyan remain?" Thereupon, Baofu Congdian 保福從展 (d. 928) said: "Thieves have no reason to be honest." And Changqing Huiling 長慶慧稜 (854–932) said: "Not to mention your eyebrows not remaining, they are frequently growing." Yunmen Wenyan 雲門文偃 (864–949) said: "Be careful." See *Biyan lu* 1, T 2003.48.148b1–4 (eighth rule).

64 What I have translated as "talk that was down in the weeds" (*nakch'o chi tam* 落草之談) refers to a sermon on the Buddhadharma being delivered (*nak* 落) and rendered in the opinion (*ch'o* 草) of an ordinary unenlightened person. In the thirty-fourth case of the *Biyan lu*, the monk Yangshan 仰山 asked a certain monk: "Where are you and where have you come from?" "I came from Mt. Lu," he replied. "Have you been to see Five Elders Peak (Wulaofeng 五老峰)?" "I haven't yet seen it." "O reverend monk, you still haven't played in the mountains." With regard to this set of questions and answers, the monk Yunmen said: "These words were all for the sake of compassion, thus, they had a talk that was down in the weeds." See *Biyan lu* 4, T 2003.48.172c19–23; translation emends Thomas Cleary and J. C. Cleary, trans., *The Blue Cliff Record* (Boston: Shambhala, 1992), 211.

65 The expression "smeared with mud and soaked with water" (*taeni taesu*, Ch. *daini daishui* 帶泥帶水) is usually given as "dragged through the mud and soaked with water" (*t'ani taesu*, Ch. *tuoni daishui* 拖泥帶水), referring to being confused, muddled, sloppy, and unable to make a decision. The locus classicus appears to be the pointer (*susi*, Ch. *chuishi* 垂示) to the second case of the *Biyan lu*: "When you arrive here, how will you request an approach to the Dharma? To say the expression 'Buddha' is 'dragging mud and dripping water.' To say the word 'Chan' is a face full of shame." See *Biyan lu* 1, T 2003.48.172b23–25; cf. Cleary and Cleary, *The Blue Cliff Record*, 10.

若論大華嚴重重無盡法界, 不涉唇吻, 早是說了也, 不干敎乘, 早已演了也. 直饒溪聲爲舌相, 山色爲身器, 盡山河大地爲寂場, 惣情非情爲衆會, 言說不著, 讃揚難盡, 相師入無縫罅處, 强生穿鑿, 所謂"彼旣無瘡, 勿傷之也." 雖然, 敎海波瀾, 不碍默味, 相師坐寬, 蕩蕩地, 任他道,"法性圓融無二相, 諸法不動本來寂, 無名無相絶一切, 證智所知非餘境." 四句道盡了也, 不搽紅粉, 便有風流氣象. 且道. 四句還有你思量計較, 分別意識也無? 自寂場至于今日, 便是一條鐵. 無你接觜處, 相師慈悲之故, 不惜眉毛, 有落草之談, 便道,"眞性甚深極微妙." 早是十分帶泥帶水去也, 山僧今日, 重爲注脚, 葛藤不少.

The "dharma nature" spoke of above is interfused with purity and filth, and it thoroughly comprehends the true (*chin* 眞) and the worldly (*sok* 俗). In other words, it can neither assume nor forsake,[66] and if all are removed, it cannot completely attain the knowledge of the dharma realm. If one thing is added, it cannot be called the realm of cleanliness and purity. The "true nature" spoken of here separately assumes the domain of realization and penetration in the approach of sentient beings, regresses in the body one step, is provisionally called by the name "true nature," and is not indicated outside the dharma nature as separately possessing one part of true nature.

前云法性者, 融淨穢, 通眞俗, 所謂不可取不可捨, 若除一切, 不得全法界之智, 若添一事, 不得名淸淨之界者也. 此云眞性者, 別取有情門中證入分, 退身一步, 假作眞性之名, 非指法性外, 別有一段眞性也.

If a concealed person observes vertically, there is a limit; and if one among people possessing of perfect and sudden capacity observes horizontally, he is already completely in error. It is neither vertical nor horizontal, and moreover

66 Cf. *Dahui Pujue chanshi yulu* 29, T 1998A.47.935c17–936a4. In "The Reply of Attendant-Gentleman Xiang to Baigong" (Da Xiang shilang Baigong 答向侍郎[伯恭]) it says: "The Buddha's great compassion and sense of respect for the elderly (*nop'asim*, Ch. *laoboxin* 老婆心) was earnest … because dreams and non-dreams are all illusions, the whole of dreams are precisely reality and the whole of reality is a dream. That they can neither be assumed nor forsaken is what he awakened to."

it arises. What kind of news is this? Horizontal and vertical, moreover, are placed on one side, and what is the principle of the Way with respect to "very deep"? Although you may consider it to be true, the whole of it is a dream or illusion. Although you may consider it to be false, it is purely the characteristic of reality. Although it is neither nature nor characteristics and neither true nor false, because it is nature and characteristics and true and false, it is said to be "very deep." Although one is compatible with the profound wisdom of Mañjuśrī, it is evident that since it is the initial arousal of the aspiration to enlightenment, it is precisely depth that is impossible to attain. Although one enters the mysterious approach of Samantabhadra, since it never possessed a different essence, it is precisely shallowness that is impossible to attain.[67] Since profundity attains this, it does not exist, and

67 The expressions "Although one is compatible with the profound wisdom of Mañjuśrī, it is evident that since it is the initial arousal of the aspiration to enlightenment" and "Although one enters the mysterious approach of Samantabhadra, since it never possessed a different essence" are allusions to the writings of Qingliang Chengguan 清涼澄觀 (738–839). See *Huayan jing xingyuan pin shu* 華嚴經行願品疏 1, X 7.471b8–9. Guifeng Zongmi 圭峰宗密 (780–841) gave the following interpretation of these ideas: " 'Being compatible with the profound wisdom of Mañjuśrī' is precisely Sudhana's consecutively meeting with all the spiritual mentors and again encountering Mañjuśrī. Certainly wisdom sheds light on two characteristics, is compatible with the original mind, and severs subject (*nŭngsang*, Ch. *nengxiang* 能相) and object (*sosang*, Ch. *suoxiang* 所相); hence, it does not manifest a body. … With respect to 'being evident in the first arousal of the aspiration to enlightenment,' when he was able to first see Mañjuśrī east of the blessed city, he manifested faith and knowledge (*sinji*, Ch. *xinzhi* 信智). Now, moreover, when one sees Mañjuśrī, [the sight of Mañjuśrī] manifests the realizing knowledge (*chŭngji*, Ch. *zengzhi* 證智). The meaning clarifies faith and realization, although they are explained as the first and last, the essence of knowledge is originally not differentiated. For this reason, all are Mañjuśrī. … With respect to 'entering the mysterious approach of Samantabhadra, since it never possessed a different essence,' while Sudhana searched out his spiritual mentors, he at last arrived at the place of the Bodhisattva Samantabhadra; he make a profound and sublime visualization of the body of Samantabhadra, he saw in each and every pore of skin oceans of buddhakṣetras that were completely impossible to describe. … Just like this, for kalpas everlasting, just as one is unable to know that in one pore of skin there are all manner of oceans of kṣetras, all manner of oceans of buddhas, and all manner of oceans of assemblies of bodhisattvas, just like this, with respect to all such oceans, one cannot know the ultimate limit. Hence, it is called a 'mysterious approach.' Nevertheless, because it is not detached from one mind, one nature, one hair, or one

truth is unattainable. Since true emptiness attains this it is not empty, and falsity is unattainable.[68] With respect to his principle's severing names and words, because it means that knowledge cuts off cultivation and realization, it says: "It is extremely subtle and profound." If that is so, do you understand?

Do not say the Tathāgata accomplishes severance and quiescence. One voice still continues coming as one voice.[69]

> 若是藏人竪看有分, 若是圓頓機中横看, 早是错了也, 不竪不横, 且道. 是什麽消息? 横竪且置一邊, 作麽生是甚深底道理? 以謂眞也, 全是夢幻, 以謂假也, 純是實相, 非性非相, 非眞非假, 而性而相, 而眞而假, 故云甚深也. 契文殊之妙智, 宛是初心則深也不可得, 入普賢之玄門, 曾無別體則淺也不可得. 妙有得之而不有, 眞也不可得, 眞空得之而不空, 假也不可得. 理絶名言, 謂智斷修證, 故云極微妙也. 還會麽?
> 莫謂如來成斷滅. 一聲還續一聲來.

particle of dust, it is then said to have 'never possessed a different essence.'" See *Huayan jing xingyuan pin shu chao* 華嚴經行願品別行疏鈔 1, X 7.819a11–14.

68 The expressions "Since profundity attains this, it does not exist, and truth is unattainable" and "Since true emptiness attains this, it is not empty, and falsity is unattainable" are allusions to the writings of Qingliang Chengguan. See *Huayan jing xingyuan pin shu* 1, X 7.471a5. Guifeng Zongmi gave the following interpretation of these ideas: "With respect to 'Since profundity attains this, it does not exist, and truth is unattainable. Since true emptiness attains this, it is not empty, and falsity is unattainable,' not seeing the person of the realm of truth, if one hears and describes the causes and effects of the three vehicles, then it arouses the mind, selects characteristics, and seeks after them. If one hears and describes that all dharmas are all empty, then one is not happy in converting living beings and ornamenting lands. If one obtains the realm of truth, then he knows that all things are the same as the realm of truth. It is not empty and it does not exist. If one looks at it from the place of existence, because existence is precisely no different from this, existence is precisely non-existence. If one looks at it from the place of emptiness, because emptiness is precisely no different from this, emptiness is precisely non-emptiness. Because it is non-empty, it naturally does not lose the cultivation of practices, and because it is non-existing, it naturally does not choose with respect to characteristics." See *Huayan jing xingyuan pin shu chao* 1, X 7.801b13–802a1.

69 Cf. *Jingang jing zhu* 金剛經註 3, X 38.746b15–16.

b. It is not attached to self-nature and is achieved in accordance with causation. [不守自性隨緣成]

All dharmas originally do not possess nature, and all natures originally are non-abiding. If it is non-abiding, then it does not possess essence. If it does not possess essence, then it is not impeded according to conditions. Because it is not impeded according to conditions, it is not attached to self-nature and achieves the ten directions and three time periods. With respect to "self-nature," all dharmas do not possess characteristics and originally are the essence of cleanliness and purity. Do you understand?

Last year's apricots are this year's willows, and physical features and fragrances all dependent on bygone days.[70]

一切法, 本來無性, 一切性, 本來無住, 無住則無體, 無體則隨緣不碍, 隨緣不碍故, 不守自性, 而成十方三世矣. 自性者, 諸法無相本來清淨之體也. 會麽?
去年梅今年柳, 顏色馨香捴依舊.

70 See a four-stanza gāthā composed by Yuelin Shiguan 月林師觀 (1143–1217), who was the mentor of Wumen Huikai 無門慧開 (1183–1260). See *Yuelin Shiguan Chanshi yulu* 月林師觀禪師語錄 1, X 20.487b1–2.

Within one, there is all, and within many, there is one.
The one is precisely all, and the many are precisely the one.

一中一切多中一, 一卽一切多卽一.

3. *Comprehensive Record*

Dharma Record[71]

Question: For what reason does it clarify this line after "It is not attached to self-nature and is achieved in accordance with conditions"?

Answer: Generally, since dharmas of conditioned arising individually do not possess differentiated self-nature, with regard to each other, they regard the other as self-nature, and they are directly able to rise without something next to them (*much'ŭk* 無側) in accordance to conditions, and after "It is not attached to self-nature," it clarifies the meaning of such statements as "Within one, there is all."

Question: If dharmas of conditioned arising accordingly rise without something next to them, only before conditions does it mean that there are no dharmas?

Answer: If one discusses it from the standpoint of conditions, before conditions there are no dharmas. If one discusses it from the standpoint of nature, before conditions there are dharmas. Why? When one discusses things from the standpoint of conditions, because manifesting five feet among the conditions of today is an original dharma of conditioned arising and nothing next to them is established, conditions do not possess one dharma from before. When one discusses things from the standpoint of nature, it originally

71 *Ch'ongsurok* 1A, HPC 6.779b14–24; K 45.153a8–14.

possesses the dharma essence aroused through primal nature.[72]

問. 何故, "不守自性隨緣成" 之次, 明此句耶? 答. 凡緣起法, 一一無別自性, 互相以他而爲自性, 方能隨緣無側而起故, "不守自性" 之次, 明 "一中一切" 等義也. 問. 若緣起法隨起無側者, 唯是緣前無法之義耶? 答. 就緣論之, 緣前無法, 就性論之, 緣前有法, 何者? 就緣論時, 現於今日緣中之五尺, 是緣起本法, 無側而立故, 緣以前無一法也, 就性論時, 本有性起法體也.

True Record[73]

The two lines of "Within one, there is all" and so forth repeatedly manifest the meaning that the essence of conditioned arising is achieved in accordance with conditions and causes it to be completely clarified. The first line is the approach of the principle of cause and effect (*in'gwa torimun* 因果道理門). In

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72 "Aroused through primal nature" or "arising from the primal nature" (*sŏnggi*, Ch. *xingqi* 性起; Skt. *bhūtatathatā*), which is contrast to conditioned arising, or arising from secondary sources, appears in the title of the "Arousing from the Primal Nature of the Tathāgata Jewel King" chapter (*Baowang rulai xingqi pin* 寶王如來性起品) of the *Avataṃsaka-sūtra* in sixty rolls. In the *Avataṃsaka-sūtra* in eighty rolls, the title of the same chapter was translated as "The Manifestations of the Tathāgata" chapter (*Rulai chuxian pin* 如來出現品). According to Zhiyan, "Primal nature is essence, and arising is the actualizing of the mind-ground (*simji*, Ch. *xindi* 心地)." See *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* (*Souxuan ji*) 4B, T 1732.35.79b29–c1; K 47.60a1–2. Also, according to Zhiyan, "Arising from the primal nature clarifies the limits of the conditioned arising of the dharma realm of the one vehicle." See *Kongmu zhang* 4, T 1870.45.580c5. In the *Hwaŏm ilsŭng pŏpkye to*, Ŭisang says that the dharma nature is precisely arising from the primal nature, and although it is not expressed directly, since the dharma nature is seen as the world system of the domain of realization, it is connected by means of arousal through the primal nature. In the *Huayan jing wenda* 華嚴經問答, the dharma nature is described as being precisely aroused through the primal nature. See *Huayan jing wenda* 2, T 1873.45.609c–611b. Although this idea has traditionally been attributed to Fazang, recently, scholars have suggested that it might actually have been another version of the *Chit'ong mundap* 智通問答, which was written by Ŭisang's disciple Chit'ong upon hearing Ŭisang's lectures at Awl Grotto (Ch'udong) on Mt. Sobaek.

73 *Ch'ongsurok* 1A, HPC 6.779c1–17; K 45.153a15–b4.

other words, if one obtains one then he will definitely obtain ten, and if one obtains ten then he will definitely obtain one. If one obtains causes then he will obtain results, and if one obtains results then he will obtain causes. The condition of "ten" is the cause, and that which is achieved, "one," is the result. This cause and result, precisely because the two levels do not move in one time, are called the approach of the principle of cause and effect. The next line is the approach of the self-existence of virtuous functioning (*tŏgyong chajaemun* 德用自在門). In other words, this is precisely that; that is precisely this. Because it is unhindered and nothing is next to it, it is called the approach of the self-existence of virtuous functioning and approach of levels moving (*widongmun* 位動門).

> 一中一切等二句, 重現緣起體之隨緣成義, 令明了也. 初一句, 因果道理門, 謂得一而定得十, 得十定得一, 得因而卽得果, 得果卽得因也. 十緣是因, 所成之一是果, 此因果者, 卽一時中二位不動, 故云因果道理門. 次一句, 德用自在門. 謂此卽彼, 彼卽此, 無㝵無側, 故云德用自在門 及位動門也.

Question: Because the foregoing is the middle approach (*chungmun* 中門), it is the approach of the possessing power and not possessing power (*yuryŏk muryŏngmun* 有力無力門).[74] Because it is the approach of identity (*chŭngmun*

74 With respect to "the approach of possessing power and not possessing power" (*yuryŏk muryŏngmun* 有力無力門), Fazang, using the theory of the meaning of the six meanings of seeds (*chongja yugŭi sŏl*, Ch. *zhongzi liuyi shuo* 種子六義說) from Consciousness-only doctrinal learning, classifies power among the six meanings of the approach of the causes of conditioned arising (*yŏn'gi inmun yugŭi*, Ch. *yuanqi yinwen liuyi* 緣起因門六義), which clarify the six meanings of the causes that are the causes of conditioned arising of the dharma realm. The six meanings of the approach of the causes of conditioned arising are, with respect to the causes that produce all dharmas, they are fully endowed with the six meanings of (1) the powers of emptiness and existence do not wait for conditions (*kongyu yŏk pudae yŏn*, Ch. *kongyou li budai yuan* 空有力不待緣), (2) the powers of emptiness and existence wait for conditions (*kongyu yŏk tae yŏn*, Ch. *kongyou li dai yuan* 空有力待緣), (3) the powers of emptiness and non-existence wait for conditions (*kongmu yŏk tae yŏn*, Ch. *kongwu li dai yuan* 空無力待緣), (4) the powers of existence and existence wait for conditions (*yuyu yŏk pudae yŏn*, Ch. *youyou li budai yuan* 有有力不待緣), (5) the powers of existence and existence wait for conditions (*yuyu yŏk tae yŏn*, Ch. *youyou li dai yuan* 有有力待緣), (6) the powers of existence and

卽門), it is the approach of essence and non-essence (*yuch'e much'emun* 有體無體門). Why is it called function (*yong* 用)?

Answer: With respect to this, precisely, as the very essense of causes and conditions, the meaning of identity with causes and identity with results is only called function, and it is not the function of the function of power (*yŏgyong* 力用).

Question: With respect to "Within one, there is all," the condition of "ten" is the cause, and that which is achieved, "one," is the result. Nevertheless, if that is the case, when one combines the subject (*nŭng* 能) and the object (*so* 所) does one achieve "eleven"?

Answer: In the conditions of "one," from the standpoint of the meaning of gazing at the other, it becomes the cause by means of the subject achieved (*nŭngsŏng* 能成); and in the meaning of cutting off attendant things, it becomes the result by means of the object achieved (*sosŏng* 所成). Nevertheless, because these two meanings are non-dual, it is not eleven.

問. 前是中門故, 有力無力門, 此是卽門故, 有體無體門, 何云用耶? 答. 此則因緣當體卽因卽果之義, 名爲用耳, 非力用之用. 問. 一中一切者, 十緣是因, 所成之一是果, 然則合能所成爲十一耶? 答. 於一緣中, 約望他之義, 爲能成因, 絕待之義, 爲所成果, 然此二義無二故, 非十一也.

Great Record[75]

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non-existence wait for conditions (*yumu yŏk tae yŏn*, Ch. *youwu li dai yuan* 有無力待緣). These six approaches are constituted according to the three standards of emptiness, and existence is precisely non-essence (*much'e*, Ch. *wuti* 無體) and essence (*yuch'e*, Ch. *youti* 有體), having power and not having power, and waiting for conditions and not waiting for conditions. Emptiness and existence being precisely non-essence uses the principle of mutual identity; possessing power and not possessing power uses the principle of the mutual interpenetration; and waiting for conditions and not waiting for conditions uses the principle of the unity of essence (*tongch'e*, Ch. *tongti* 同體) and diversity of essence (*ich'e*, Ch. *yiti* 異體), so they are fully interfused with the causes of the conditioned arising of the dharma realm. See *Huayan yisheng jiaoyi fenqi zhang* 4, T 1866.45.501c28–503a16.

75 *Ch'ongsurok* 1A, HPC 6.779c18–780a10; K 45.153b5–12.

After "Within one, there is all," because it would seem to manifest the meaning of the principles of cause and effect and the self-existence of virtuous functioning in great conditioned arising, there are these two lines. Master Sungŏp[76] said: "In the three vehicles there are also these meanings. In other words, if it is the early teaching [of the Mahāyāna],[77] in the *ālāyavijñāna*, the seeds of the three kinds of nature (*samsŏng* 三性) and the essence of original consciousness are the same because the nature is undefined (*mugi* 無記)." If one analyzes it, in the essence of original consciousness, the meaning of perfuming[78] and achieving is the approach of

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76 Master Sungŏp 崇業 was a disciple of Sillim 神琳, who was active in the middle of the eighth century to the middle of the ninth century. When Sillim led a great assembly of people to Pusŏk Monastery and lectured on the *Avataṃsaka-sūtra*, Sungŏp participated in this dharma assembly as a *śrāmaṇera* who was seven *se* old at the time. See Kyunyŏ, *Sŏk hwaŏm kyobun ki wŏnt'ong ch'o* 釋華嚴教分記圓通鈔 10, HPC 4.506a11–20. After this, it appears that he was active for the most part during the first half and middle of the ninth century. Because Kyunyŏ also reports that Sungŏp met a certain Pŏmch'e 梵體 (active mid-ninth century) and transmitted the words of the Chinese monk Shenxiu 神秀, the likelihood of his being living in the mid-ninth century is stronger. See *Sŏk hwaŏm kyobun ki wŏnt'ong ch'o* 3, HPC 4.308b12–13. Sungŏp left behind a work titled *Kwansŏk* 觀釋 [Analysis of visualization], portions of which are cited and preserved in the *Ch'ongsurok* and *Sŏk hwaŏm chigwi chang wŏnt'ong ch'o* 釋華嚴旨歸圓通鈔 (HPC vol. 4).

77 The early teaching (*ch'ogyo*, Ch. *chujiao* 初教) is also called the "initial teaching of the Mahāyāna" (*taesŭng sigyo*, Ch. *dasheng shijiao* 大乘始教). According to the doctrinal classification scheme of the Huayan tradition, the Buddha's teachings are divided into the following five teachings: the Hīnayāna teaching (*sosŭng kyo*, Ch. *xiaosheng jiao* 小乘教), the initial teaching of the Mahāyāna (*taesŭng sigyo*, Ch. *dasheng shijiao* 大乘始教), the final teaching of the Mahāyāna (*taesŭng chonggyo*, Ch. *dasheng zhongjiao* 大乘終教), the sudden teaching (*tun'gyo*, Ch. *dunjiao* 頓教), and the perfect teaching (*wŏn'gyo*, Ch. *yuanjiao* 圓教). The doctrinal teachings and positions of Madhyamaka (*chunggwan* 中觀, *kongsi kyo* 空始教) and Yogācāra (*yusik* 唯識, *sangsi kyo* 相始教) both belong to the initial teaching. See *Huayan yisheng jiaoyi fenqi zhang* 1, T 1866.45.481b5–482a11.

78 With respect to perfuming (*hunsŭp*, Ch. *xunxi* 薰習; Skt. *vāsanā, pravṛti*), just as when clothes are exposed to perfume that the perfume suffuses throughout the clothing, so the power of the movements of our body, speech, and mind are said to influence and function and leave an imprint on our minds (mind-consciousness, *simsik*, Ch. *xinshi* 心識). In the doctrinal learning of the Consciousness-only tradition, the present operations of the seven kinds of consciousness (*ch'ilchŏn sik*, Ch. *qizhuan shi* 七轉識) serves as the dharmas that are able to perfume (*nŭnghun*, Ch. *nengxun* 能

essence, and furthermore it is the meaning of the self-existence of virtuous functioning. The seeds of the three kinds of nature differing in accordance with the perfuming of the subject are the approach of power (*yŏngmun* 力門), and it is the meaning of the principle of cause and effect. If one is in the mature teaching,[79] the essence of the tathāgatagarbha[80] is the meaning of the self-essence of virtuous functioning, and whether being produced or destroyed, because it is regarded as the function, it is the meaning of the principle of cause and effect. If one is in the one vehicle, because one distinguishes causes in accordance with dharmas, in the ten universal dharmas (*sip pobŏp* 十普法), in accordance with raising one dharma, it is endowed with essence and endowed with function, essence is precisely the self-existence of virtuous functioning and function is precisely the principle of cause and effect.

薰), and the eighth consciousness, the *ālāyavijñāna*, serve as the place where the seeds that have been perfumed (*sosun*, Ch. *suoxun* 所薰) are stored.

79 The mature teaching (*sukkyo*, Ch. *shujiao* 熟教) is the same as "the final teaching of the Mahāyāna" (*taesŭng chonggyo*, Ch. *dasheng zhongjiao* 大乘終教). The final teaching is one of the five teachings established by the Huayan tradition. With respect to sūtras and treatises, the *Lankāvatāra-sūtra* (*Lengqie jing* 楞伽經, T 670), *Śrīmālādevisiṃhanāda-sūtra* (*Shengman jing* 勝鬘經, T 353), *Awakening of Faith* (*Qixin lun* 起信論, T 1666), *Ratnagotravibhāga* (*Baoxing lun* 寶性論, T 1611), and so forth, belong to this classification. Fazang, in the section in which he explicates the ten kinds of core teachings (*chong*, Ch. *zong* 宗), with respect to the "core teaching in which true virtue is not empty" (*chindŏk pugong chong*, Ch. *zhende bukong zong* 眞德不空宗) the several sutras of the final teaching of the Mahāyāna seem to explain that "all dharmas are merely true thusness." With respect to this, he says it is because it is the true virtue of the tathāgatagarbha; it is because self-essence exists; and it is because it is fully endowed with the virtue of the nature (*sŏngdŏk*, Ch. *xingde* 性德). See *Huayan yisheng jiaoyi fenqi zhang* 1, T 1866.45.482a6–8.

80 Tathāgatagarbha (*yŏraejang*, Ch. *rulaizang* 如來藏), which literally means "the womb or embryo of Buddhahood," is an expression referring to the capacity for all living beings to become tathāgatas or buddhas. At this time, in the developing Mahāyāna tradition, the basis for all living beings to become buddhas was manifest through such concepts as seed-nature (*chongsŏng*, Ch. *zhongxing* 種性; Skt. *gotra*), the world system or sphere (*kye*, Ch. *jie* 界; Skt. *dhātu*), and womb or embryo (*t'ae*, Ch. *tai* 胎; *t'aea*, Ch. *taier* 胎兒; Skt. *garbha*). According to the *Śrīmālādevisiṃhanāda-sūtra*, saṃsāra (life and death) depends on the tathāgatagarbha, and because the tathāgatagarbha exists it explains saṃsāra. With respect

一中一切下, 欲現大緣起中, 因果道理及德用自在之義, 故有此二句也. 崇業師云, "三乘亦有此義也, 謂若初教賴耶識中, 三性種子與本識體同, 無記性故也." 解云, 本識體中薰成之義, 是體門, 又德用自在義也. 三性種子隨能薰別者, 是力門, 因果道理義也. 若熟教中, 如來藏體, 是德用自在之義, 若生若滅者, 以是用故, 因果道理之義也. 若一乘中, 隨法辨因故, 十普法中, 隨擧一法, 具體具用, 體則德用自在, 用則因果道理也.

Perfectly Comprehensive Record[81]

The next two lines, from the standpoint of the principle and function of dhāraṇī, distinguish the classification of subsuming dharmas. "Within one, there is all, and the many are precisely in the one" is the principle (*i* 理), and "The one is precisely all, and the many are precisely the one" is the function (*yong* 用). In other words, the middle approach is the approach of the principle of cause and effect, and the approach of identity is the approach of the self-existence of virtuous functioning. From the standpoint of the principle of cause and effect, it is said to be "principle." From the standpoint of the self-existence of virtuous functioning it is said to be "function." Why? Because, with respect to the middle approach, there are resulting dharmas that are produced outside of causes that achieve the subject, it is the approach of the principle of cause and effect. The approach of identity is the very essence of conditioned arising, it identifies with emptiness, it identifies with causes, and it identifies with effects, and because there is no resulting dharma that is produced outside of causes that achieve the subject, it is the approach of the self-existence of virtuous functioning. In ancient expression, the middle approach is "the approach that is far removed from dharmas," and the approach of identity is "the approach close to dharmas." Since

to this, the tathāgatagarbha and saṃsāra of living beings means that they are not different from each other. See *Shengman jing* (*Śrīmālādevisiṃhanāda-sūtra*), T 353.12.222b5–6; K 6.1368b20–22.

81 *Ilsŭng pŏpkye to wŏnt'ong ki* 1, HPC 4.7c19–8a13.

the approach of host and guest (subject and object) is "the approach that identifies with dharmas," this is precisely gazing at the dharma of the self-essence of conditioned arising, and is divided into three and differentiated. In other words, because the middle approach is the approach of the functioning of power, and because subject and object are achieved separately, it is called "the approach far removed from dharmas." With respect to the approach of identity, because it is from the standpoint of the approach of essence, because its very essence is precisely emptiness and cause and effect are undifferentiated, it is called "the approach close to dharmas." With respect to the approach of host and guest, in the dharma realm of the special characteristic of arising that does not arise, that which is raised first becomes the host (subject) and that which is raised afterwards becomes the guest (object). Because it identifies with the place of the self-essence that does not arise, it is said to be "the approach that identifies with dharmas."

次二句, 約陁羅尼理用, 以辨攝法分齊. "一中一切多中一" 理也, "一卽一切多卽一" 用也. 謂中門是因果道理門, 卽門是德用自在門故. 約因果道理云 "理", 約德用自在云 "用", 何者? 中門者, 能成因外, 有所成果法, 故因果道理門也. 卽門者, 因緣當體, 卽空卽因卽果, 能成因外, 无所成果法, 故德用自在門也. 古辭, 中門者, 法中遠門, 卽門者, 法中近門, 主伴門者, 法中卽門, 此則望於緣起自體之法, 分三差別也. 謂中門者, 力用門故, 能所成別, 故云法中遠門, 卽門者, 約體門故, 當體卽空, 因果不別, 故云法中近門, 主伴門者, 於不起之起, 別相法界, 先擧爲主, 後擧爲伴, 卽於不起自體之處, 故云法中卽門也.

Commentary on the Seal-diagram Symbolizing the Dharma Realm[82]

a. Within one, there is all, and within many there is one. [一中一切多中一]

The reason [that "Within one, there is all, and within many there is one"] is that it is not attached to self-nature and yet it is achieved in accordance with

82 *Taehwaŏm pŏpkye to chu*, HPC 7.304a20–b16.

conditions. Because one dharma does not possess self-nature, it is endowed with all and yet it achieves one. Because all dharmas do not possess self-nature, by means of one dharma, all dharmas are achieved. For this reason, since all are within one, the many are not hindered with respect to the one, and the one is not hindered with respect to the many. That being the case, all the buddhas of the three time periods save beings everywhere within one strand of hair, and all living beings achieve nirvāṇa individually in the ocean of boundless *kṣetras* [worlds]. A strand of hair and an ocean of *kṣetras* is a world system in the flower of emptiness. All buddhas and living beings are objects of form in dreamlike illusion. If one makes a comparison of it, it is like empty space. Although it extends everywhere, it is also not detached from one mote of dust. Should you know the information that empty space establishes?

The form of the mountain of reclining eaves connects the kingsfisher blue clouds.

The floral branches that exceed the handrail are girt with fragrant dew.[83]

所以不守自性隨緣而成故. 一法無自性故, 具一切而成一, 一切法無自性故, 以一法而成一切. 是故一中一切, 多不碍於一, 一切中一, 一不碍於多. 伊麼則一毫端裏, 三世諸佛處處度生, 無邊刹海, 一切衆生箇箇涅槃. 毫端刹海空花中境界, 諸佛衆生夢幻中物色. 譬如虛空, 雖遍一切, 而亦不離於一塵. 要識虛空建立底消息麼?

倚簷山色連雲翠, 出檻花枝帶露香.

b. The one is precisely all, and the many are precisely the one. [一即一切多即一]

The reason [that "The one is precisely all, and the many are precisely the

83 This line was appended to line "It is precisely the great and perfect awakening of the Tathāgata" (Ch. *ji shi rulai dayuanjue* 即是如來大圓覺) in the Yongjia Xuanjue's 永嘉玄覺 (665–713) *Zhengdao ge* 證道歌 [Song of realizing the way to enlightenment] in the gāthā by Nanming Faquan 南明法泉 of the Song dynasty. See *Zhengdao ge song* 證道歌頌 1, X 14.873b1–2.

one"] is that all are in one and in the many is the one. Because there is one dharma there are precisely all, and because there are all, there is precisely one dharma. Because there are living beings, there are precisely all the buddhas, and because there are all buddhas, there are precisely living beings. Empty space is unhindered, living beings and buddhas are non-dual, production by means of conditions is non-abiding, and causes and results are simultaneous. Immeasurable and perfect causes do not exceed a *kṣaṇa* [a moment]. The ocean of boundless results is not detached from that thought. Should you know the information that empty space moves?

Although the shadow of bamboo sweeps the steps, the dust does not move.

Although the moonlight bores down to the bottom of the pool, the water is not scarred.[84]

所以一中一切多中一故. 以有一法故, 即有一切, 以有一切故, 即有一法, 以有衆生故, 即有諸佛, 以有諸佛故, 即有衆生. 虛空無碍, 生佛無二, 緣生無住, 因果同時, 無量圓因, 不出於刹那, 無邊果海, 不離於當念. 要識虛空動作底消息麽?
竹影掃階塵不動, 月[85] 穿潭底水無痕.

84 Cf. *Jingang jing zhu* 2, X 38.736a2.

85 Reading *wŏl* 月 for *il* 日 following the *Jingang jing zhu*.

A minute particle of dust contains the ten directions;
All particles of dust are also like this.

一微塵中含十方, 一切塵中亦如是.

4. *Comprehensive Record*

Dharma Record[86]

With respect to "a minute particle of dust," the initial teaching says that it is an extremely minute particle of dust (*kŭngmi chin* 極微塵), and the mature teaching says that it is a particle of dust close to emptiness (*kongnin chin* 空鄰塵). The one vehicle says that it is a particle of dust of comprehensive characteristics (*ch'ongsang chin* 摠相塵). With respect to this particle of dust of comprehensive characteristics, if it needs to be small it is small; if it needs to be large it is large. Therefore, in a minute particle of dust are suddenly manifested the ten directions.

微塵者, 初教云極微塵, 熟教云空鄰塵, 一乘云摠相塵. 此摠相塵者, 須小卽小, 須大卽大, 故一塵中, 頓現十方也.

Question: With respect to the particles of dust of which there are directions and classifications of the lower teachings,[87] how are they different from the particles of dust of the one vehicle?

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[86] *Ch'ongsurok* 1A, HPC 4.780b11–20; K 45.154a6–11.

[87] The expression "lower four teachings" (*hasagyo* 下四教) appears in the *Ch'ongsurok* 1B, HPC 6.794b17; K 45.168b19; roll 2B, HPC 4.822c22, 824c12; K 45.200b3, 45.202b15. Among the five teachings, the lower four teachings refer to the remaining four teachings aside from the perfect teaching (*wŏn'gyo*, Ch. *yuanjiao* 圓教): the Hīnayāna teaching (*sosŭng kyo*, Ch. *xiaosheng jiao* 小乘教), the initial teaching of the Mahāyāna (*taesŭng sigyo*, Ch. *dasheng shijiao* 大乘始教), the final teaching

Answer: With respect to a particle of dust of the one vehicle, if it needs to have directions and classifications it has directions and classifications; if it does not need to have directions and classifications it does not have directions and classifications. It is different because it is self-existent in accordance with its needs.

Question: Is a particle of dust that does not possess directions and classifications not crushed again?

Answer: Also, if it needs to be crushed, it is done completely. Why? If it does not have directions and classifications which are said to be calculated by means of sentience, then, after all, it needs to use the six characteristics to analyze.

問. 下敎有方分之塵者, 與一乘塵, 何別? 答. 一乘塵, 須方分卽有方分, 須無方分卽無方分, 隨須自在故別也. 問. 無方分之塵非更碎耶? 答. 亦須碎盡. 何者? 若其情謂所計之無方分, 則要須用六相分析也.

True Record[88]

Question: With respect to "A minute particle of dust contains the ten directions," because it subsumes the world systems of the ten directions it completes one particle of dust, is it said to contain the ten directions? Having grasped that the world systems of the ten directions complete one particle of dust, can they contain the ten directions again in a new manner repeatedly?

Answer: Two meanings are implied.

一微塵中含十方者, 攝十方界成一塵, 故云含十方耶? 攬十方界成一塵已, 新新更含十方耶? 答. 二義俱得.

of the Mahāyāna (*taesŭng chonggyo*, Ch. *dasheng zhongjiao* 大乘終敎), and the sudden teaching (*tun'gyo*, Ch. *dunjiao* 頓敎).

88 *Ch'ongsurok* 1A, HPC 6.780b21–c3; K 45.154a12–15.

Question: When one particle of dust is completed, if it completely subsumes the ten directions, there is again nothing remaining, so how it is able to contain them in a new manner repeadedly?

Answer: This is because it needs to have a place where it needs to be so. When one particle of dust is completed, if it needs to be the ten directions it is completely done. When it needs to contain them in a new manner repeadedly, also it is not impeded in its arising continually thereafter.

問. 成一塵時, 攝十方盡, 更無有餘, 何得新新含耶? 答. 是須處須故. 成一塵時, 須十方盡, 須新新含時, 亦不导後後起也.

Great Record[89]

With respect to "one particle of dust," in kalpas numbering as the dust of *buddhakṣetras* [buddha-lands], because one diligently cultivates that which should be refined, one is directly able to contain and hold the world systems of the ten directions, and it is self-existent without impediment. This is the most minute, initial level of phenomenal dharmas. The monk of great virtue Chinjŏng[90] said: "With respect to the approach of phenomena interfusing

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89 *Ch'ongsurok* 1A, HPC 6.780c4–8; K 45.154a16–18.

90 Chinjŏng 眞定 (active late seventh–early eighth century) is referred to as one of Ŭisang's ten great disciples according to the *Samguk yusa* 4, HPC 6.349b9–12; T 2039.49.1007a17–19, or one of Ŭisang's four great disciples according to Ch'oe Ch'iwŏn 崔致遠 (857–d. after 908) *Pŏpchang hwasang chŏn* 法藏和尙傳, HPC 3.775c13. Chinjŏng was a soldier before he left the householder way of life and became a monk. Although he was poor, he faithfully supported his widowed mother. When he heard that Ŭisang was teaching the Buddhadharma and converting living beings on Mt. T'aebaek, he sought out Ŭisang and became his disciple. When he heard the news that his mother had passed away, three years after he had become a monk, he entered meditative absorption for seven days, and when he arose he informed his mentor. Ŭisang took his disciples to Awl Grotto (Ch'udong 錐洞) on Mt. Sobaek, set up grass huts, and, along with his more than three thousand disciples, lectured on the *Avataṃsaka-sūtra* for ninety days for the benefit of Chinjŏng's mother. Eventually, once the lectures were finished, his mother appeared in a dream and said that she had been reborn in heaven. See *Samguk yusa* 5, HPC 6.367a11–b23; T 2039.49.1017c1–1018a2. Chit'ong culled the main points

and manifesting principle, from the standpoint of the principles of the Way to enlightenment in which one particle of dust contains the ten directions, it is said to be only that. It is not saying that one particle of dust melts, interfuses with, and is the same as principle."

一微塵者, 佛刹塵數劫中, 勤修所鍊故, 方能含受十方世界, 無导自在. 此是事法最細之初位. 眞定德云, "事融現理門者, 約塵含十方之道理云耳, 非謂一塵泯融同理也."

Perfectly Comprehensive Record[91]

"The next two lines manifest the classification of the subsuming of dharmas from the standpoint of phenomena." [Note what follows.]

Question: "A minute particle of dust contains the ten directions" is also a dhāraṇī. For what reason are the foregoing two lines precisely said to be a dhāraṇī and now is it said that it manifests the classification of the subsuming of the dharmas from the standpoint of phenomena?

Answer: Now this is also the meaning of dhāraṇī. Nevertheless, previously since it thoroughly comprehended and gazed upon all dharmas, it directly manifests dhāraṇī. Now since a minute particle of dust is a phenomenon, the ten directions are also a phenomenon. Because it is from the standpoint of these two phenomena, it is said to be so. This is the meaning of the unimpededness of the great and the small.

次二句, 約事明攝法分齊者. 問. 一微塵中含十方, 亦是陀羅尼, 何故, 釋前二句 則

discussed by the eminent monk, wrote them down, and crafted a two-roll book titled the *Ch'udong ki* 錐洞記 [Record of Awl Grotto] to commemorate the event. It is also said that the *Tosin chang* 道身章 [Tosin's composition], which preserves Ŭisang's Hwaŏm teaching, was composed at this time. See *Sinp'yŏn chejong kyojang ch'ongnok* 新編諸宗教藏總錄 1, HPC 4.682a9–18; T 2184.55.1167b23–c2. Chinjŏng learned the *Hwaŏm ilsŭng pŏpkye to* from Ŭisang and composed the *Sammun sŏk* 三門釋 [Analysis of the three approaches]. See *Ch'ongsurok* 1A, HPC 6.775b9–c8.

91 *Ilsŭng pŏpkye to wŏnt'ong ki* 1, HPC 4.8a13–c15.

云陁羅尼, 今此云約事明攝法耶? 答. 今此亦是陁羅尼義. 然前則通望諸法, 直現陁羅尼, 今則微塵是事, 十方亦是事, 約此二事, 故爾云也. 此是大小无碍義也.

In *Tosin's Composition*,[92] "The Dharma Master Wŏnhyo[93] says: 'The great

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92 *Tosin's Composition* (*Tosin chang* 道身章), originally a work in two rolls that recorded Ŭisang's lectures on the *Avataṃsaka-sūtra*, has not been preserved in full although some passages have been transmitted in other materials. *Tosin* 道身 is also transcribed as *tosin* 道申. Tosin 道身 (active late seventh–early eighth century) is referred to as one of Ŭisang's ten great disciples in the *Samguk yusa*, but although he is not referred to as one of Ŭisang's four glorious disciples (*sayŏng* 四英) in Ch'oe Ch'iwŏn's *Pŏpsang hwasang chŏn* 法藏和尚傳, he was one of Ŭisang's praiseworthy direct disciples by being said to be "one who has ascended the hall and observed the profundities" (*tŭngdang too*, Ch. *dengtang duao* 登堂覩奧) in the *Song gaoseng zhuan*. The *Song gaoseng zhuan* also records that "books that decipher the meaning were named after the name of the disciple, and the *Tosin chang* was one such thing." See *Song gaoseng zhuan* 4, T 2061.50.729b28–29. For this reason we can know that Tosin was the author of the *Tosin chang*. The *Tosin chang* is also called the *Ilsŭng mundap* 一乘問答 [Questions and answers on the one vehicle]. Because the name of the text was recorded in Ŭich'ŏn's *Sinp'yŏn chejong kyojang ch'ongnok*, HPC 4.682a10–18, we can know that it circulated until the early Koryŏ period. Since the *Tosin chang* was cited forty-seven times in the works of Kyunyŏ and ten times in the *Ch'ongsurok*, and so forth, it exerted a lot of influence on Hwaŏm doctrinal learning in later times. The selections of the *Tosin chang* that exist at present comprise questions and answers between Zhiyan and Ŭisang, questions and answers with Wŏnhyo, questions and answers between Ŭisang and his disciples, and the theories of Ŭisang's disciples, such as Yangwŏn 良圓, Chit'ong 智通, and Sangwŏn 常元. Just like this, the extant passages from the *Tosin chang*, along with those from the *Ch'udong ki*, are valuable materials in understanding Ŭisang's Hwaŏm thought and the doctrinal learning of the time of Ŭisang.

93 Wŏnhyo 元曉 (617–686) was an eminent monk of Silla. His surname was Sŏl 薛. He was born in Kyŏngsan 慶山 and he studied under many masters. Although he intended to go to China and learn the new Buddhism brought back by Xuanzang, he gave up on route. He studied most of the Buddhist scriptures and treatises that had been introduced to Silla in his time and expounded several expository writings in a thematic essentials (*chongyo* 宗要) genre that described their general meaning and significance. He wrote several other detailed commentaries on scriptures and treatises in which he had greater interest. He wrote the *Simmun hwajaeng non* 十門和諍論 [Treatise on the harmonization of disputes in ten approaches], demonstrating his mastery of the general viewpoints of these scriptures, and espoused a new view of Buddhism that sought to harmonize the contradictory information found in many sūtras. His most seminally important writings are the *Kisillon so* 起信論疏 [Commentary on the *Awakening of Faith*] and the *Kŭmgang sammae-gyŏng non* 金剛三昧經論 [Treatise on the *Vajrasamādhi-sūtra*], which systemize the teachings on the one mind, which are

meaning of small is able to tolerate greatness, and the small meaning of great penetrates into smallness.' Master Fazang[94] says: 'It is not necessarily

recognized as some of the most distinguished accomplishments of Silla Buddhism. He married the Princess of Praisine Palace and had a son named Sŏl Ch'ong 薛聰 (ca. 660–730). Later he taught the people directly to recognize the name of the Buddha Amitābha, immersing himself in the conversion and edification of the people. In the early ninth century the "Sŏdang hwasang pi" 誓幢和尚碑 [Stele on the *Upādhyāya* Sŏdang] was erected to remember him. During the reign of Koryŏ king Sukchong (r. 1095–1105), he was posthumously given the title State Preceptor Hwajŏng 和靜國師. Other important writings include his *Hwaŏm-gyŏng so* 華嚴經疏 [Commentary on the *Avataṃsaka-sūtra*], *Amit'a-gyŏng so* 阿彌陀經疏 [Commentary on the *Smaller Sukhāvatīvyūha-sūtra*], *Pŏphwa chongyo* 法華宗要 [Thematic essentials of the *Lotus Sūtra*], *Ijang ŭi* 二障義 [Meaning of the two hindrances], *P'anbiryang non* 判比量論 [Treatise on criticism of inference], and so forth. For material on the life of Wŏnhyo see "Kosŏnsa Sŏdang hwarang pi" 高仙寺誓幢和尚碑 [Stele on the Upādhyāya Sŏdang of Kosŏn monsatery], in *Yŏkchu Han'guk kodae kŭmsŏngmun* 譯註古代金石文 [Translated and annotated ancient Korean epigraphy], ed. Han'guk Kodae Sahoe Yŏn'guso 韓國古代社會研究所 [Research Institute on Ancient Korean Society], 3 vols. (Seoul: Karakkuk Sajŏk Kaebal Yŏn'guso, 1992), 3:3–15; *Samguk yusa* 4, HPC 6.347b17–348b19, 348b20–349c22; *Song gaoseng zhuan* 宋高僧傳 50, T 2061.50.730a6–b29, 739a3–c3; *Tongsa yŏlchŏn* 東師列傳 1, HPC 10.996b13–c16.

94 Fazang 法藏 (643–712), the third patriarch of the Huayan tradition, was one of the most important promoters of Huayan doctrine and thought. His pen name (*hao*) was Dharma Master Guoyi 國一法師, or Great Master Xiangxiang 香像大師, as well as State Preceptor Kangzang 康藏國師. Because Fazang's ancestors hailed from Sogdiana his surname was Kang 康氏. His grandfather immigrated to China and settled in Chang'an. When he was young he petitioned Zhiyan to be his teacher and studied Huayan. After Zhiyan's passing he left home and officially became a monk under Bochen 薄塵 when he was twenty-eight years old. Because he was skilled in several languages of Central Asia and Sanskrit, by imperial command he participated on the eminent monk Yijing's 義淨 (635–713) translation team, which executed the translations of more than ten sūtras including the eighty-roll edition of the *Avataṃsaka-sūtra* and the *Laṇkāvatāra-sūtra* (T 672). In the latter years of the reign of Empress Wu Zetian (r. 690–705) he achieved a grand synthesis of Huayan thought. In order to explain the origination of the ten mysteries (*shixuan yuanqi*, Kor. *siphyŏn yŏn'gi* 十玄緣起), the quintessence of the Huayan teaching, he composed the famous "Essay on the Golden Lion" (*Jinshizi zhang* 金獅子章), which compares the ultimate Huayan ideals to the golden lions of the palace. He wrote more than thirty treatises and commentaries on Huayan-related topics and other commentaries on sūtras as a result of his long career of lecturing. Many of his seminal works on Huayan remain. Beginning with the *Tanxuan ji* 探玄記 [Record of exploring the mysteries of the *Avataṃsaka-sūtra*], the *Jiaofen ji* 教分記 [Record of doctrinal classification], *Qixin lun shu* 起心論疏 [Commentary on the *Awakening of Faith*], *Wangjin huanyuan guan* 妄盡還源觀 [Observations on exhausting delusion and returning to the source], *Fanwang jing pusa jieben shu* 梵網經菩薩戒本疏

the greater shape of the small or the smaller shape of the great that exactly tolerates or penetrates. More precisely it is the smaller shape of the small that is able to tolerate and it is the greater shape of great that is able to penetrate'" [end quote].[95] The meaning of Master Fazang is that great and small are originally one. Therefore, the small does not destroy the small and is able to tolerate the great and the great does not destroy the great and is able to penetrate into the small.

道身章, "元曉法師曰, '小之大義能容大, 大之小義入小中.' 藏師云, '不必小之大相大之小相, 方容入, 直小之小相能容, 大之大相能入.'" <已上> 藏師之意, 大小元來是一, 是故小不壞小能容大, 大不壞大入小中.

In other words, ten days before Master Zhiyan passed away, his disciples went to his place to inquire after his health, and the master asked the great assembly: "In the sutras how do you observe such passages as 'In a minute particle of dust are contained the world systems of the ten directions'[96] and 'Innumerable kalpas are one thought-moment'"?[97]

[Commentary on the bodhisattva precepts of the *Fanwang jing*], and *Huayan jing chuanji* 華嚴經傳記 [Traditions of the *Avataṃsaka-sūtra*] established the doctrines and traditions of the Huayan tradition. Among his many disciples were the monks Hongguan 宏觀, Wenchao 文超, Zhiguang 智光, Zongyi 宗一, and Huiyuan 慧苑. For biographical materials see Ch'oe Ch'iwŏn's *Pŏpchang hwasang chŏn* 法藏和尙傳, HPC 3.770b7–23; *Song gaoseng zhuan* 5, T 2061.50.732a14–b14; *Fajiezong wuzu lueji* 法界宗五祖略記, X 134.545a16–549b5.

95 Kyunyŏ cites the same passage from the *Tosin chang* in the *Sŏk hwaŏm chigwi chang wŏnt'ong ch'o* 釋華嚴旨歸圓通鈔 2, HPC 4.143a15–19. The only difference is that the logographs *chi ŭi* 之意 are appended to the line "the small meaning of great penetrates into smallness" 大之小義入小中. In the *Ilsŭng pŏpkye to wŏnt'ong ki*, *Tosin chang* 道身章 is written as *Tosin chang* 道申章, Dharma Master Wŏnhyo 元曉法師 is written as Mister Hyo 曉公, and Master [Fa]zang 藏師 is written as "authority on the compositions" (*changju* 章主).

96 Cf. *Dafangguang fo huayan jing* 56, T 278.9.754b2; K 8.389a20.

97 Cf. *Dafangguang fo huayan jing* 56, T 278.9.754b23–24; K 8.389b7–8; roll 2, T 278.9.402b20; K 8.9c12; roll 9, T 278.9.451a20–21; K 8.61c18.

The people of the assembly answered: "Is it so because of such things as the dharma of conditioned arising does not possess self-nature, the small does not abide in the small, the great does not abide in the great, the short does not abide in the short, and the long does not abide in the long?"

The master replied: "That is right, that is right. Nevertheless, they still are produced."

The assembly said: "How is this so?"

The master said: "It does not need to be spoken of much because it is merely said to be one" [end quote].[98]

謂, 儼師還神十介日前, 學徒進所問訊, 師問大衆曰, "經中 '一微塵中含十方世界,' 與 '无量劫是一念' 等文, 汝等作何物看?" 衆人白云, "緣起法, 无自性, 小不住小, 大不住大, 短不住短, 長不住長等 故爾耶?" 師曰, "然之然矣. 而猶生." 白云, "何謂?" [99] 師曰, "莫須多導. 只言一故." <已上>

With respect to "because it is merely said to be one," it is so because great and small are originally one and non-dual.

"只言一故" 者, 以大小本來是一不二故爾也.

Question: How does one know that great and small are original one?

Answer: The Reverend Ŭisang said: "The unimpededness of great and small are like that which is seen in a dream. The mind of non-self, as a result of the conditions of sleep, is completely a particle of dust and is completely a mountain. It is not that a piece or part becomes a particle of dust and many parts become a mountain. Within the mind of one that awakens from

98 The foregoing passage is also from the *Tosin chang*. It is also cited in *Sŏk hwaŏm chigwi chang wŏnt'ong ch'o* 釋華嚴旨歸圓通鈔 2, HPC 4.143b10–17, and *Ch'ongsurok* 1A, HPC 6.783a11–18; K 45.156b16–20.

99 Although the logographs *puŭi kyŏni* 浮矣見耳 are appended after the logograph *ya* 耶 in the *Ilsŭng pŏpkye to wŏnt'ong ki*, because they are not found in the same citation from the *Tosin chang* in the *Ch'ongsurok* they have been omitted here.

a dream particles of dust and mountains appear in an unimpeded manner" [end quote].[100] If one harmonizes dharmas by means of this metaphor, then it refers to the emptiness of non-abiding being called dust and the emptiness of non-abiding being called the world systems of the ten directions. Because merely one is non-abiding, a particle of dust does not destroy the small level by itself and is able to tolerate the great, and the ten directions do not destroy the great level by themselves and are able to interpenetrate the small. Therefore, the unimpededness of the great and small is attained.

問. 何知大小本來是一耶? 答. 相和尙曰, "大小无碍, 可如夢所見, 无我之心, 由睡眠緣, 全塵全山, 非片分爲塵, 多分爲山. 覺夢心中, 塵之與山, 无碍現現." <已上> 以此喩合法, 則指无住空名塵, 指无住空名十方世界. 只一无住故, 塵不壞自小位能容大, 十方不壞自大位能入小. 故得大小无碍也.

Question: The "Ten Abidings" chapter says: "If the bodhisattvas desire to know that the extremely great is possessed by the characteristic of smallness, they initially arouse the aspiration to enlightenment by means of this."[101] More precisely it says: "The meaning of the greatness of the small is able to tolerate the meaning of the smallness of the great and penetrate into the small. Why does it [then] say: "The great and the small do not move and straightly tolerate and penetrate?"

Answer: When it is the meaning of greatness it does not lose the characteristic of smallness, and when it is the meaning of smallness it does not lose the characteristic of greatness. Therefore, it only says: "The extremely great is possessed by the characteristic of smallness," and it does not say that because the ten directions desire to penetrate a particle of dust it is small and because a minute particle of dust desires to tolerate the ten directions it is great.

100 Cf. *Sŏk hwaŏm chigwi chang wŏnt'ong ch'o* 2, HPC 4.143b19–22.

101 *Dafangguang fo huayan jing* 8, T 278.9.447b3; K 8.57a20.

問. 十住品云, "欲知至大有小相, 菩薩以此初發心," 則可云, "小之大義能容大之小義, 入小中." 何云, 大小不動, 方容入耶? 答. 大義時不失小相, 小義時不失大相. 故云, "至大有小相" 耳, 非謂十方欲入塵故小, 微塵欲容十方故大也.

The Reverend Ŭisang said: "With respect to 'In one minute particle of dust is contained the world systems of the ten directions,' because they are similarly non-abiding it is so."

Master Wŏn[102] asked: "Is a minute particle of dust non-abiding smallness and the world systems of the ten directions non-abiding greatness?"

[Ŭisang] answered: "They are one and the same amount."

[Wŏn] asked: "If that is so, what things say that a minute particle of dust is small and the world systems of the ten directions are great?

[Ŭisang] answered: "In comparing a minute particle of dust to the world systems of the ten directions, neither possesses self-nature and both are only non-abiding. In other words, the smallness of a minute particle of dust and the greatness of the world systems are only necessary in their needful place. It is not because it is small that it is said to be small, and it is not because it is great that it is said to be great. In other words, in the capacity of not knowing that a particle of dust is small and the world system is great is only causing one to know that a particle of dust is small and a world system is great. It is not always that a particle of dust is the self-nature of smallness and that the world system is the self-nature of greatness. Also, it might be said that "a particle of dust is great and a world system is small." The principles of the Way to enlightenment are classified as one, and is the characteristic of reality without abiding" [end quote].[103]

相和尚曰, "'一微塵中含十方世界' 者, 同是无住故爾." 員師問曰, "微塵无住小,

102 Here Master Wŏn 員師 refers to Ŭisang's disciple Sangwŏn 常員. In a citation from the *Tosin chang* in the *Ch'ongsurok* his name is written as Master Wŏn 元師. See *Ch'ongsurok* 1A, HPC 6.780c10; K 45.154a20.

103 Cf. *Ch'ongsurok* 1A, HPC 6.780c9–21; K 45.154a19–b5; and *Sŏk hwaŏm chigwi chang wŏnt'ong ch'o* 2, HPC 4.143b22–c9.

十方世界无住大耶?” 答. 一量也. 問. 若爾, 何物言微塵小, 十方世界大耶? 答. 微塵與十方世界, 各无自性, 唯无住耳. 所言塵小世界大者, 是須處須耳, 非是小故云小, 大故云大. 所謂不知塵小世界大機中令知塵小世界大耳, 非是一向塵小自性世界大自性. 亦得云 “塵大世界小,” 道理齊一, 无住實相. <已上>

If, when one elucidates that great and small are the same and are non-abiding, one can say that "a particle of dust is great and a world system is small," just like this the ten directions of themselves are endowed with the characteristic of smallness and a minute particle of dust is of itself endowed with the characteristic of greatness. Therefore, it is not said that because when the ten directions desire to penetrate a minute particle of dust it turns into something small and because when a minute particle of dust desires to contain the ten directions it changes into something great. More directly, the small does not turn into the small and is able to tolerate the great and the great does not decrease in its greatness and is able to penetrate the small.

若曉大小同一无住時, 可云塵大世界小, 如是十方自具小相, 微塵自具大相. 是故非謂十方欲入微塵時, 故轉爲小, 微塵欲含十方時, 故更爲大. 直小不轉小能容大, 大不減大 能入小也.

Commentary on the Seal-diagram Symbolizing the Dharma Realm[104]

a. A minute particle of dust contains the ten directions. [一微塵中含十方]

In merely one small speck[105] are contained inexhaustible dharma realms and limitless living beings and buddhas, pure lands and defiled lands completely fill each and every one of them and universally encompass each and every

104 Cf. *Tae hwaŏm pŏpkye to chu*, HPC 7.304b17–c9.

105 What I have translated as "one small speck" (*sŏnga*, Ch. *xinger* 星兒) literally refers to a "tiny particle of anything."

one of them, and there are no defects and nothing is left over. That being the case, is merely one small speck common and limitless? Are limitless dharma realms common and talented? Tut, tut! If it needs to be great then it is great; if it needs to be small then it is small. One particle of dust can amount to the ten directions and the ten directions become small. The ten directions are limited to one particle of dust and one particle of dust becomes great. It is because there is no conditioned arising and because there is no self-nature. How dare it to be like this?

Last night the golden crow[106] flew into the ocean;
In the early morning, without fail, one wheel[107] flies.[108]

只這一星兒中, 包含無盡法界, 無量生佛, 淨土穢土, 一一充滿, 一一周遍, 無欠無餘. 伊麽則只這一星兒, 還有許多限量麽? 無量法界, 還有許多伎倆麽? 咄! 要大即大, 要小卽小, 一塵計十方, 十方爲小, 以十方量一塵, 一塵爲大, 無緣起故, 無自性故. 爲甚如此?
昨夜金烏飛入海, 曉天依舊一輪飛.

b. All particles of dust are also like this. [一切塵中亦如是]

Merely the dharma realms of the ten directions are individually one minute particle of dust; however, one minute particle of dust is also impossible to obtain. It is like light and like shadow. It is also like the net of Indra,

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106 The golden crow (*kŭmo*, Ch. *jinniao* 金烏) is an allusion a Chinese narrative about a three-legged crow that lives in the sun; hence, it is a literary reference to the sun. The three-legged crow is also a metaphor for the sun in Korea, and it is understood to have been a symbol of Koguryŏ (trad., 37 B.C.E.–668 C.E.).

107 The one wheel (*illyun*, Ch. *yilun* 一輪) is a metaphor for the full moon (*porŭm tal*) or the blazing red disk of the sun.

108 These verses are part of a response verse (*hwadap song*, Ch. *huada song* 和答頌) appended by the Reverend Shiguyi 石鼓夷 to the "Banben huanyuan song" 返本還源頌 in Kuoan Shiyuan's 廓庵師遠 *Shiniu tu song* 十牛圖 頌 9, X 113.920a8.

thoroughly interpenetrating with each other, layer upon layer engage and illuminate, and in each and every one of the jewels is an inexhaustible throng of reflective images. Each and every one of the buddha-lands fills the ten directions; however, the ten directions penetrate one [buddha-land] and there is nothing left over. Since it is not something that can be known by counting and it is not something that can be seen with the eye of wisdom, what is it?

Walking about when meditating[109] and sitting or lying down,
He [the Buddha] constantly dwells within.[110]

只這十方法界, 个个是一微塵, 一微塵亦不可得, 如光如影, 亦如因陁羅網, 互相參徹, 重重交映, 一一寶中衆象無盡. 一一佛國滿十方, 十方入一亦無餘. 非擬議所知, 非智眼所見, 何也?
經行及坐臥, 常在於其中.

109 What I have translated as "walking about when meditating" (*kyŏnghaeng*, Ch. *jingxing* 經行; Skt. *vihāra*) refers to walking around quietly in a predetermined place. Also called "walking a circuit" (*haengdo*, Ch. *xingdao* 行道), monks perform this action to relieve fatigue and rid themselves of drowsiness when in the midst of meditation; they also walk around slowly to treat illness.

110 For the locus classicus see *Miaofa lianhua jing* (*Saddharmapuṇḍarīka-sūtra*) 5, T 262.9.46b12–13. "Whereever the heirs of the Buddha may reside/ There the Buddha will take pleasure in its use/ And will always be dwelling/ Walking, and sitting within." See *Lotus Sūtra*, trans. Tsugunari Kubo and Akira Yuyama (Berkeley, Cal.: Numata Center for Buddhist Translation and Research, 2007), 244. In the *Dahui Pujue chanshi yulu* 6, T 1998A.47.834a28–29; and roll 24, T 1998A.47.913a17–18; and *Zongjing lu* 10, T 2016.48.469c12–13, the gāthā from the *Lotus Sūtra* is quoted as in the original. However, in the *Yuanwu Foguo Chanshi yulu* 圓悟佛果禪師語錄 15, T 1997.47.785a12–14; *Mian heshang yulu* 密菴和尚語錄 1, T 1999.47.965b12; *Hongzhi chanshi guanglu* 4, T 2001.48.39b21–23; *Kŭmgang kyŏng oga haesŏrŭi* 金剛經五家解說誼, HPC 7.37c10–11, and so forth, the order of the lines is switched as it is here in the *Pŏpkye to chu*. This gāthā is introduced as the "Rutang jie" 入堂偈 [Gāthā on entering the hall] in the *Chanmen zhuzushi jiesong* 禪門諸祖師偈頌 2, X 116.970b6–7.

The immeasurably distant kalpa is precisely a single thought-moment,
A single thought-moment is precisely an immeasurably distant kalpa.
The nine time periods and the ten time periods are mutually identical;
They are not in confusion, but have been formed separately.

無量遠劫卽一念, 一念卽是無量劫.
九世十世互相卽, 仍不雜亂隔別成.

5. *Comprehensive Record*

Dharma Record[111]

With respect to "The immeasurably distant kalpa[112] is precisely a single

[111] *Ch'ongsurok* 1A, HPC 6.781c5–9; K 45.155a16–18.

[112] A kalpa (*kŏp*, Ch. *jie* 劫, also *kŏpp'a*, Ch. *jiepo* 劫波) refers to the longest unit of time according to traditional Indian cosmology. The concept of a kalpa was also translated into Sinitic logographs as "great time" (*taesi*, Ch. *dashi* 大時) and "time" (*si*, Ch. *shi* 時). Buddhist literature on the topic of cosmology speaks of a small kalpa, a middling kalpa, and a great kalpa. According to the *Abhidharmakośabhāṣya*, a small or intermediate kalpa (Skt. *antarakalpa*) is the period in which the human life span increases by one year a century until it reaches 84,000 with people reaching a height of 8,400 feet. Then it is reduced at the same rate until the lifespan reaches ten years with people being a foot high. These two processes each are a small kalpa (*sogŏp*, Ch. *xiaojie* 小劫). The *Dazhidu lun* 大智度論 says that both together are one small kalpa (*Dazhidu lun* 38, T 1509.25.339b25–c26). Twenty small kalpas make up a middling kalpa. A middling kalpa (*chunggŏp*, Ch. *zhongjie* 中劫) is a period of 336,000,000 years. Eighty middling kalpas make up a great kalpa (*taegŏp*, Ch. *dajie* 大劫; Skt. *mahākalpa*). It is the span of time from the beginning of a universe until it is destroyed and a new universe takes its place. It is composed of four types of kalpas that last twenty middling kalpas. These four kalpas are the kalpa of decay (*koegŏp*, Ch. *huaijie* 壞劫; Skt. *saṃvartakalpa*), the kalpa of nothingness (*konggŏp*, Ch. *kongjie* 空劫; Skt. *saṃvartasthāyikalpa*), during which there is no world; the kalpa of duration of creation (*sŏnggŏp*, Ch. *chengjie* 成劫; Skt. *vivartakalpa*), and the kalpa of duration of the created world (*chugŏp*, Ch. *zhujie* 住劫; Skt. *vivartasthāyikalpa*). Each of the four kalpas lasts for twenty intermediate kalpas and, thus, a whole cycle of creation and destruction of the universe lasts for eighty intermediate kalpas. During the kalpa of decay or dissolution, living beings are no

thought-moment," if one holds erect and splits a strand of hair into ten parts and from there onto a hundred parts or a thousand parts, and if one takes one part and places it on top of a jade board and takes up a sharp knife and cuts it up, when it hits the board, from the standpoint of the sharp sword, that is one thought-moment.[113]

"無量遠劫卽一念" 者, 竪析一髮爲十分, 乃至百分千分, 以其一分, 置玉板上, 擧利刃斷, 約其利刃至板之時, 爲一念也.

True Record[114]

The "ten time periods" are also called the tenth time period. In other words,

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longer born in the hells, and the hells themselves ultimately disappear. This process is also repeated for the other unwholesome rebirths of animals and hungry ghosts. Unwholesome and evil people rejoice during this time and think that because the hells have disappeared, they can do whatever they want. The *Abhidharmakośabhāṣya*, however, explains such joy in evildoing would be misplaced. The text says that individuals who have not received the full extent of karmic retribution would be transferred to a hell in another universe. See *Apidamo jushe lun* (*Abhidharmakośabhāṣya*) 12, T 1558.29.62c7–63a9. On the four kalpas, in English see Akira Sadakata, *Buddhist Cosmology: Philosophy and Origins* (Tokyo: Kōsei, 1997), 99–105.

113 One thought-moment (*illyŏm*, Ch. *yinian* 一念), a translation of the Sanskrit concept of the *kṣaṇa* (*ch'alla*, Ch. *chana* 刹那), means an extremely short or brief period of time, a moment. It is also translated into Sinitic logographs as "thought" (*yŏm*, Ch. *nian* 念) and "span of thought" (*yŏmgyŏng*, Ch. *nianjing* 念經). According to the *Mahāvibhāṣya*, 120 *kṣaṇa* equal one *takṣaṇa* (*talch'alla*, Ch. *dachana* 怛刹那), sixty *takṣaṇa* equal one *lava* (*rappak*, Ch. *lafu* 臘縛) [approx. 1 minute 36 seconds], thirty *lava* equal one *muhūrta* (*mohoryulta*, Ch. *mouheliduo* 牟呼栗多) [approx. 48 minutes], and thirty *muhūrta* equal one ahorātra (*chuya*, Ch. *zhuye* 晝夜) [24 hours]. See *Apidamo dapiposha lun* 阿毘達磨大毘婆沙論 (*Mahāvibhāṣya*) 136, T 1545.27.701b8–11; K 26.1036b4–8. In addition, according to Fazang, with respect to a *kṣaṇa*, there are sixty *kṣaṇa* in the time it takes to snap one's fingers, 120 kṣaṇa are called one takṣaṇa, sixty *takṣaṇa* are called one *lava* (*raba*, Ch. *luopo* 羅婆), thirty *lava* are called one *muhūrta* (*mahut'uro*, Ch. *mohoudulu* 摩睺妬路) (*muhūrta* is translated into Chinese as "a little while" [*suyu*, Ch. *xuyu* 須臾]), and thirty *muhūrta* are called "one day and one night" (*iril irya*, Ch. *yiri yiye* 一日一夜). See *Huayan jing tanxuan ji* 18, T 1733.35.458b24–28; K 47.786a27–b2.

114 *Ch'ongsurok* 1A, HPC 6.781c10–17; K 45.155a19–b3.

because it refers to the thought-moment of the characteristic of the whole, it is also called the ten time periods. In other words, it is called so because it combines and raises the characteristics of the whole and parts (*ch'ongbyŏl* [*sang*] 摠別[相]).

Question: If one chooses one time period of the characteristic of the whole (*ch'ongsang* 摠相) as one thought-moment in the present, is the time period of the characteristic of parts only eight?

Answer: From the standpoint of one thought-moment of the present, if one looks toward the past and future of the present, before and after are mutually opposite, and because they stand in the middle of the characteristic of parts, the time period of the characteristic of parts is nine and not eight. If one does not look toward the before and after, contains them summarily, and severs the opposition, then it becomes the tenth time period of the characteristic of the whole.

> "十世"者, 一云第十世也, 謂摠相念故, 一云十世也, 謂摠別合擧故. 問. 摠相一世取現在一念者, 別相之世, 唯是八耶? 答. 約現在一念, 望現在之過未, 則前後相對, 而立別相之中, 故別相之世, 是九非八, 不望前後統包絶待, 則爲摠相第十世也.

Great Record[115]

[Question:] Do the nine time periods precisely share mutual identity and interpenetration[116] and become the ten time periods? From the standpoint of the ten time periods, are they then discussed as sharing mutual identity and interpenetration?

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[115] *Ch'ongsurok* 1A, HPC 6.781c18–782a2; K 45.155b4–7.

[116] I have translated *chŭgip* 卽入 (Ch. *jiru*) as "share mutual identity and interpenetration" because it is a contraction of the common Huayan/Hwaŏm concept of "sharing mutual identity and mutual interpenetration" (*sangjŭk sangip*, Ch. *xiangji xiangru* 相卽相入).

Answer: There are possible two meanings. Therefore, Fazang[117] said: "Nevertheless, because these nine time periods change and share mutual identity and interpenetration, they complete one whole line. The whole and parts combine and complete the ten time periods. These ten time periods are fully endowed with parts (*pyŏl* 別) and diversity (*i* 異), and because they continually manifest and complete conditioned arising at the same time, they attain mutual interpenetration."[118]

Interpretation: The first analysis is that the nine time periods share mutual identity and interpenetration and complete the ten time periods. The later analysis is that from the standpoint of the ten time periods, they presently share mutual identity and interpenetration.

九世卽入成十世耶? 爲約十世更論卽入耶? 答. 二義並得. 故康藏云, "然此九世迭相卽入故, 成一摠句, 摠別合成十世也. 此十世具足別異, 同時現現成緣起故, 得相入[119] 也." 解云, 初釋, 九世卽入成十世也, 後釋, 約十世今相卽入也.

Perfectly Comprehensive Record[120]

With respect to "The next four lines [11–14] manifest the classification and equality of the subsumption of dharmas from the standpoint of time periods," [please note what follows:]

Question: The nine time periods share mutual identity and interpenetration and have already completed the ten time periods. Nevertheless, from the standpoint of the ten time periods, do they also possess mutual identity and interpenetration?

117 Fazang's name is give here as Kangzang 康藏 or the monk "[Fa]zang from Sogdiana" because his ancestors hailed from Sogdiana.

118 *Huayan yisheng jiaoyi fenqi zhang* 4, T 1866.45.506c20–22.

119 The original text has *chŭgip* 卽入 (Ch. *jiru*); see *Huayan yisheng jiaoyi fenqi zhang* 4, T 1866.45. 506c22.

120 *Ilsŭng pŏpkye to wŏnt'ong ki* 1, HPC 4.8c15.

Answer: They do. The "Essay on Meaning and Principle"[121] says: "Nevertheless, these nine time periods change and share mutual identity and interpenetration and complete one whole line. The whole and parts combine and complete the ten time periods. These ten time periods are fully endowed with parts and diversity, and because they continually manifest and complete conditioned arising at the same time, they attain mutual interpenetration" [end quote].[122]

次四句, 約世時, 示攝法分齊者. 問. 九世卽入, 旣成十世, 然更約十世亦有卽入耶? 答. 有也. 義理章云,"然此九世迭相卽入, 成一摠句, 摠別合成十世, 此十世具足別異, 同時現現成緣起故, 得相入也."<已上>

The first analysis is that the nine time periods share mutual identity and interpenetration and complete the ten time periods. The later analysis is that in raising the ten time periods they differentiate mutual identity and interpenetration. In comparing a particle of dust to the ten directions and comparing the nine time periods to the ten time periods, both are endowed with the meaning of mutual identity and interpenetration. Neverthless, if one compares a particle of dust to the ten directions, the meaning of mutual toleration increases; and if one compares the nine time periods to the ten time periods, the meaning of mutual identity increases. Hence, from the standpoint of phenomena, therein one raises mutual interpenetration; and from the standpoint of time period, therein one raises mutual identity.

Question: With respect to "They are not in confusion, but have been formed separately," since it thoroughly comprehends and looks toward the foregoing two approaches of "from the standpoint of phenomena" and "from the standpoint of time period" does it say so?

121 The "Meaning and Principle" chapter (*Yili zhang* 義理章) refers to the eleventh chapter of the *Huayan yisheng jiaoyi fenqi zhang*, which is titled "Classification and Equality of Meaning and Principle" (*Yili fenqi* 義理分齊).

122 *Huayan yisheng jiaoyi fenqi zhang* 4, T 1866.45.506c20–22.

Answer: It has already been made a branch of study: “The next four lines [11–14] manifest the classification and equality of the subsumption of dharmas from the standpoint of time periods.” Therefore, merely look toward such things as “The nine time periods and ten time periods are mutually identical.” From the standpoint of the meaning of “the approach that the ten time periods isolate dharmas and are completed differently,” it says that they are isolated and completed separately.

初釋, 九世卽入成十世, 後釋, 更擧十世辨卽入也, 塵與十方, 九世與十世, 皆具卽入義, 然塵與十方, 則相容義增, 九世與十世, 則相卽義增. 故約事中擧相入, 約世時中擧相卽也. 問. “仍不雜亂隔別成” 者, 通望前 “約事” 與 “約世” 二門云耶? 答. 旣科云, “次四句, 約世時, 示攝法分齊.” 是故, 唯望 “九世十世互相卽” 等, 約十世隔法異成門之義, 云隔別成也.

Commentary on the Seal-diagram Symbolizing the Dharma Realm[123]

a. The immeasurably distant kalpa is precisely a single thought-moment. [無量遠劫卽一念]

Just as has been explained previously, with respect to a minute particle of dust and the ten directions, because there is no such thing as the essence (*ch'e* 體) and characteristic (*sang* 相) of self-nature, all things in the past and present, all the buddhas of the three time periods follow the initial arousal of the aspiration to enlightenment, establish the vows of Samantabhadra, until the limits of the future, and are not detached from the present. Whether the sound of a cough or the sound of the snapping of fingers, up to the knitting of the eyebrows and blinking of the eyes, all are invariably the expedient means of all the buddhas. Let us now say: Do you really know it all?

Not detached from that place, constantly calm and quiet,

123 *Tae hwaŏm pŏpkye to chu*, HPC 7.304c10–305a15.

Even though you search, you should know you are unable to see.[124]

如前所說微塵十方, 無有自性體相故, 一切古今, 三世諸佛, 從初發心立普賢願, 窮未來際,[125] 不離如今, 或謦欬一聲, 或彈指一下, 乃至揚[126] 眉瞬目, 無不是諸佛方便. 且道. 還相委[127] 悉麼?
不離當處常湛然, 覓則知君不可見.[128]

b. A single thought-moment is precisely an immeasurably distant kalpa. [一念卽是無量刦[129]]

Precisely the one thought-moment of the present constantly interpenetrates the ten time periods, and laterally encompasses the ten directions. While establishing all the buddhas, at the same time it delivers living beings; and while disseminating into all living beings, at the same time it attains quiescence and deliverance [nirvāṇa]. It is neither the past nor the present, and it is neither new nor old. Let us now say: Does an immeasurably distant kalpa to the contrary possess divisions of time or not?

Beneath a tree without a shadow, board the ship together
Above the crystal palace, there is no one who knows.[130]

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124 This is one verse of Yongjia Xuanjue's 永嘉玄覺 (665–713) *Zhengdao ge* 證道歌 [Song of realizing the way to enlightenment]. See *Yongjia zhengdao ge* 永嘉證道歌, T 2014.48.396b12–13.

125 Reading *wŏn* 願 for *ku* 顧 following editions B and C.

126 Reading *yang* 揚 for *yang* 楊 following editions B and C.

127 Reading *wi* 委 for *wi* 逶 following editions B and C.

128 Although the source text has the logograph *il* 一 after *kyŏn* 見, it has been deleted following edition C and the *Zhengdao ge*.

129 The logograph *kŏp* 刦 is a variant of the logograph *kŏp* 劫.

130 See *Jingde zhuandeng lu* 景德傳燈錄 5, T 2076.51.245a3–13. The gāthā was composed by State Preceptor Nanyang Huizhong 南陽慧忠 (d. 775) of the Tang dynasty. According to tradition, around the time that Huizhong entered nirvāṇa, Emperor Daizong 代宗 (726–779, r. 762–779) asked Huizhong by what means he would like his disciples remember him, the state preceptor, after his

即今一念, 亘徹十世, 橫遍十方, 建立一切諸佛, 同時度生, 行布一切衆生, 同時滅度, 非古非今, 非新非舊. 且道. 無量遠刦還有時分也無?
無影樹下合同舩, 溜璃殿上無知識.

c. The nine time periods and the ten time periods are mutually identical. [九世十世互相即]

Because one thought-moment and many kalpas are unimpeded at the same time, among the three time periods, although each is endowed with the three time periods, they are interfused with the [one] time period of universality. Dharma and dharma constantly abide, but thoroughly interpenetrate each other and are unimpeded.

一念多刦, 同時無碍故, 三世中, 各具三世, 而融於平等之世, 法法常住交徹無碍.

d. They are not in confusion, but have been formed separately. [仍不雜亂隔別成]

If essence (*ch'e* 體) exists, then there will be confusion. If characteristics (*sang* 相) exist, then there will be chaos. If essence does not exist, because there

quiescence. The state preceptor said, "Please build me a 'creviceless stūpa' (Ch. *wufengta* 無縫塔)." The emperor again asked regarding the shape of the stūpa, and Huizhong replied: "Please ask my disciple Danyuan Yingzhen 眈源應眞" (active ca. 800). Before long Huizhong passed away, and the emperor asked Danyuan Yingzhen. Yingzhen replied with the following gāthā: "South of the Xiang River/North of Lake Dongting/ In the midst there is one land filled with yellow gold/ Beneath a tree without a shadow, board the ship together;/ Above the crystal palace, there is no one who knows." This story has been transmitted as a critical phrase (*hwadu*, Ch. *huatou* 話頭) called "The Creviceless Stūpa of State Preceptor Huizhong" (Ch. *Zhong guo wufeng* 忠國無縫) or "The Shape of the State Preceptor's Stūpa" (Ch. *Guoshi tayang* 國師塔樣); see *Wansong laoren pingchang tiantong jue heshang song gu congyongan lu* 萬松老人評唱天童覺和尚頌古從容庵錄 6, T 2004.48.281c22–25 (case 85); *Biyan lu* 2, T 2003.48.158a1–3 (case 18); *Sŏnmun yŏmsong* 禪門念誦 4, HPC 5.145b5–14; K 46.66b16–67a1 (case 146).

are no characteristics, the absence of function (*muyong* 無用) becomes the function (*yong* 用). Because the absence of function becomes function, that function is not comprehended. The establishment of the three time periods also resides in the self, and the subsumption of one thought-moment also resides in the self. The three time periods are one time, and the one time is the three time periods. While it is not different from the past, it is precisely new; and while it is no different from the new, it is precisely the past. If the one essence (*ilch'e* 一體) is constant, there is no interval between past and present.

> Half saying that the news of Shaolin is severed—
> Peach blossoms, as of old, smile in the spring breeze.[131]

> 有體則有雜, 有相則有亂. 無體則無相故, 無用爲用, 無用爲用故, 其用不窮. 建立三世亦在我, 收攝一念亦在我, 三世一時, 一時三世. 不異古而即新, 不異新而是古, 一體亘然古今無間.
> 將謂少林消息斷, 桃花依舊笑春風.

131 The gāthā titled "Gujin wujian" 古今無間 [There is no interval between past and present] is one of five poems that well present the traditions of Fuyong Daokai 芙蓉道楷 (1043–1118). The whole poem is "One dharma is originally non-extant and the myriad dharmas are empty;/ Amidst these what awakens to perfect comprehension?/ Half saying that the news of Shaolin is severed—/ Peach blossoms, as of old, smile in the spring breeze." In the following books it is described as a gāthā that well presents the traditions of Fuyong Daokai: Juefan Huihong's 覺範慧洪 (1071–1128) *Chanlin baozhuan* 禪門寶傳 17, X 137.513b6–8; Leian Zhengshou's 雷庵正受 (1146–1208) *Jiatai pudeng lu* 嘉泰普燈錄 29, X 137.409a5–7; Yuanji Juding's 圓極居頂 (d. 1404) *Xu zhuandeng lu* 續傳燈錄 10, T 2077.51.524a14–16.

When one initially arouses the aspiration to enlightenment is precisely complete enlightenment.
Saṃsāra and nirvāṇa are always in harmony.

初發心時便正覺, 生死涅槃常共和.

6. *Comprehensive Record*

Dharma Record[132]

Question: Why, after "The nine time periods and the ten time periods are mutually identical" does it explain the meaning of "When one first arouses the thought of enlightenment is precisely complete enlightenment"?

Answer: With respect to the dharma of the domain of realization, it is because it is impossible to obtain. Or because some practitioner does not discriminate with respect to this, for this person the dharma nature of the domain of realization is changed and manifests it saying: "One does not possess self-nature, and by means of all it becomes the nature. One particle of dust does not possess self-nature, and by means of the ten directions it becomes the nature. Immeasurable kalpas do not possess self-nature, and by means of one thought-moment it becomes the nature. One thought-moment does not possess self-nature, and by means of immeasurable kalpas it becomes the nature. Just like this, it is named "the very profound true nature."

問. 何故, "九世十世相卽" 之次, 說 "初發心時便成正覺" 之義耶? 答. 訂分之法, 不可得故. 或有行人, 於此無分故, 爲此人, 以訂分之法性轉示之, 云 "一無自性, 以一切爲性, 一塵無自性, 以十方爲性, 無量劫無自性, 以一念爲性, 一念無自性, 以無量劫爲性, 如是名爲甚深眞性也."

132 *Ch'ongsurok* 1A, HPC 6.783a20–b9; K 45.157a1–9.

A practictioner thinks and says: "I already know the true nature, how am I able to attain realization?" Hence, he again instructs saying:

"After all, one should regard this true nature as the aspiration and arouse it. Thereupon, because the practitioner arouses it just like this, arousing the aspiration to enlightenment is precisely fulfilling the fruit [of Buddhahood]. Therefore, when one abides in nirvāṇa, he constantly roams in saṃsāra. When one roams in saṃsāra, he constantly abides in nirvāṇa. Hence, it says: 'Saṃsāra and nirvāṇa are always in harmony.'"

行人意謂, "已知眞性, 如何得訂?" 故復誨云. "要當以此眞性爲心而發. 於是行人如是而發, 故發心卽滿果也. 是故住涅槃時, 常遊生死, 遊生死時, 常住涅槃, 故云 '生死涅槃常共和' 也."

True Record[133]

With respect to "When one initially arouses the aspiration to enlightenment is precisely complete enlightenment," from the standpoint of the teaching of commonality (*tonggyo* 同教)[134] it says that amidst the three worthies and ten stages[135] from the abode of the initial arousal of the aspiration

133 *Ch'ongsurok* 1A, HPC 6.783b19–c7; K 45.157a15–b2.

134 The teaching of commonality (*tonggyo* 同教) is an abbreviation of "the one vehicle of the teaching of commonality" (*tonggyo ilsŭng* 同教一乘).

135 The three worthies and ten stages (*samhyŏn sipchi*, Ch. *sanxian shidi* 三賢十地) refers to a classification of the levels of practice of bodhisattvas in the Mahāyāna. The three worthies refer to the ten abodes (*sipchu*, Ch. *shizhu* 十住), the ten practices (*siphaeng*, Ch. *shixing* 十行), and the ten transferences (*siphoehyang*, Ch. *shihuixiang* 十廻向). The ten abodes are also called the ten saints or ten sages (*sipsŏng*, Ch. *shisheng* 十聖). In Huayan/Hwaŏm doctrinal learning, equal enlightenment (*tŭnggak*, Ch. *dengjue* 等覺), and sublime enlightenment (*myogak*, Ch. *miaojue* 妙覺) are combined with the levels of practice; and altogether forty-two levels were established. When the tenth stage is traversed, it is the place of the fruit of Buddhahood (*pulgwa*, Ch. *foguo* 果), namely equal enlightenment and sublime enlightenment. Also, when one combines these with the ten faiths (*sipsin*, Ch. *shixin* 十信) before the three worthies, they are seen as fifty-two stages.

to enlightenment[136] of the ten understandings[137] one completes full Buddhahood. And again, from the abode of clear understanding and mental control,[138] with respect to this, one completes full Buddhahood. There is no difference between light and dark; nevertheless, it entrusts and manifests [at this level]. If it is from the teaching of distinction (*pyŏlgyo* 別教), it is precisely the body and mind of the self that is only named complete enlightenment. It is not entrusted to the level of the ten understandings.

"初發心時便正覺" 者, 約同教云, 三賢十地中, 十解初發心住成滿佛, 復治地住等成滿佛, 此無明昧之殊, 然寄現也. 若自別教, 卽吾身心, 名正覺耳, 無寄十解位也.

With respect to "Saṃsāra and nirvāṇa are always in harmony," if one says

136 The abode of the initial arousal of the aspiration to enlightenment (*ch'o palsin chu*, Ch. *chu faxin zhu* 初發心住) is also called the abode of arousing the aspiration to enlightenment (*palsim chu* 發心住). It is the first of the ten abodes. It is the first of the forty-two stages of the bodhisattva path. See *Dafangguang fo huayan jing* 8, T 278.9.445a3–18; K 8.54b17–c7.

137 The ten understandings (*siphae*, Ch. *shijie* 十解) refer to the ten abodes (*sipchu*, Ch. *shizhu* 十住). Bodhisattvas reside in the house of all the buddhas of the three time periods, and since their place of abode is broad and wide, it is like the dharma realm and empty space. The ten abodes are (1) the abode of arousing the aspiration to enlightenment (*palsim chu* 發心住), (2) the abode of clear understanding and mental control (*ch'iji chu* 治地住), (3) the abode of cultivating practices or unhampered liberty in every direction (*suhaeng chu* 修行住), (4) the abode of producing nobility or acquiring the Tathāgata nature (*saenggwi chu* 生貴住), (5) the abode of being endowed with all expedient means or perfect adaptability and resemblance in self-development and the development of others (*pangp'yŏn kujok chu* 方便具足住), (6) the abode of the whole mind becoming Buddha-like (*chŏngsim chu* 正心住), (7) the abode of non-retrogression or perfect unity and contant progress (*pult'oe chu* 不退住), (8) the abode of perfection as a prince of the Dharma or being complete as a son of the Buddha (*tongjin chu* 童眞住), (9) the abode of the prince of the Dharma (*pŏbwangja chu* 法王子住), (10) the abode of consecration (*kwanjŏng chu* 灌頂住). See *Dafangguang fo huayan jing* 8, T 278.9.444c28–445a1; K 8.54b13–15.

138 The abode of clear understanding and mental control (*ch'iji chu*, Ch. *chidi zhu* 治地住) is the second of the ten abodes. It is the level in which bodhisattvas constantly cultivate the visualization of emptiness (*konggwan*, Ch. *kongguan* 空觀) and immaculately control the mind-ground or mental condition (*simji*, Ch. *xindi* 心地). See *Dafangguang fo huayan jing* 8, T 278.9.445a19–28; K 8.54c8–17.

one is entrusted to a level, the essence of the nirvāṇa of quiescence follows conditions and completes saṃsāra. When one completes saṃsāra, it is precisely because his nature is the essence of the pure nirvāṇa. If it is from the standpoint of the one vehicle, then saṃsāra and nirvāṇa do not originally exist by themselves, but they reside in the conditions of my needs. Why? It is because amidst the necessity for the conditions of saṃsāra, it is precisely endowed with nirvāṇa, and amidst the necessity for the conditions of nirvāṇa, it is precisely endowed with saṃsāra.

Question: What is saṃsāra? What is nirvāṇa?

Answer: Saṃsāra is precisely your body, and nirvāṇa is precisely your body.

生死涅槃常共和者, 若寄位云, 寂滅涅槃之體, 從緣成生死, 成生死時, 卽性淨涅槃之體故也. 約一乘, 則生死涅槃, 非本自有, 在吾須緣. 何者? 須生死緣中, 卽具涅槃, 須涅槃緣中, 卽具生死故也. 問. 何者生死? 何者涅槃? 答. 生死卽汝身, 涅槃卽汝身.

Great Record[139]

With respect to "When one initially arouses the aspiration to enlightenment" and so forth, amidst the twenty-two levels, that which arouses aspirations of wholesomeness and unwholesomeness according to which one level is the initial aspiration to enlightenment and is precisely complete enlightenment.

Question: Although it is fine that the arousal of wholesome aspirations is arousal of the aspiration to enlightenment being complete enlightenment, why is the arousal of unwholesome aspirations the initial aspiration to enlightenment and also complete enlightenment?

Answer: If it is from the standpoint of the non-abiding teaching of diversity, then the twenty-two levels are all levels of non-abiding. Therefore, when one first arouses unwholesome aspirations, it is precisely because it arrives and is subsumed thereafter in the ultimate fruit of Buddhahood.

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139 *Ch'ongsurok* 1A, HPC 6.784a22–b24; K 45.158a6–b2.

"初發心時"等者, 二十二位之中, 隨何一位, 起善惡心, 爲初發心, 卽是便正覺也. 問. 以起善心爲發心正覺者, 可也, 何以起惡心爲初發心, 亦正覺耶? 答. 約無住別敎, 則二十二位, 皆是無住之位. 故始起惡心之時, 乃至攝於後際佛果故也.

Question: If that is so, amidst the non-abiding teaching of diversity, is it also just like this meaning of the arousal of the aspiration to enlightenment being complete enlightenment?

Answer: According to which level one arouses wholesome and unwholesome aspirations and then attains complete enlightenment is not said to be first deluded and afterwards enlightened. It is only because one is originally enlightened that it says "complete enlightenment."

問. 若爾, 無住別敎中, 亦有如是發心正覺之義耶? 答. 隨於何位, 起善惡心, 便正覺者, 非謂先迷後覺, 但本來覺, 故云"正覺"耳.

With respect to "Saṃsāra and nirvāṇa" and so forth, since the condition and station in the realms of transmigration[140] and the condition and station in the realms beyond transmigration,[141] which are possessed by the three [evil]

140 The condition and station in the realms of transmigration (*pundan*, Ch. *fenduan* 分段, which is short for *pundan saengsa*, Ch. *fenduan shengsi* 分段生死; Skt. *pariccheda cyutiḥ*), along with the condition and station in the realms beyond transmigration (*pyŏnyŏk saengsa*, Ch. *bianyi shengsi* 變易生死) are the two kinds of saṃsāras (*saengsa* 生死, cycles of rebirth and death). The condition and station in the realms of transmigration refers to the saṃsāra experienced by living beings in the three realms (realm of desire, realm of form, formless realm); and it is called the condition and station in the realm of transmigration because the life span and appearance of living beings is based upon the karma they have accrued. See *Dasheng yizhang* 大乘義章 8, T 1851.44.615c4–6.

141 The condition and station in the realms beyond transmigration (*pyŏnyŏk saengsa*, Ch. *bianyi shengsi* 變易生死; Skt. *pāriṇamikī cyutiḥ*) refers to the saṃsāra experienced outside of the three realms in which saints (bodhisattvas) practice up until they achieve Buddhahood. Because one in this condition and station is not subject to the conditions of saṃsāra in the realms of transmigration, one's body can transform, and the form and life span of the body is without limits and restricitons. It is also called "the saṃsāra of inconceivable transformation" (*pusaŭi pyŏnyŏk saengsa* 不思議變易生死). See *Shengman jing* 勝鬘經 (*Śrīmālādevisiṃhanāda-sūtra*), T 353.12.219c22–23; K 6.1365a2–4; *Cheng*

destinies,[142] the five vehicles,[143] and so forth within the twenty-two levels, and the condition and station in the realms of transmigration and the condition and station in the realms beyond transgration in the perfect teaching[144]

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weishi lun 成唯識論 8, T 1585.31.45a17–21; K 17.574b7–11; *Shengman baoku* 勝鬘寶窟 2, T 1744.37.48a4–6.

142 The three unwholesome realms of transmigration (*samdo*, Ch. *santu* 三途; Skt. *tryapāya*), also called the three unwholesome paths of rebirth (*samakto*, Ch. *sanedao* 三惡道), refer to the three bad types of rebirth within the six destinies as a result of unwholesome karma: rebirth as a denizen of hell (*chiok*, Ch. *diyu* 地獄; Skt. *naraka*), rebirth as a hungry ghost (*agwi*, Ch. *egui* 餓鬼; Skt. *preta*), and rebirth as an animal or beast (*ch'uksaeng*, Ch. *chusheng* 畜生; Skt. *tiryagyoni*). They are also called the three unwholesome destinies (*samakch'wi*, Ch. *sanequ* 三惡趣; Skt. *trividhā durgatiḥ*). Here, "destiny" (*ch'wi* 趣) means existing in the condition of a place to which one is drawn as a result of karma.

143 The five vehicles (*osŭng*, Ch. *wusheng* 五乘) refer to the five kinds of approaches to dharma (*pŏmmun*, Ch *famen* 法門) that transform living beings and lead them to "the other shore" (*p'ian*, Ch. *bian* 彼岸). In the *Comprehensive Record*, the five vehicles are the three vehicles (*samsŭng* 三乘), the lesser vehicle or Hīnayāna (*sosŭng* 小乘), and the vehicle of gods and humans (*inch'ŏnsŭng* 人天乘). See *Ch'ongsurok* 2A, HPC 6.824c20–21; K 45.203a1. According to Fazang, the five vehicles are the one vehicle (*ilsŭng*, Ch. *yisheng* 一乘), the vehicle of the bodhisattvas (*posalsŭng*, Ch. *pusasheng* 菩薩乘), the vehicle of the solitary buddhas (*yŏn'gaksŭng*, Ch. *yuanjuesheng* 緣覺乘), the vehicle of the vehicle of the disciples (*sŏngmunsŭng*, Ch. *shengwensheng* 聲聞乘), and the lesser vehicle (*sosŭng*, Ch. *xiaosheng* 小乘). See *Huayan yisheng jiaoyi fenqi zhang* 1, T 1866.45.479c10–11.

144 The condition and station in the realms of transmigration and the condition and station in the realms beyond transgration in the perfect teaching are different from the conditions and stations of those in the three unwholesome realms of transmigration, the five vehicles, and so forth. According to Fazang, in the case of the one vehicle, he says that there are two theories with regard to the condition and station in the realms of transmigration and the condition and station in the realms beyond transmigration. The first is if one speaks from the standpoint of subsuming expedient means, all the levels before the ten stages and above the ten stages are the condition and station in the realms beyond transmigration, because each level, one by one, eventually leads to the stage of Buddhahood (*pulchi*, Ch. *fodi* 佛地). The second is that if one speaks from the standpoint of "my own teaching" (*chagyo*, Ch. *zijiao* 自教) or the Huayan tradition, all are the condition and station in the realms of transmigration. Also, he says that although the lad Sudhana arrived at the level of Samantabhadra (*Pohyŏn wi*, Ch. *Puxian wei* 普賢位) by means of a body from the condition and station in the realms of transmigration (*pundan wi*, Ch. *fenduan wei* 分段位), because all dharma approaches are precisely the condition and station in realms of transmigration, it is not fault and calamity (*kwahwan*, Ch. *guohuan* 過患). See *Huayan jing tanxuan ji* 6, T 1733.35.229b5–11; K 47.572b18–23.

are in harmony and assimilated, they are the boundaries of saṃsāra. Within these, since the four kinds of nirvāṇa,[145] of which there are two kinds, and the ten kinds of nirvāṇa[146] are in harmony and assimilated, they are the boundaries of nirvāṇa. These two are not mutually knowable, and as one they are indistinguishable. Therefore, it says they "are always in harmony."

"生死涅槃" 等者, 二十二位中, 三途五乘等所有分段變易, 及圓教中分段變易, 合取爲生死邊, 其中所有二四涅槃, 及十涅槃, 合取爲涅槃邊, 此二互不相知, 一無分別, 故云 "常共和" 也.

Question: If that is so, then saṃsāra is not something to be abhorred, for what reason [then] does Zhixiang[147] say: "The causes and results of the six paths of rebirth and death (*yukto in'gwa* 六道因果) are based on abhorance

145 The four nirvāṇas (*sa yŏlban* 四涅槃) refer to the world system that transcends the condition and station in the realms of transmigration and the condition and station in the realms beyond transmigration within the twenty-two levels and the condition and station in the realms of transmigration and the condition and station in the realms beyond transmigration in the perfect teaching.

146 The ten nirvāṇas (*sip yŏlban* 十涅槃) is explained in a passage of the *Avataṃsaka-sūtra;* the Tathāgata possesses ten meanings, and these appear in a passage of the sūtra that manifests *mahāparinirvāṇa* (*taeban yŏlban*, Ch. *daban niepan* 大般涅槃). See *Dafangguang fo huayan jing* 43, T 278.9.669a26–b12; K 8.299a18–b9.

147 Zhixiang 至相 (Kor. Chisang) refers to Zhiyan 智儼 (602–668). Zhiyan had this pseudonym (*hao*) because he dwelt at Zhixiang Monastery on Mt. Zhongnan 終南山, near the Tang capital of Chang'an. Mt. Zhongnan rises to a height of more than two thousand meters above sea level and overlooks Chang'an. When Emperor Wudi 武帝 of the Northern Zhou dynasty 北周 suppressed Buddhism (574–577), it is said that Zhixiang Monastery was a place where more than twenty thousand monks sought refuge to escape the imperial rescripts to defrock monastics and return them to lay life. Zhiyan spread the teachings of the nascent Huayan tradition widely from this place, and the Silla monk Ŭisang also studied the profound and mysterious meaning of the Huayan tradition as a disciple of Zhiyan at this place and composed the *Hwaŏm ilsŭng pŏpkye to* on the fifteenth day of the seventh lunar month of the first year of the Zongzhang 總章 reign period (August 27, 668). See *Samguk yusa* 4, HPC 6.348c1–11.

and seek after liberation?"[148]

Answer: Because he gazes over all sentient beings of the two vehicles and so forth, [Zhixiang] crafted this explanation. If it is described from the standpoint of the approach of Samantabhadra, then one says that in reality everything is the virtue of the self and again that there are no other phenomena.

Question: If that is so, does the karma of such things as the ten unwholesome actions, which are the causes of the three [unwholesome] paths, become the object that is cultivated?

Answer: If it is from the standpoint of reality, then it is so. Therefore, the phenomena of Anala, the spiritual mentor King of Contentment,[149] and so forth are the approach of real dharmas.

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148 Cf. *Wushi yao wenda* 五十要問答 1, T 1869, 45.522b24–26.

149 Anala, the spiritual mentor King of Contentment (*Manjok wang chisik*, Ch. *Manzu wang zhishi* 滿足王知識) is the eighteenth of the fifty-three spiritual mentors encountered by Sudhana in the "Entry into the Dharma Realm" chapter of the *Avataṃsaka-sūtra* in sixty rolls. See *Dafangguang fo huayan jing* 49, T 278.9.708a27–709a3; K 8.339c16–340c3. In the *Avataṃsaka-sūtra* in eighty rolls, his name is translated as King of Hateless Contentment (*Muyŏmjok wang*, Ch. *Wuyanzu wang* 無厭足王), see *Dafangguang fo huayang jing* 66, T 279.10.355b1; K 8.841c24. In the *Avataṃsaka-sūtra* in forty rolls, his name is translated as King of Sweet Dew Flame (*Kamnohwa wang*, Ch. *Ganluhua wang* 甘露火王); see Dafaungguang fo huayan jing 11, T 293.10.712b20; K 36.62c23. Li Tongxuan's commentary says, "The king is called 'hateless contentment' because in benefiting beings they do not hate and are contented." See *Xin huayan jing lun* 新華嚴經論 36, T 1739.36.971c15–16; K 36.542c12. Anala punishes those who should be punished and sustains those who should be sustained. He performs the dharma of kings (*wangbŏp*, Ch. *wangfa* 王法), such as praising the ten wholesome actions, and he transforms (converts) living beings. He ruled by means of bitter suffering, such as cutting off the hands and feet and heads of those who violated the dharma of kings. Anala, who does not possess the will or desire to harm so much as an ant by means of the three kinds of karma (body, speech, and mind), rules and controls evil by painful tools, and his displaying this visage of punishment is an expedient means to induce living beings to forsake all unwholesome and evil actions, the ten unwholesome paths (Ch. *shi bushandao* 十不善道), such as murder and theft, to practice the ten wholesome actions, obtain the joy of the ultimate end, manifest *annuttara samyaksaṃbodhi*, and be endowed with all wisdom. See *Dafangguang fo huayan jing* 49, T 278.9.708b7–c23.

問. 然則生死非所厭, 何故, 至相云, "六道因果依厭求脫耶?" 答. 望二乘等諸有情故, 作是說耳. 若約普賢門云, 皆實自德, 更無異事也. 問. 若爾, 三途之因十惡等業, 爲所修耶? 答. 約實則爾. 是故, 滿足王知識事等, 是實法門也.

Question: If that is so, what is the reason it says "the dharma approach that is like illusion"[150] and so forth?

Answer: Merely according to the characteristics of the three vehicles, it is just like what was said. Furthermore, speaking of sins and boons, from the standpoint of levels that are attached to self and others in reality, it is only what was said. If one is detached from this attachment, all sins and boons are like illusions and like emptiness. Amidst these kinds of dharmas, what sins and boons are there? Therefore, it says "illusions."

問. 若爾者, 何故, 云 "如幻法門" 等耶? 答. 但隨三乘相, 如是云耳. 又言罪福者, 約我人實執位云耳. 若離此執, 一切罪福, 如幻如空, 如是法中, 有何罪福? 故云 "幻" 也.

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150 The dharma approach that is like illusion (*yŏhwan pŏmmun*, Ch. *ruhuan famen* 如幻法門) is found in the *Avataṃsaka-sūtra* as "the dharma approach of the bodhisattva's illusion" (*posal hwanhwa pŏmmun*, Ch. *pusa huanhua famen* 菩薩幻化法門). Because Anala completed "the dharma approach of the bodhisattva's illusion," he saves living beings. Anala's severe rule, being something that effects transformation, is possible because he has completed the approach of the bodhisattva's illusion. Anala told Sudhana that he did not know anything else besides this dharma approach of illusion; the great bodhisattvas attain the acquiescence to the non-production of dharmas (*musaengbŏp in*, Ch. *wushengfa ren* 無生法忍), they know that all existence is like magic, they know that the bodhisattva practices are all like transformations, they know that all world systems are like flashes of lightning, and they know that all dharmas are like dreams. Penetrating deep into the unhindered dharma realm, they are endowed with the sublime practices of the bodhisattva. The world system is unhindered and subsumes all practices. He extolled that self-existence was obtained from the immeasureably revolving dhāraṇī, and encouraged Sudhana to travel to the south and find the King of Great Glory (*Taegwang wang*, Ch. *Daguang wang* 大光王) and to ask him how he should learn the bodhisattva practices and practice the way of the bodhisattva. See *Dafangguang fo huayan jing* 49, T 278.9.708c23–709a2.

Perfectly Comprehensive Record[151]

With respect to "The next two lines [15–16] show the classification and equality of the subsumption of dharmas in terms of levels,"[152] it is because of the initial arousal of the aspiration to enlightenment and complete enlightenment, saṃsāra and nirvāṇa, is all these levels.

Question: With respect to when one initially arouses the aspiration to enlightenment and then attains complete enlightenment, is it the fruit of the ultimate end (*kugyŏnggwa* 究竟果)?

Answer: It is so. The authority on the seal-diagram[153] and so forth designate the explanation of fruits among the causes of the ancient people. From the standpoint of principle, universality is understood, and if such things similar to the world systems of buddhas are analyzed, they become the three vehicles. If it is from the standpoint of the one vehicle, then the dharma approach of conditioned arising is fully endowed with beginning and end, and if one is able to begin one is precisely able to end. Because ultimately the end is specifically the original beginning, it is the fruit of the ultimate end.

"次二句, 約位以彰攝法分齊" 者, 初發心與正覺, 生死與涅槃, 皆是位故也. 問. 初發心時便成正覺者, 究竟果耶? 答. 爾也. 以圖主等, 簡去古人因中說果, 約理平等解, 同佛境等釋以爲三乘, 約一乘, 則緣起法門, 始終具足, 得始卽得終, 窮終方原始, 故究竟果也.

Commentary on the Seal-diagram Symbolizing the Dharma Realm[154]

151 *Ilsŭng pŏpkye to wŏnt'ong ki* 1, HPC 4.9a9–16.

152 *Hwaŏm ilsŭng pŏpkye to*, HPC 2.2c21–3a1.

153 The authority on the seal-diagram (*toju* 圖主) refers to Ŭisang, who composed the *Hwaŏm ilsŭng pŏpkye to*.

154 *Tae hwaŏm pŏpkye to chu*, HPC 7.305a16–b3.

a. When one initially arouses the aspiration to enlightenment is precisely complete enlightenment. [初發心時便正覺]

You should certainly know that true nature is not produced; it is devoid of self-nature, devoid of conditioned arising, and has severed opposition. Because just like this one arouses the aspiration to enlightenment and just like this one accomplishes the whole package,[155] when one initially arouses the aspiration to enlightenment, the perfectly perfect ocean of fruition is already universal and finished. In other words, "The lad Sudhana is not detached from the dharma realm, he universally traverses the hundred cities, he does not transcend the arousal of the aspiration to enlightenment, and then he ascends the tower [of Maitreya]."[156] Hey, tell me!

Cease discussing the aristocratic merrymaking of Chang'an.

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155 What I have translated as the "whole package" literally means "luggage" (*haengni* 行李) and here bears a meaning more similar to "to fulfill or carry out a promise or pledge," "to discharge an obligation," "to perform a duty" (*haengni*, Ch. *xinglu* 行履). Here, the sense is that contemporaneous with the meaning of slogging along is the meaning of already having completed the process. Sŏlcham's next line, "When one initially arouses the aspiration to enlightenment, the perfectly perfect ocean of fruition is already universal and finished," clarifies the meaning.

156 In the "Entering the Dharma Realm" chapter of the *Avataṃsaka-sūtra*, Sudhana arouses the aspiration to enlightenment following Mañjuśrī, he goes to the south and passes a hundred ten cities, encounters spiritual mentors, and finally refers to a story in which Maitreya enters a tower in the blink of an eye. At this time, Sudhana suddenly forgets all the approaches to dharma he has learned from all the spiritual mentors up to this point, and again following Maitreya's instructions, as soon as he thinks that he desires to see his very first mentor, Mañjuśrī, Mañjuśrī stretches out his right hand, passing over a hundred ten yojanas, and touches the crown of the lad Sudhana's head (*majŏng*, Ch. *moding* 摩頂). Although Sudhana universally passed by more than one hundred cities, the point of his encountering Mañjuśrī, his first mentor, again, in the place where he met his last mentor, Maitreya, and Mañjuśrī's stretching out his hand and touching the crown of Sudhana's head is "Sudhana's not being detached from the dharma realm passing through the hundred cities, and not transcending the initial arousal of the aspiration of enlightenment is precisely ascending the tower of Maitreya." In other words, all of Sudhana's perambulations in search of the Dharma, in fact, are his not making even the slightest movement from his original position and his universally traversing everything. We can say that the contents of this section positively manifest the realm of mutual identity of the Huayan tradition in which cause and effect are non-dual.

The obtaining of expediency is the decline of expediency.[157]

了知眞性, 無生, 無自性, 無緣起, 絶對待, 如是而發心, 如是而行李, 故初發心時, 圓圓果海, 已遍了也. 所謂, "善財童子, 不離法界, 遍歷百城, 不越初心, 便登樓閣," 方信道.
休論長安好風流, 得便宜是落便宜.

b. Saṃsāra and nirvāṇa are always in harmony. [生死涅槃常共和]

If one discusses saṃsāra, this is precisely the world system of Samantabhadra. If one discusses nirvāṇa, this is precisely the fettered cycle of reincarnation. These words are specifically the Way to enlightenment. How far removed from each other are nirvāṇa and the cycle of reincarnation?

The reality of ignorance is precisely Buddha-nature;
The empty body of illusion is precisely the Dharmakāya.[158]

若論生死即是普賢境界, 若論涅槃即是具縛輪廻. 且道. 涅槃與輪廻相去幾何?
無明實性即佛性, 幻化空身即法身.

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157 This is one part of a gāthā of Dahui Zongao, which is preserved in Huian Zhizhao's 慧巖智昭 (fl. 1200) *Rentian yanmu* 人天眼目 2, T 2006.48.309c3–7.

158 This is one verse of Yongjia Xuanjue's *Zhengdao ge*. See *Yongjia zhengdao ge*, T 2014.48.395c10.

Principle and phenomena are obscure and undifferentiable
And are the sphere of great people of the ten buddhas and Samantabhadra.

理事冥然無分別, 十佛普賢大人境.

7. *Comprehensive Record*

Dharma Record[159]

Among these, with respect to “principle and phenomena,” saṃsāra does not possess nature, and by means of nirvāṇa it becomes nature. Nirvāṇa does not possess nature, and by means of saṃsāra it becomes nature. Thus, lack of nature in saṃsāra and nirvana becomes principle, and saṃsāra and nirvāṇa in their lack of nature become phenomena. Therefore, the people of antiquity said: “Conditioned arising does not possess nature, and not possessing nature is conditioned arising.” Conditioned arising’s lack of nature is principle, and the lack of nature’s conditioned arising is phenomena. Principle is the principle of true nature, and phenomena is the phenomena of true nature. Hence, it is said that they “are obscure and undifferentiable.” This is the sphere of the ten buddhas and Samantabhadra.

此中“理事”者, 生死無性, 以涅槃爲性, 涅槃無性, 以生死爲性, 則生死涅槃之無性爲理, 無性之生死涅槃爲事. 故古人云,“緣起無性, 無性緣起也.” 緣起無性是理, 無性緣起是事也. 理亦眞性之理, 事亦眞性之事. 故云“冥然無分別,” 此是十佛普賢境也.

159 *Ch’ongsurok* 1A, HPC 6.785a2–10; K 45.158b17–159a1.

True Record[160]

“Principle and phenomena are obscure” and so forth, on the whole, are elucidated with the above meaning. With respect to what is manifest above, although there are many dharmas, it is because they do not exceed principle and phenomena. “The sphere of the ten buddhas and Samantabhadra” [is as follows:]

Question: Since the domain of conditioned arising is merely the sphere of Samantabhadra, why does it mention to the ten buddhas?

Answer: Because the mind facing outside of the buddhas and the mind of Samantabhadra are obscure and harmonized with non-differentiation, correctly choose Samantabhadra and, within the meaning of non-differentiation, in addition, only raise the ten buddhas.

“理事冥然” 等者, 摠明上意, 上來所現, 雖有多法, 而不出理事故也. “十佛普賢境” 者. 問. 緣起分唯普賢境, 何云十佛耶? 答. 佛外向心, 與普賢心, 冥合不分故, 正取普賢, 而不分義中, 幷擧十佛耳.

Great Record[161]

[Question:] Are “Principle and phenomena are obscure” and so forth thoroughly comprehensive and bound to the great meaning of the two domains of realization and teaching? Or is it merely the domain of teaching?

Answer: One person says: “They are thoroughly comprehensive and bound.” In other words, the following line says: “And is the sphere of the great people of the ten buddhas and Samantabhadra.” Hence, another person says: “It is merely the domain of the great teaching.” In other words, when the domain of realization is bound it says it is because “It is that which is known by means of the knowledge of realization and is not another sphere.”

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160 *Ch’ongsurok* 1A, HPC 6.785a11–16; K 45.159a2–5.

161 *Ch’ongsurok* 1A, HPC 6.785a17–b11; K 45.159a6–17.

"理事冥然" 等者, 通結訂教二分大意耶? 唯教分耶? 答. 一云, "通結也," 謂下句云, "十佛普賢大人境" 故. 一云, "唯結教分," 謂訂分結云, "訂智所知非餘境" 故.

Question: In the first meaning, what is principle and what is phenomenon?

Answer: The domain of realization is principle and the domain of conditioned arising is phenomenon. Thus, [the domains of] realization and teaching are undifferentiable. Hence, the following passage says: "The two dharmas of realization and the teachings were in times long past the Middle Way. They are indistinguishable as one thing."[162] Furthermore, from the standpoint of the domain of realization, it becomes principle by means of the mind of the Buddha's realization, and that which is manifest becomes phenomena by means of the dharma of the three world systems. Furthermore, in the domain of conditioned arising, non-abiding original dharmas are principle, and the twenty-two levels are phenomena. For this reason, the undifferentiablity of the principle and phenomena of the domain of realization is the sphere of the great people of the ten buddhas. The undifferentiability of the principle and phenomena of the domain of teaching is the sphere of the great people of Samantabhadra. This meaning is precisely that the domain of realization is only the sphere of the ten buddhas. In the domain of teaching the ten buddhas are not spoken of. In other words, it is because introversion is precisely the ten buddhas and extroversion is precisely Samantabhadra. Now, when inside and outside are thoroughly comprehensive and bound, it is only just like these words.

問. 初意中, 何理何事耶? 答. 訂分理, 緣起分事也, 則訂教無分別也. 故下文云, "訂教兩法, 舊來中道, 一無分別也." 又約訂分, 以佛訂心爲理, 所現三世間法爲事. 又緣起分中, 無住本法爲理, 二十二位爲事. 是故, 訂分理事無分別者, 十佛大人境, 教分理事無分別者, 普賢大人境也. 此意則訂分, 唯是十佛之境, 教分之中, 不言十佛也, 謂內向則十佛, 外向則普賢故. 今通結內外之時, 如是言耳.

162 *Hwaŏm ilsŭng pŏpkye to*, HPC 2.4b4.

The latter meaning is like it.

Question: Since it already says that "And is the sphere of the great people of the ten buddhas," why does it say that it is "merely bound to the domain of teaching"?

Answer: In the domain of conditioned arising there are also ten buddhas. It is because this domain of teaching is also an approach facing outside of the ten buddhas. This is from the standpoint of the meaning of "the buddhas and Samantabhadra, while being a continuation,[163] are each different."

後意則. 問. 旣云十佛大人境也, 何云唯結敎分耶? 答. 緣起分中, 亦有十佛, 以此敎分, 亦是十佛外向門故也. 此約佛與普賢相續各別之義.

Perfectly Comprehensive Record[164]

[Question:] With respect to "The next two lines [17–18] are a comprehensive discussion of the above ideas," the foregoing "identifying with phenomena and manifesting the subsuming of dharmas," "from the standpoint of time period," and "from the standpoint of level" and so forth, in addition, are phenomenal dharmas. For what reason does it here say: "Principle and phenomena are obscure and undifferentiable"?

Answer: A particle of dust and the ten directions, a thought-moment and a kalpa, and so forth, are all phenomenal dharmas. Nevertheless, it is such that the unhindered nature of mutual identity and interpenetration are not different from principle. If it is only from the standpoint of principle, because it is one taste, it is impossible to share mutual identity and interpenetration. If it is only from the standpoint of phenomena, because it is mutually obtained, it is impossible to share mutual identity and interpenetration.

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163 Continuation (Kor. *sangsok*, Ch. *xiangxu* 相續) is a common translation for the technical Sanskrit terms *anusaṃdhi* and *prabandha*, which are often used in Buddhist texts referring to the state or process in which dharmas continue after they have arisen and to continue on without ceasing. See *Apidamo jushe lun* (*Abhidharmakośabhāṣya*) 30, T 1558.29.159a6.

164 *Ilsŭng pŏpkye to wŏnt'ong ki* 1, HPC 4.9a16–b2.

After all, since principle and phenomena are obscure and not different, they attain unhinderedness. Because inner realization is only the sphere of the ten buddhas, it is not another sphere. With respect to the domain of conditioned arising, because it is also the sphere of the ten buddhas it says: "And is the sphere of the great people of the ten buddhas and Samantabhadra."

> "次二句, 摠論上義" 者, 前之卽事明攝法, 與約時約位等, 並是事法, 何故, 今云, "理事冥然无分別" 耶? 答. 塵與十方, 念與劫等, 是皆事法, 然卽入无碍者, 以不異於理故爾也. 若唯約理, 以一味故, 无可卽入, 若唯約事, 以互相碍故, 不可卽入, 要由理事冥然不異, 方得无碍故也. 內證唯是十佛境, 故非餘境, 緣起分者, 亦是十佛之境, 故云, "十佛普賢大人境" 也.

Commentary on the Seal-diagram Symbolizing the Dharma Realm[165]

a. Principle and phenomena are obscure and undifferentiable; [理事冥然無分別]

Describing principle and describing phenomena, although there are a thousand kinds, it is only that they do not exceed "the very profound true nature that does not adhere to self-nature." With respect to the principle of true nature, the sublime functioning is constant. With respect to the phenomenon of true nature, dharma and dharma are constantly interfusing. The luxuriance and denseness of the Donglin [Eastern Forest] and towering loftyiness of Nanyue [Southern Peak] is the sphere of Samantabhadra and the eye of Mañjuśrī. Climbing up the creeping vine and ascending the summit and raising the bottle and picking the lotus flower are the wisdom of Mañjuśrī and the sublime functioning of Samantabhadra. At the time of conditioned arising, although clearly and distinctly there is no nature, in the place of no nature there is constantly conditioned arising. All the more, do you understand it in detail?

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165 *Tae hwaŏm pŏpkye to chu*, HPC 7.305b4–15.

One stage is endowed with all stages,
And it is neither form, nor mind, nor karmic action.[166]

說理說事, 縱有千般, 不過甚深眞性不守自性而已. 眞性之理, 妙用恒然, 眞性之事, 法法常融, 東林欝密, 南岳嵯峨, 普賢之境, 文殊面目, 攀蘿登頂, 挈瓶採蓮, 文殊之智, 普賢妙用. 緣起時, 的的無性, 無性處, 常常緣起. 還相委悉麼?
一地具足一切地, 非色非心非行業.

b. And it is the sphere of the great people of the ten buddhas and Samantabhadra. [十佛普賢大人境]

Does one need to see the sphere of great people?

Opportunely someone came from [Mt.] Tiantai and on the contrary went from Nanyue.[167]

要見大人境界麼?
適[168] 有人從天台來, 却從南岳去.

[166] This is one verse of Yongjia Xuanjue's *Zhengdao ge*. See *Yongjia zhengdao ge*, T 2014.48.396b9–10.

[167] Cf. *Jingang jing zhu* 2, X 38.725a5–6. Nanyue 南岳 refers to Mt. Heng 衡山 in Henan Province 湖南省 where the Chan Master Nanyue Huairang 南嶽懷讓 (677–744) resided. Tiantai refers to Mt. Tiantai 天台山 in Zhejiang Province 浙江省 where Dharma Master Tiantai Zhiyi 天台智義 (538–597) resided.

[168] Reading *chŏk* 適 for *pyŏn* 邊 following edition B.

Able to enter into the ocean seal samādhi,
[The Buddha's] multitudinous production of wish fulfillment is inconceivable.[169]
A rain of jewels that benefits living beings fills all space,
Living beings benefit according to their capacity to comprehend.

能入[170] 海印三昧中, 繁出如意不思議.
雨寶益生滿虛空, 衆生隨器得利益.

8. *Comprehensive Record*

Dharma Record[171]

Within the "ocean seal," benefiting one's self and benefiting others are fully endowed. In other words, subsuming and interpenetrating the dharma of the three world systems is benefiting one's self and manifesting and revealing the dharma of the three world systems is benefiting others. Nevertheless, in the one vehicle there is no benefiting others. Why? Because living beings that are transformed are living beings in the midst of the five oceans of inner realization, they arise resonating with their capacities. The teaching that enables one to assume [transformation] is so because it is that which arises from the ocean seal absorption.

海印中具自利利他, 謂攝入三世間法, 是自利, 現現三世間法, 是利他. 然一乘中, 無利他也. 何者? 所化衆生, 是自內訂五海之中衆生故, 應機而起, 能被之教, 從自海印定中所起故也.

169 This line might also be rendered as "The wish fulfillment of multitudinous production is inconceivable" or "Multitudinous production fulfills wishes and is inconceivable."

170 Reading 入 *ip* for 人 *in* following the *Han'guk Pulgyo chŏnsŏ* and *Xuzangjing*.

171 *Ch'ongsurok* 1A, HPC 6.785c9–786a15; K 45.159b11–160a9.

With respect to "multitudinous production of wish fulfillment," the teaching that arises from the ocean seal absorption is wish fulfillment. There are two meanings in this. First, because it corresponds to the meaning of buddha, and second, because it corresponds to the meaning of living beings, it is called wish fulfillment. It may be compared to the wish-fulfilling [gem] possessed by a wheel-turning king [cakravartin]. If it is kept in the royal treasury, it does not rain down all manner of treasures. If the wheel-turning king takes this wish-fulfilling [gem] (*cintāmaṇi*) and sets it out on a banner and requests that it rain down all manner of treasures for the sake of empoverished people, it will rain down all manner of things according to what is needed; and it will invariably be "as he wishes."

"繁出如意"者, 從海印定所起之敎, 爲如意也. 此有二義, 一稱於佛意故, 二稱於衆生之意故, 名爲如意. 比如輪王所有如意, 在王藏內, 不雨衆寶, 若轉輪王, 以此如意, 出置幢上, 爲貧窮人, 請雨衆寶, 隨其所須, 雨種種物, 無不如意.

Nevertheless, although these things do not originally reside in either the wish-fulfilling gem or within the body of the wheel-turning king, within empty space only by means of the stimulus (*kam* 感) of living beings and the authority of the king does this wish-fulfilling gem rain down treasures in an inexhaustive manner. Just like this, by means of the vow of the Buddha and the stimulus of living beings, the teaching of the ocean seal resonates with living beings. When it is within the treasury it may be compared to the inner realization of the Buddha. When it is set out on a banner and rains down treasures, it may be compared to outer transformation of the Buddha. With respect to "inconceivable," it arises from the inner realization that is inconceivable because it arises resonating with indescribable living beings.

然此物等, 本不在於如意珠內及輪王身, 而虛空中, 但以衆生之感及王勢力, 此如意珠, 雨寶無盡也. 如是以佛誓願及衆生感, 海印之敎, 應衆生也. 在藏內時, 喩佛內証, 出置幢上, 雨寶之時, 喩佛外化也. "不思議"者, 從不思議內証而起, 應不可說衆生數起故也.

With respect to "A rain of jewels that benefits living beings fills all space," because space is boundless, world systems are boundless; and because world systems are boundless, living beings are boundless. It is because to these boundless living beings, teachings like this are not that which cannot be assumed.

With respect to "Living beings benefit according to their capacity to comprehend," this teaching on wish fulfillment is so because among all the living beings in the three vehicles, five vehicles,[172] and measureless vehicles, and so forth, each and every one of them corresponds to their capacities and is caused to obtain benefits.

"雨寶益生滿虛空"者, 虛空無邊故, 世界無邊, 世界無邊故, 衆生無邊, 於此無邊衆生, 如是之教, 無所不被故也. "衆生隨器得利益"者, 此如意教, 於三乘五乘無量乘等一切衆生中, 各各稱根, 令得利益故也.

Question: If that is so, in this *Avataṃsaka-sūtra* does one comprehend a special fruit of the three vehicles?

Answer: No. In other words, it is that it is endowed with measureless vehicles within this great sūtra and, thereupon, in the measureless vehicles that are endowed in this sūtra, the *Pañcaviṃśatisāhasrikā-prajñāpāramitā-sūtra*,[173] and so forth, it only obtains a special fruit.

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172 Measureless vehicles (*muryangsŭng*, Ch. *wuliangsheng* 無量乘) is an expression that manifests that the teachings of the Buddha are limitness and diverse. Using the word "vehicle" (*sŭng*, Ch. *sheng* 乘) suggests that the Buddha's teachings are like a boat that living beings ride to traverse the ocean of transmigration (saṃsāra), and arrive at the other shore of nirvāṇa. The *Avataṃsaka-sūtra* in sixty rolls says: "In some world systems it is heard and explained by means of the sound of the one vehicle, or in others it is heard by means of the sound of the two, three, four, or five vehicles up to measureless vehicles." See *Dafangguang fo huayang jing* 60, T 278.9.787b16–17; K 8.424b1. Fazang says: "Or it is measureless vehicles; in other words, all dharmas." See *Huayan yisheng jiaoyi fenqi zhang* 1, T 1866.45.479c12–13.

173 The *Pañcaviṃśatisāhasrikā-prajñāpāramitā-sūtra* (*Dapin jing* 大品經) is the Sanskrit name for the *Mohe bore poluomi jing* 摩訶般若波羅蜜經, which was translated into Chinese in twenty-seven rolls by Kumarajīva during the Late Qin period. It is also called *Dapin bore jing* 大品般若經 and *Dapin bore* 大品般若. According to this *Prajñāpāramitā-sūtra*, although the length of saṃsāra is long and

問. 若爾, 於此花嚴, 得三乘別果耶? 答. 無也. 謂此大經中, 具無量乘故, 乃於此經所具無量乘中, 大品經等, 得別果耳.

True Record[174]

With respect to the “ocean seal samādhi,” since it is self-realization it is detached from words. For what reason is it the preliminary elucidation of benefiting others?

Answer: This is so because it exhibits that the conditioned arising of benefiting others does not possess distinct self-essence; it only relies on that which arises by means of the ocean seal of the inner realization of the ten buddhas. If this were not so, it would be because in the Way to enlightenment there is private concealment.

“海印三昧” 者, 自訂離言, 何故, 利他之初明耶? 答. 表利他緣起無別自體, 但依十佛內訂海印所起故也. 若不爾者, 道有私隱故.

With respect to “multitudinous production,” and so forth, it is so because within each and every thought-moment one arouses the teaching of wish fulfillment, one exhausts the limits of the future, and one has no time to rest. Furthermore, it is so because in only one thought-moment one completely subsumes the dharma realm and there is nothing next to it. For this reason it says “inconceivable.”

With respect to “a rain of jewels,” from the standpoint of the teaching it says “jewels.” Furthermore, living beings use all manner of treasures.

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the natures of living beings are many, saṃsāra is like empty space, and the nature of living beings also is like empty space. Amidst these, in truth, you should know that there is no coming and going in transmigration through saṃsāra and also that there is no one who is liberated. See *Mohe bore poluomi jing* 17, T 233.8.349b7–10; K 5.417a7–10.

174 *Ch'ongsurok* 1A, HPC 6.786a16–b4; K 45.160a10–17.

With respect to "fills all space," if living beings take upon themselves the teaching of inconceivability, then they know that the mind of an ordinary person does not move and that with the empty space of the dharma nature it is only one thing because it is originally perfect and full by itself.

"繁出" 等者, 於念念中, 起如意教, 盡未來際, 無休息故. 又但一念, 全攝法界, 無側故也. 是故云 "不思議" 也. "雨寶" 者, 約教云 "寶" 也. 又是衆生受用, 種種寶物也. "滿虛空" 者, 衆生蒙不思議教, 則知其不動凡心, 與法性虛空, 只是一物, 本自圓滿故也.

With respect to "benefit according to their capacity to comprehend," the universal capacities of the mountain king attain to the teaching on the characteristics of the whole, and the inferior charactersitics of discrimination attain to the teaching of the acquisition of discrimination. This is so because each by itself accomplishes benefits.

"隨器得利" 者, 山王普機, 得摠相教, 差別小機, 得差別教, 各自成益故也.

Great Record[175]

With respect to "ocean seal," because it thoroughly comprehends the two domains of realization and teaching, it only elucidates in the domain of the teaching. Futhermore, it is so because these four lines are the fourth-layer ocean seal.[176]

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175 *Ch'ongsurok* 1A, HPC 6.786b5–c13; K 45.160a18–b17.

176 The fourth-level ocean seal (*chesajung haein* 第四重海印) is the fourth ocean seal among another group of five layers of ocean seals matched to the fifth of the five layers of ocean seals (the ocean seal of language). The original five layers are the ocean seal of forgetting forms (*mangsang haein* 忘像海印), the ocean seal of manifesting forms (*hyŏnsang haein* 現像海印), the ocean seal of going outward (*oehyang haein* 外向海印), the ocean seal of fixed observation (*chŏnggwan haein* 定觀海印), and the ocean seal of language (*ŏŏn haein* 語言海印). More precisely, the four lines on practices benefiting others (*it'ahaeng* 利他行) are matched to the fourth-layer ocean seal.

Question: Because the fourth-layer ocean seal is the interior of absorption, the characteristics of benefiting others are concealed. Why is it matched with benefiting others?

"海印"者, 通訂教二分故, 明於教分耳. 又此四句, 是第[177] 四重海印故也. 問. 第四重海印, 是定內故, 利他相隱, 何故, 以配利他耶?

Answer: It is so because inside the fourth layer the two teachings of commonality and distinction are fully endowed. If one discusses it exactly from the standpoint of the red seal in the circuit of one line, precisely because there is no discrimination, it is the teaching of distinction. If one talks about it from the standpoint of the bends and meanderings, precisely because it is discriminated, it has the meaning of following capacity in the teaching of commonality. Therefore, because it is a red seal of bends and meanderings following one's capacity, it says the "teaching of wish fulfillment." Therefore, with respect to the previous statement "Relying on principle, grounded on the teaching," if it is from the standpoint of the third layer,[178] it is the principle of non-abiding and the teaching of non-abiding. If it is from the standpoint of the fourth layer,[179] it is the principle of non-abiding and the teaching of wish fulfillment. From the standpoint of this fourth layer, if the four lines are again distributed by means of the fifth-layer ocean seal,[180] then

177 Reading *che* 第 for *che* 弟 following edition B.

178 This third-layer ocean seal (*chesamjung haein* 第三重海印) is the third ocean seal among another group of five layers of ocean seals matched to the fifth of the five layers of ocean seals (the ocean seal of language). More precisely, the fourteen lines on the section on conditioned arising (*yŏn'gibun* 緣起分) are matched to the third-layer ocean seal.

179 This fourth-layer ocean seal is the fourth ocean seal among a second group of five layers of ocean seals matched to the fifth of the first five layers of ocean seals (the ocean seal of language). More precisely, the four lines on practices benefiting others (*it'ahaeng* 利他行) are matched to this fourth-layer ocean seal.

180 It is the third group of five layers of ocean seals; the fourth-layer ocean seal in the second group of five layers, the four lines on practices benefiting others, is distributed again by means of the five layers of ocean seals.

the first two lines are matched to the first two ocean seals,[181] the next line to the third ocean seal,[182] the next line after that to the last two ocean seals.[183] In other words, it is that the following passage analyzes these ocean seals: "To the ultimate end is clean and pure, transparently calm, and perfectly clear because the three kinds of world systems manifest within it"[184] and so forth.

答. 第四重內, 具同別二教故. 若直約一道朱印而論, 卽無差別故, 是別教, 若約屈曲而言, 是差別故, 卽同教中, 逐機之義也. 是故, 逐機屈曲之朱印, 故云"如意教"也. 是故, 前云,"依理據教"者, 約第三重, 則無住理無住教也, 約第四重, 則無住理如意教也. 約此第四重, 四句更以五重海印分配, 則初二句, 如次配初二海印, 次一句, 第三海印, 次一句, 後二海印也. 謂下文釋此海印, 云"究竟清淨, 湛然明白, 三種世間, 於中現現" 等故.

With respect to the meaning of the Reverend [Ŭisang], because the ocean seals among these are not only facing in the one direction of the fourth layer,[185] for this reason, they are again distributed among these. The first line is the ocean seal in which reflections are separated (*yŏngni haein*

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181 Amidst the four lines on practices benefiting others being distributed again by means of the five layers of ocean seals, the first line, "Able to enter into the ocean seal samādhi," falls under the first of the third-layer, the ocean seal in which reflections are separated (*yŏngni haein* 影離海印); the second line, "The Buddha's multitudinous production of wish fulfillment is inconceivable," falls under the second of the third layer, the ocean seal in which reflections are manifested (*yŏnghyŏn haein* 影現海印).

182 The third of the four lines on practices benefiting others, "A rain of jewels that benefits living beings fills all space," falls under the third-layer ocean seal.

183 This refers to "Living beings benefit according to their capacity to comprehend." In the *Taegi* [Great record], this line is further divided into "living beings according to their capacity" and "acquires benefits." Each of these divisions is matched with the fourth-level ocean seal and the fifth-level ocean seal.

184 Cf. *Hwaŏm ilsŭng pŏpkye to*, HPC 2.3c16–17.

185 This fourth-layer ocean seal is the fourth ocean seal among another group of five layers of ocean seals matched to the fifth of the five layers of ocean seals (the ocean seal of language). More precisely, the four lines on practices benefiting others (*it'ahaeng* 利他行) are matched to the fourth-layer ocean seal.

影離海印). The next line is the ocean seal in which reflections are manifest (*yŏnghyŏn haein* 影現海印). Therefore, it says: "multitudinous production of wish fulfillment," and so forth. The next line is the third layer:[186] The buddha who is able to transform [beings] rains down the jewels of the ten kinds of universal dharmas and benefits the capacities of Samantabhadra. As for the last line, in the fourth layer,[187] the red seal of the teaching of wish fulfillment, because it corresponds to the bends and meanderings of capacity, it says: "Living beings [benefit] according to their capacity." In the fifth layer,[188] since it arouses the dharma of verbal explanation, because living beings are caused to believe, understand, practice, and attain realization, it says: "attain benefits."

> 和尚之意, 此中海印, 非唯一向當第四重, 是以, 此中更分配也. 初句影離海印, 次句影現海印. 故云"繁出如意"等. 次句第三重, 能化之佛, 雨十普法之寶, 益普賢機也. 後句於第四重, 如意教之朱印, 稱機屈曲, 故云"衆生隨器"也. 於第五重, 起言說法, 令機信解行訂, 故云"得利益"也.

Nevertheless, if one analyzes the correct meaning by means of the fourth[189] layer, a "capable person" is a buddha who is able to transform

186 With respect to this third layer, among the first five layers of ocean seals, the fifth (the ocean seal of language) is divided into another five layers. Among these, the fourth is again divided into five layers. Among these, the third ocean seal, more precisely, "A rain of jewels that benefits living beings fills all space," falls under the third-layer ocean seal.

187 With respect to this fourth layer, among the first five layers of ocean seals, the fifth (the ocean seal of language) is divided into another five layers. Among these, the fourth is again divided into five layers. Among these, the fourth ocean seal, more precisely, "Living beings according to their capacity," falls under the fourth-layer ocean seal.

188 With respect to this fifth layer, among the first five layers of ocean seals, the fifth (the ocean seal of language) is divided into another five layers. Among these, the fourth is again divided into five layers. Among these, the fifth ocean seal, more precisely, "Acquires benefits," falls under the fifth-layer ocean seal.

189 This fourth-layer ocean seal is the fourth ocean seal among another group of five layers of ocean

[beings]. "Ocean seal" is an absorption on the storehouse of purity. With respect to "multitudinous production of wish fulfillment," the red seal of the teaching of wish fulfillment is vivid manifestation in response to capacity. "A rain of jewels that benefits living beings fills all space" is the raining down of the ten universal dharmas, and amidst right actions performed for the sake of living beings[190] it responds wholely and completely. In other words, the red seal in the circuit of one line is perfectly and fully manifested. "Living beings benefit according to their capacity to comprehend" amidst actions performed for their sake, in addition, drawing them far away rolling about, it responds to each and every part. In other words, according to the suitability of their capacities, each being caused to obtain benefits is like a big bend at a big corner or a small turn at a small corner, and bends and meanderings in accordance with the logographs.

> 然以第四重正義釋者, "能人" 者, 能化佛也, "海印" 者, 淨藏定也. "繁出如意" 者, 如意教之朱印, 應機現現也. "雨寶益生滿虛空" 者, 雨十普法, 於正爲中, 全全而應, 謂一道朱印, 圓滿現現也. "衆生隨器得利益" 者, 於兼轉引遠爲之中, 分分而應, 謂隨彼機宜, 各令得益, 如大角則大曲, 小角則小曲, 隨字而屈曲也.

Perfectly Comprehensive Record[191]

With respect to a "capable person," someone says: "Śākyamuni means 'capable humaneness' (*nŭngin* 能仁), and 'capable person' (*nŭngin* 能人) is a

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seals matched to the fifth of the five layers of ocean seals (the ocean seal of language). More precisely, the four lines on practices benefiting others (*it'ahaeng* 利他行) are matched to the fourth-layer ocean seal.

190 What I have rendered as "right actions performed for the sake of living beings" (*chŏngwi*, Ch. *zhengwei* 正僞), literally means "doing all things rightly or correctly" and from there "doing things in a beneficial manner on the whole." Thus, by extension it means that giving benefit to living beings is doing things rightly for the sake of living beings.

191 *Ilsŭng pŏpkye to wŏnt'ong ki* 1, HPC 4.9b2–11.

misspelling." Another person says: "It is a person who is able to transform [beings]." Now, if we analyze, Śākyamuni is a person who is able to transform [beings]. Therefore, the following passage says: "Because I would express that the three kinds of worlds subsumed in the net of the teachings of the Tathāgata Śākyamuni, they are produced from the ocean seal samādhi."[192] Therefore, these two meanings are acquired.[193] "Wish fulfillment" is precisely the teaching of the one sound. It may be compared to the great ocean, because there is a wish-fulfilling gem, the myriad things are abundant, it rains all manner of jewels and treasures that benefit all. In the ocean seal samādhi, Śākyamuni's benefiting living beings by means of the teaching of the wish fulfillment of the one sound is also just like this.

> "能人"者, 一云"釋迦, 此云能仁, 而言能人者, 書者之誤也." 一云"能化之人"也. 今釋, 釋迦是能化之人, 是故下文云, "欲表釋迦如來, 教網所攝三種世間, 從海印三昧, 繁出現現故." 是故二義得也. "如意"者, 卽是一音教, 比如大海, 有如意珠故, 潤澤萬物, 雨諸珍寶, 利益一切. 釋迦佛海印三昧中, 一音如意之教, 利益衆生, 亦如是也.

Commentary on the Seal-diagram Symbolizing the Dharma Realm[194]

a. Able to enter into the ocean seal samādhi, [能入[195] 海印三昧中]

Within the true nature, with respect to manifesting principle and phenomena, although there are many ends, pondering the self-nature of it, in the end, it is

192 *Hwaŏm ilsŭng pŏpkye to*, HPC 2.1b2–4.

193 Like this, the term "capable person" (*nŭngin*, Ch. *nengren* 能人) is explained comprehensively as "capable humaneness" (*nŭngin*, Ch. *nengren* 能仁) and "capable person" in the *Ilsŭng pŏpkye to wŏnt'ong ki*. In this particular writing, the expression "able to enter" (*nŭngip* 能入) follows the original text of the *Han'guk Pulgyo chŏnsŏ*, this source text of the *Hwaŏm ilsŭng pŏpkye to*.

194 *Tae hwaŏm pŏpkye to chu*, HPC 7.305b16–306a8.

195 Reading *ip* 入 for *in* 仁 for following the original text of the *Hwaŏm ilsŭng pŏpkye to*.

impossible to attain. More precisely, since buddhas and living beings are light and reflections from within the true nature, there is no capability to achieve Buddhahood and there is no capability for deliverence, there is only the one true nature. It is like pondering the true essence of the mountains and rivers and the trees, plants, and forests that exist in Jambudvīpa[196] amidst the ocean of Jambudvīpa; in the end, it is impossible to attain. More precisely, the colors and characteristics of the mountains and rivers are to this [like] the lights and reflections of the great ocean. It is impossible to see the nature, and it is impossible to choose the characteristics, there is merely the one great ocean. The inner realization of the ten buddhas is merely like this.

於眞性中, 顯理顯事, 縱有多端, 推其自性, 了不可得, 則佛與衆生, 乃眞性中之光影, 無佛可成, 無生可度, 但一眞性而已. 如閻浮海中, 所有閻浮山河大地草木叢林, 推其實體, 了不可得, 則山河色相, 乃大海之光影, 無性可見, 無相可取, 惟一大海而已. 十佛內證, 只如是耳.

b. [The Buddha's] multitudinous production of wish fulfillment is inconceivable. [繙出如意不思議]

What is the form and shape of dharmas that arise amidst the ocean seal absorption? They are neither nature nor characteristics. They are neither principle nor phenomena. They are neither buddhas nor living beings. Although they are neither true nor false, with respect to the teachings that have been explained, they are precisely nature and precisely form, they are

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[196] Jambudvīpa (Yŏmbu 閻浮, short for Yŏmbuje, Ch. Yanfouti 閻浮提; also Sŏmbuje, Ch. Shanfuti 贍部提) means "rose-apple land" or "the land where the rose-apple tree grows." *Jambu* is the name of the rose-apple tree and *dvīpa* means "land" or "continent." Jambudvīpa is the southern of four great continents that surround the cosmic mountain Mt. Sumeru. Jambudvīpa is home to sixteen great states, five hundred middle-sized states, and a hundred thousand small states. Buddhas appear only on Jambudvīpa. Although the term was first coined to describe India, in time it came to represent the human world. See *Chang ahan jing* 長阿含經 (*Dīrghāgama*) 18, T 1.1.114b7–117c12.

precisely principle and precisely phenomena, they are precisely buddha and precisely living beings, and they are precisely true and precisely false. Although they are proclaimed and extended by means of the one sound, each is different according to its type.[197] Although they are each different according to their type, they are perfectly subsumed by the one sound. By means of the diverse minds of living beings, the diverse natures of living beings are preached. It is neither that which is arrived at by means of consciousness and sentience, nor that which is reached by means of thought and measurement. Hence, it says: "Wish fulfillment is inconceivable." Do you understand?

When the night is quiet and the water is cold, the fish do not eat;
Fill the boat needlessly with only moonlight and return.[198]

海印定中所起之法, 如何形狀? 非性非相, 非理非事, 非佛非衆生, 非眞非假, 而所說之教, 即性即相, 即理即事, 即佛卽衆生, 卽眞即假. 一音演暢, 而隨類各異, 隨類各異, 而圓攝一音, 以衆生種種心, 說衆生種種性. 非識情所到, 非思量所及, 故云如意不思議. 會麼?
夜靜水寒魚不食, 滿船[199] 空載月明歸.

[197] On the idea of the one sound (*irŭm*, Ch. *yiyin* 一音) see *Dafangguang fo huayang jing* 1, T 278.9.399b4–7; *Weimoji suoshuo jing* 1, T 475.14.538a2; and *Dahui Pujue Chanshi yulu* 19, T 1998A.47.891c7–8.

[198] This is one part of a gāthā in four lines known as the "Yufu song" 漁父頌 [Song of the fisherman] by the Tang-dynasty monk Chuanzi Decheng 船子德誠 (fl. 800). The first two lines are "A thousand-foot-long fishing line hangs down directly; / As soon as one wave breaks, myriad more waves follow." Some sources preserve the whole gāthā, see *Jingang jing zhu* 3, X 38.750b12–13; *Mingjue Chanshi yulu* 明覺禪師語錄 3, T 1996.47.692a7–8. Others, like the *Tae hwaŏm pŏpkye to chu*, preserve the final two lines; see *Dahui Pujue Chanshi yulu* 1, T 1998A.47.814a3–4; *Hongzhi chanshi guanglu*, T 2001.48.4c27–28. Another source modification of the poem by Xuedou Zhongxian 雪竇重顯 (980–1052): The line "Fill the boat needlessly with only moonlight and return" is changed to "The boat is filled to the brim with moonlight and returns"; see *Chanzongsong gulianzhu tongji* 禪宗頌古聯珠通集 37, X 115.472a17–18.

[199] Reading *sŏn* 船 for *kang* 舡 following edition C.

c. A rain of jewels that benefits living beings fills all space. [雨寶益生滿虛空]

This one wish-fulfilling jewel discharges hundreds of thousands of wish-fulfilling jewels. This one ocean seal absorption light samādhi discharges hundreds of thousands of ocean seal absorption light samādhis. Nevertheless, this ocean seal absorption light samādhi is not only lone realization in the sphere of the great people of the ten buddhas, all living beings, each one, possess ocean seal absorption light samādhi of the sphere of the great people of the ten buddhas. From birth until death, from morning until evening, whether angry or happy, whether speaking or silent, one by one each individually possesses an ocean seal. One by one the ocean seals individually discharge oceans of defilements of living beings. Because one by one the oceans of defilements are each endowed with an ocean of the dharma nature of true thusness and are non-dual and non-confused, their "benefit of filling all space" is merely thrown open by means of eight logographs of one's horoscope[200] and only ordered[201] by two hands.

這一个如意寶, 流出百千如意寶, 這一海印定光三昧, 流出百千海印定光三昧. 然而這海印定光三昧, 非但十佛大人境界獨證, 一切衆生, 各有十佛大人境界海印定光三昧. 從生至死, 從旦至暮, 或嗔或喜, 或語或默, 一一各有一一海印, 一一海印, 一一流出衆生煩惱海,[202] 一一煩惱海各具眞如法性海, 無二無雜故, 其滿虛空益, 但八字打開, 兩手分付而已.

d. Living beings benefit according to their capacity to comprehend. [衆生隨器得利益]

200 The expression "thrown open by means of eight logographs of one's horoscope" (*p'alcha t'agae* 八字打開) is a metaphor for nothing being concealed one bit.

201 What I have translated as "ordered" (*punbu* 分付) is an expression used to describe a superior commanding or giving instructions to a subordinate.

202 Reading *hae* 海 for *yŏm* 染 following editions B and C.

Each and every vessel in a great rich person's house is gold, and in the ocean seal samādhi each and every dharma is true. The only things that exist are differences between great and small, square and round, and defiled and pure. The benefit acquired is not another dharma. Merely great things are said to be great, small things are said to be small, square things are said to be square, round things are said to be round, defiled things are said to be defiled, and pure things are said to be pure. It is not the enlarging of small things that causes them to be great, or the shaving of square things that makes them round, or the cleaning of defiled by which they are said to be pure. Do you understand?

When the mountain is empty, the wind falls on rocks.
When the tower is quiet, the moonlight invades the gate.[203]

大富家中, 器器皆金, 海印定中, 法法皆眞, 但有大小方圓染淨異耳, 其所得益, 不是他法. 只爲大者言大, 小者言小, 方者言方, 圓者言圓, 染者言染, 淨者言淨, 非慱小以令大, 刻方以爲圓, 革染而說淨也. 會麽? 山虛風落石, 樓靜月侵門.

203 These two lines are the final couplet of a poem titled "Xige ye" 西閣夜 [Night at the Western Tower] by Du Fu 杜甫 (712–770). The first two lines are "Evening on the enrapturingly cold mountain / The oblique white mist is obscuring" (恍惚寒山暮, 逶迤白露昏).

Therefore, the practitioner must return to the original source;
He cannot obtain it without ceasing from deluded thoughts.
By means of unconditioned wholesome skills, he apprehends wish fulfillment,
Returns home, and obtains wealth according to his capacity.

是故行者還本際, 叵息妄想必不得,
無緣善巧捉如意, 歸家隨分得資糧.

9. *Comprehensive Record*

Dharma Record[204]

A "practitioner" is precisely a person who believes and goes toward all universal dharmas. "Original source" is precisely the ocean seal of inner realization. With respect to "He cannot obtain it without ceasing from deluded thoughts," the two kinds of grasping after a self[205] are a deluded

[204] *Ch'ongsurok* 1A, HPC 6.787a19–b18; K 45.161a15–b9.

[205] The two kinds of grasping after a self (*i ajip*, Ch. *er wozhi* 二我執) are "grasping after the self of a person" (*inajip*, Ch. *renwozhi* 人我執; or *ina*, Ch. *renwo* 人我; Skt. *puruṣa*, *sattvātman*) and "grasping after the self of dharmas" (*pŏbajip*, Ch. *fawozhi* 法我執; or *pŏba*, Ch. *fawo* 法我; Skt. *dharmagrāha*). It is also called "the view of of the self of a person" (*inagyŏn* 人我見) and the "view of the self of dharmas" (*pŏbagyŏn* 法我見). "The self of a person" is a false view to which one is attached that a person means a singular individual who possesses self-nature or that the self-nature of an individual really exists. "The self of dharmas" is a false view to which one is attached that dharmas refer to the self-nature of all dharmas that are constituted of forms (*saek* 色) and mind (*sim* 心) or that the self-nature of dharmas really exists. More precisely, with respect to the view of the self of a person, because people do not know that the body of a person is a temporary combination of the five skandhas (*oon* 五蘊), they are attached to the heterodox view that essence of a self (*ach'e* 我體) is permanent. With respect to the view of the self of dharmas, because people do not know of the nature of the emptiness (*kongsŏng* 空性) of all dharmas, they are attached to the false view that there is true essence and function (*ch'eyong* 體用) in dharmas.

thought. Just like the limits of the foregoing ocean seal of inner realization, only if one is a person of no-self [*anātman*] will he be able to attain it, because if "I" exist, then it must necessarily be unattainable. It is just like seaweed of the seashore. Because it exists on the ocean water, it does not get dry. Just like this, the two selves of the person and dharma of consciousness are caused by the body of the ocean of the *manovijñāna*[206] and the *ālāyavijñāna*[207] and arise again. Why? It is because the original consciousness

206 What I have translated as *manovijñāna* (*malla*, Ch. *mona* 末那; Skt. *manas*, *manaḥ*) refers to the seventh consciousness of the theory of the eight kinds of consciousness (*p'alsik sŏl* 八識說) asserted by the Consciousness-only intellectual tradition of Mahāyāna Buddhism. The Sanskrit manas was translated into Chinese as "the defiled mind" (*yŏmoŭi*, Ch. *ranwuyi* 染污意), "the thinking and measuring consciousness" (*saryangsik*, Ch. *siliangshi* 思量識), and "the mind" (*ŭi*, Ch. *yi* 意). It refers to "the active mind" or "activity of the mind" as well as to "the mind" itself. The meaning of thinking and measuring resides in the *manas*, and the contents of thinking and measuring mean that consciousness centers on being attached to the objects of consciousness within the mind. "Thinking and measuring" here means that the mind is constantly producing faulty operations and functions that manifest inverted thoughts, such as forgetting the nature of the true thusness of no-self (*mua*, Ch. *wuwo* 無我; Skt. *anātman*), or grasping after the self of a person (*ajip*, Ch. *wozhi* 我執), or grasping after the self of dharmas (*pŏpchip*, Ch. *fazhi* 法執). Therefore, since it is said to bring about the defilement of being defiled, another name for it is "the defiled mind." This *manovijñāna* forgets the nature of reality in the interior world by means of the mental state within the mentality of the mind, it manifests thoughts of discrimination, and it is attached to the object of the eighth consciousness, the *ālāyavijñāna*, which it holds to be itself (*chaa*, Ch. *ziwo* 自我). Its role is to constantly bring about the four kinds of defilements: the view that the self is permanent (*agyŏn*, Ch. *wojian* 我見), pride of self (*aman*, Ch. *woman* 我慢), love of self (*aae*, Ch. *woai* 我愛), and foolish infatuation with the supposed reality of the self (*ach'i*, Ch. *wochi* 我癡).

207 The *ālāyavijñāna* (*ryŏya*, Ch. *liye* 黎耶; Skt. *ālāya*) refers to the eighth consciousness, the storehouse consciousness, of the theory of eight kinds of consciousness in the Consciousness-only tradition. The transliteration used in this text is the old transliteration of the term into Chinese; the new transliteration is *aroeyasik*, Ch. *aleiyeshi* 阿賴耶識. The *ālāyavijñāna* is merely a container, a storehouse of seeds of thought. It merely exists, it does not think. The *ālāyavijñāna* and *manovijñāna* have a mutually dependent and mutually inseparable relationship. One cannot exist without the other. Although the essence and function of the *ālāyavijñāna* are constant and continuous, there is no minute or detailed function of thinking and measuring. Different from this, the *manovijñāna*, whether on route transmigrating through the three realms with the *ālāyavijñāna* or when faced with whatever kind of extreme circumstances, its functions are not severed. In other words, the *ālāyavijñāna* is merely a storehouse or container, and the *manovijñāna* mistakes itself for a self.

of the *ālāyavijñāna* is the root of the self, the *manovijñāna* is the line of self, and the six kinds of consciousness[208] and the previous five kinds of consciousness[209] are the approach of frequenting both of these two selves.

"行者" 則凡諸信向普法之人也, "本際" 則內訂海印也. "叵[210] 息妄想必不得"者, 以二我執爲妄想也, 如上內訂海印之際, 無我之人, 乃能得至. 若存我則必不得至故也. 如海邊荓,[211] 有海水故, 不得[212] 令渴, 如是意識人法二我, 由彼末那及黎耶海身而還[213] 起, 何者? 黎耶本識, 是我之[214] 根, 其末那識是[215] 我之莖, 六[216] 及前五, 皆是二我出入之門故也.

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208 The six kinds of consciousness (*yuksik*, Ch. *liushi* 六識) are eye-consciousness, ear-consciousness, tongue-consciousness, nose-consciousness, body-consciousness, and mind-consciousness. When the six sense organs of the eyes, ears, tongue, nose, body, and mind confront objects of sight, sounds, tastes, smells, and touch, and dharmas of thought, the resulting function is that one sees, hears, tastes, smells, touches, and knows or comprehends. In Mahāyāna Buddhism, the *manovijñāna* and *ālāyavijñāna* are added to these six forms of consciousnesss, and are explained as the functioning of our minds by means of the eight forms of consciousness. A ninth consciousness, the immaculate consciousness, the *amalavijñāna* (*ammarasik*, Ch. *anmoluoshi* 菴摩羅識), was established. In Abhidharma Buddhism, these six kinds of consciousness are the capacity of the functioning of the mind, and because their essence is the same, it is said that the six kinds of consciousness cannot function simultaneously; but in the Consciousness-only tradition it is recognized that they function simultaneously.

209 The previous five kinds of consciousness (*chŏno[sik]*, Ch. *qianwushi* 前五[識]) is a general title used when explaining the five kinds of consciousness prior to mind-consciousness in the Consciousness-only tradition. In other words, it refers to eye-consciousness, ear-consciousness, tongue-consciousness, nose-consciousness, and body-consciousness in the theory of eight kinds of consciousness. With respect to this, although it is the function of the consciousness of the previous five kinds of sense organs, consciousness can be produced only in conjunction with the sixth sense organ of mind.

210 Reading *p'a* 叵 for *p'il* 匹 following edition B.

211 Although one logograph is missing in the source text, we have added *pyŏng* 荓 following edition A.

212 Although two logographs are missing in the source text, we have added *pudŭk* 不得 following edition A.

213 Although three logographs are missing in the source text, we have added *sin i hwan* 身而還 following edition A.

214 Although one logograph is missing in the source text, we have added *chi* 之 following edition A.

215 Although one logograph is missing in the source text, we have added *si* 是 following edition A.

It may be compared to someone who desires to ascend Mt. Sumeru. If one dries up the eight oceans,[217] eventually relying on the mainland he will go and be able to ascend Mt. Sumeru. Just like this, if a practitioner seeks to return to the origin, his gradually breathing in the oceans of the deluded thoughts of the eight consciousnesses[218] and reaching it is the meaning of the three vehicles. Amidst the one vehicle, if one strides over the first ocean, because it is precisely striding over all oceans and treading to the summit of Mt. Sumeru, one does not move so much as one step and is able to return to the original source.

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216 Although two logographs are missing in the source text, we have added *kyŏng ryuk* 莖六 following edition B.

217 The eight oceans (*p'arhae*, Ch. *bahai* 八海) refer to the eight oceans that surround Mt. Sumeru according to traditional Buddhist cosmology. There are eight mountain ranges that surround Mt. Sumeru: (1) Khadiraka (Kŏjera, Ch. Qutiluo 佉提羅), (2) Īṣādhara (Isat'ara, Ch. Yishatuoluo 伊沙陀羅), (3) Yugaṃdhara (Yugŏnt'ara, Ch. Youqiantuoluo 遊乾陀羅), (4) Sudharśana (Sodallisana, Ch. Sudalishena 蘇達梨舍羅), (5) Aśvakarṇa (Ansŭppakkallo, Ch. Anshubojiena 安濕縛竭拏), (6) Nimimdhara (Nimint'ara, Ch. Nimintuoluo 尼民陀羅), (7) Vintaka (Pinadaga, Ch. Pinaduojia 毘那多迦), and (8) Cakravāḍa (Chakkara, Ch. Zhuojialuo 斫迦羅). Because there are oceans between each of these mountains, they are as a group referred to as the eight oceans. See *Qishi jing* 起世經 9, T 24.1.356b28–c18; K 19.331a12–b13; *Chang ahan jing* 長阿含經 (*Dīrghāgama*) 21, T 1.1.139a23–b17; K 17.1009c13–1010a16.

218 The eight kinds of consciousness (*p'alsik*, Ch. *bashi* 八識; Skt. *aṣṭau vijñānani*) is a theory of the Consciousness-only tradition of Mahāyāna Buddhism. The eight kinds of consciousness are (1) eye-consciousness, (2) ear-consciousness, (3) tongue-consciousness, (4) nose-consciousness, (5) body-consciousness, (6) mind-consciousness, (7) *manovijñāna* (consciousness of mind), and (8) *ālāyavijñāna* (storehouse consciousness). When, through the awakening process, one changes the eighth consciousness (*ālāyavijñāna*), seventh consciousness (*manovijñāna*), sixth consciousness (mind-consciousness), and the previous five kinds of consciousness (eye, ear, nose, tongue, body), one obtains the four wisdoms (Kor. *saji*, Ch. *sizhi* 四智): (1) perfect achievement wisdom (Kor. *sŏngsochak* chi, Ch. *chengsuozuo zhi* 成所作智; Skt. *kṛtyānuṣṭhanajñāna*), (2) sublime contemplation wisdom (Kor. *myogwanch'al chi*, Ch. *miaoguancha zhi* 妙觀察智; Skt. *pratyavekṣanajñāna*), (3) universal equality wisdom (Kor. *p'yŏngdŭngsŏng chi*, Ch. *pingdengxing zhi* 平等性智; Skt. *samatājñāna*), and (4) the great perfect mirror wisdom (Kor. *taewŏn'gyŏng chi*, Ch. *dayuanjing zhi* 大圓鏡智; Skt. *mahādarśanājñāna*). See *Cheng weishi lun* (*Vijñapatimātratāsiddhi*) 10, T 1585.31.56b2–c4; K 17.590c7–591a20.

比如有人欲上須彌, 乾八海竟依陸而行得上須彌. 如是行者若欲返本, 漸息八識妄想海 已而得至者, 三乘義也. 一乘之中, 若履初海, 卽履諸海, 踐須彌頂故, 不移一步, 得還本際也.

"Unconditioned wholesome skills" [are as follows:]

Question: Why does it have "ceasing from deluded thoughts" in the next passage?

Answer: It is because if one desires to return to the original source, one needs to cease from deluded thoughts, and if one desires to cease from deluded thoughts, one needs to be devoid of conditions (*muyŏn* 無緣).

Question: What is being unconditioned (*muyŏn* 無緣)?

Answer: When the five consciousnesses are conditioned to the sphere of the five types of dust,[219] consciousness is conditioned together with it, and the *manovijñāna* then faces toward the interior and attaches to the self. The original consciousness of the *ālāyavijñāna* is conditioned to the three kinds of spheres.[220] For this reason, one is not able to "apprehend wish fullfillment." Because one is unconditioned, the name for obtaining the meaning of sainthood is "well apprehending wish fulfillment." "Returns home" is returning to the home of the dharma nature. "Obtains wealth [according to his capacity]" is the practioner's expedient means of adding practices (*kahaeng pangp'yŏn* 加行方便).

"無緣善巧" 等者. 問. 何故, "息妄想" 次有此句耶? 答. 欲還本際, 要息妄想, 欲息妄想, 要須無緣故也. 問. "無緣" 者何? 答. 五識緣於五塵境時, 意識同緣, 其末那則向內執我, 黎耶本識, 緣三類境, 是以, 不能 "捉如意" 也. 以無緣故, 得聖者意, 名爲 "善捉如意" 也. "歸家" 者, 歸法性家也, "得資糧" 者, 行者加行方便也.

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219 The five kinds of dust (*ojin*, Ch. *wuzhen* 五塵) refer to the five senses of sight, sound, smell, taste, and touch. Because these five spheres dirty our true nature (*chinsŏng*, Ch. *zhenxing* 眞性), they are referred to as "dust."

220 The three objects of the *ālāyavijñāna* are precisely seeds (*chongja*, Ch. *zhongzi* 種子), the previous five kinds of consciousness (*chŏnosik*, Ch. *qianwushi* 前五識), and the material world, lit. "world as a vessel" (*kisegan* 器世間, also *kisegye* 器世界, *kise* 器世; Skt. *bhajanaloka*).

True Record[221]

With respect to "Ceasing from deluded thoughts," from the standpoint of being entrusted to a level, it is said that although one seeks severance by means of initial knowledge, one is unable to sever [oneself]. Although one seeks severance by means of middling and later knowledge, it is also that way. Hence, a treatise says: "It is neither the initial nor the middling and later."[222] Nevertheless, because the inability to be severed is the same as being severed, the meaning of severance is accomplished. Hence, a treatise says: "Choose the front, middle, and back."[223] If it is done exactly from the standpoint of the one vehicle, then raising those hindrances, the measure of the essence is equal to the dharma realm and raising knowledge is also that way.

> "息妄想" 者, 約寄位云, 初智求斷, 不可得斷, 以中後智求斷亦尒. 故論云, "非初非中後." 然以不可得斷而爲斷故, 斷義得成. 故論云, "前中後取也." 若直約一乘, 則擧其障, 體量等法界, 擧智亦尒.

Therefore, Zhixiang said: "It is like the nature of conditioned arising."[224] It is severed just like this. If by means of knowledge that is different from hindrances one desires to sever hindrances that are different from knowledge, by means of not ceasing deluded thoughts one will certainly not attain it. Observing the precepts is also like this. If one specially chooses wholesomeness, being regarded as being able to prevent [unwholesomeness], he chooses unwholesomeness, and being regarded as that which is prevented,

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221 *Ch'ongsurok* 1A, HPC 6.787b19–c7; K 45.161b10–17.

222 *Shidi jing lun* (*Daśabhūmika-sūtra-śāstra*) 2, T 1522.26.132b12, 133a10; K 15.14a19, 15a9; and *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* (*Souxuan ji*) 1B, T 1732.35.27c22; K 47.13c10.

223 *Shidi jing lun* (*Daśabhūmika-sūtra-śāstra*) 2, T 1522.26.133b1; K 15.15b5.

224 *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* (*Souxuan ji*) 3A, T 1732.35.53b14; K 47.36c5–6.

it is just like one who observes [the precepts] to the contrary being called "a person who breaks the precepts."

"Unconditioned wholesome skills" and so forth are undifferentiated, and "wish fulfillment" is the teaching. "Returns home" is returning to the true source. "Wealth" is such things as the items of the two thousand Ways to enlightenment.

故至相云, "如緣起性," 如是斷也. 若以別障之智, 欲斷別智之障者, 以不息妄想故, 必不得也. 持戒亦介. 若別取善, 以爲能防, 取其不善, 以爲所防, 如是持者, 猶名 "破戒人" 也. "無緣善巧" 等者, 無分別也, "如意" 者, 敎也. "歸家" 者, 還眞源也, "資糧" 者, 二千道品等也.

Great Record[225]

Question: How do you see the capacity to obtain benefits within the foregoing fourth layer?[226]

Answer: There are two meanings with respect to the Samantabhadra. If you look from the standpoint of the meaning of the helping in the transformation [of beings] in the eight assemblies, it is not said to be capacity. With respect to the third layer,[227] it specifically becomes capacity. If you look from the standpoint of the fourth layer,[228] then Majestic

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225 *Ch'ongsurok* 1A, HPC 6.788a6–789a9; K 45.162a8–163a13.

226 This fourth layer (*chesajung* 第四重) is the fourth ocean seal among a second group of five layers of ocean seals matched to the fifth of the first five layers of ocean seals (the ocean seal of language). More precisely, the four lines on practices benefiting others (*it'ahaeng* 利他行) are matched to this fourth-layer ocean seal.

227 This third layer (*chesamjung* 第三重) is the third ocean seal among another group of five layers of ocean seals matched to the fifth of the five layers of ocean seals (the ocean seal of language). More precisely, the fourteen lines on the section on conditioned arising (*yŏn'gibun* 緣起分) are matched to the third-layer ocean seal.

228 This fourth layer (*chesajung* 第四重) is the fourth ocean seal among a second group of five layers

Glory[229] and Sudhana[230] are both of the capacity to obtain benefits within the absorption on the storehouse of purity.[231] Benefits that are obtained

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of ocean seals matched to the fifth of the first five layers of ocean seals (the ocean seal of language). More precisely, the four lines on practices benefiting others (*it'ahaeng* 利他行) are matched to this fourth-layer ocean seal.

229 Majestic Glory (Wigwang, Ch. Weiguang 威光) refers to the Crown Prince Great Majestic Glory (Daweiguang taizi 大威光太子), who appears in the "Vairocana" chapter of the *Avataṃsaka-sūtra* in eighty rolls. The Crown Prince Majestic Glory sees the glory of the Buddha and immediately realizes ten approaches to dharma by means of the power of his wholesome roots (*sŏn'gŭllyŏk*, Ch. *shangenli* 善根力). See *Dafangguang fo huayan jing* 6, T 279.10.54c11–23; K 8.488c7–20.

230 Sudhana (Sŏnjae, Ch. Shanzai 善財) is the seeker of the Way to enlightenment in the "Entry into the Realm of Reality" chapter of the *Avataṃsaka-sūtra* in sixty rolls (T 278) and the *Avataṃsaka-sūtra* in eighty rolls (T 279), as well as the *Avataṃsaka-sūtra* in forty rolls (T 293), which is itself merely another retranslation of the "Entering the Dharma Realm" chapter of the *Avataṃsaka-sūtra* (the *Gaṇḍavyūha-sūtra*). Because he is born into a household in which the things of this world are abundant, he is called Sudhana (Good Wealth). The lad Sudhana arouses the aspiration to enlightenment following Mañjuśrī, he goes to the south and passes a hundred ten cities, encounters fifty-three spiritual mentors, and finally refers to a story in which Maitreya enters a tower in the blink of an eye. At this time, Sudhana suddenly forgets all the approaches to dharma he has learned from all the spiritual mentors up to this point and again following Maitreya's instructions, as soon as he thinks that he desires to see his very first mentor, Mañjuśrī, Mañjuśrī stretches out his right hand, passing over a hundred ten yojanas, and touches the crown of the lad Sudhana's head (*majŏng*, Ch. *moding* 摩頂). Although Sudhana universally passed by more than one hundred cities, the point of his encountering Mañjuśrī, his first mentor, again, in the place where he met his last mentor, Maitreya, and Mañjuśrī's stretching out his hand and touching the crown of Sudhana's head is "Sudhana's not being detached from the dharma realm passing through the hundred cities, and not transcending the initial arousal of the aspiration of enlightenment is precisely ascending the tower of Maitreya." In other words, all of Sudhana's perambulations in search of the Dharma, in fact, are his not making even the slightest movement from his original position and his universally traversing everything. One stage is all stages. We can say that the contents of this section positively manifest the realm of mutual identity of the Huayan tradition in which cause and effect are non-dual.

231 The absorption on the storehouse of purity (*chŏngjang chŏng*, Ch. *jingzang ding* 淨藏定) refers to the samādhi on the storehouse of the purity of all the tathāgatas (*ilch'e yŏrae chŏngjang sammae*, Ch. *yiqie rulai jingzang sanmei* 一切如來淨藏三昧), which the Bodhisattva Samantabhadra entered seated on a lion throne in the Lotus Storehouse Realm in front of the Tathāgata. As soon as the Bodhisattva Samantabhadra entered this samādhi, all the buddhas of the ten directions appeared, and by means of the power of the original vow of the Buddha Vairocana and Samantabhadra's original power of

only within this absorption are only explained and manifested outside the absorption. Because it is from the standpoint of this meaning, it says: "obtains benefits." Within this fifth layer,[232] by means of the capacity of that which flows and that which is the object, it specifically becomes that which transforms.

> 問. 前第四重內, 得益之機, 如何見耶? 答. 普賢有二義. 若約八會助化之義, 不云機也, 於第三重, 方爲機也. 若約第四重, 則威光善財, 皆是淨藏定中, 得益之機也. 但是定內所得之益, 於定外說示耳. 約是義故, 云"得利益"也. 於此第五重內, 以所流所目之機, 方爲所化也.

Question: If Majestic Glory and Sudhana are correctly of the capacity to obtain benefits within this absorption, are they still within this absorption in the initial and later assemblies?

Answer: If from the standpoint of the fourth layer,[233] the dharmas of the eight assemblies are all within this absorption. Nevertheless, to begin with, raising Majestic Glory and Sudhana are all that is said. In other words, *Excerpts from the "Entering the Dharma Realm" Chapter*[234] says: "Because the

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pure practice in the place of all the buddhas, Samantabhadra praised that he was able to enter this samādhi. Samantabhadra enters into this samādhi with all the buddhas, he enters into the ten kinds of wisdom beginning with the power of all wisdom, and he visualizes all world systems, spheres of living beings, the desires and pleasures (*yongnak* , Ch. *yule* 欲樂) of the spheres of living beings, and all the buddhas.

232 This fifth layer (*cheojung* 第五重), the fifth (the ocean seal of language) among the first five layers of ocean seals, is divided into another five layers. More precisely, the eight lines in the section on "the expedient means of practice" (*suhaeng pangp'yŏn* 修行方便) and "obtaining benefits" (*tŭk iik* 得利益) are matchd to this fifth-layer ocean seal.

233 This fourth layer (*chesajung* 第四重) is the fourth ocean seal among a second group of five layers of ocean seals matched to the fifth of the first five layers of ocean seals (the ocean seal of language). More precisely, the four lines on practices benefiting others (*it'ahaeng* 利他行) are matched to this fourth-layer ocean seal.

234 *Excerpts from the "Entering the Dharma Realm" Chapter* (*Fajie pin chao* 法界品抄) is short for the *Ru fajie pin chao* 入法界品抄, in one roll. Although it is attributed to Zhiyan in Uich'ŏn's catalog, it

quest for spiritual mentors in the one vehicle is only within this absorption, you should know that this is only manifest as a phenomenon within this absorption."

問. 若威光善財, 正是定內得益之機, 則唯初後二會, 是定內耶? 答. 若約弟四重, 則八會之法, 皆是定內, 然且擧威光善財云耳. 謂法界品抄, 云"一乘求知識, 唯是定內, 故知以定內事示之耳."

Question: Why do they not serve as capacities by means of Majestic Glory and Sudhana within the third layer?[235]

Answer: With respect to that third layer, because it does not share with the teaching of distinction, it specifically becomes capacity merely by means of Samantabhadra. With respect to the fourth layer,[236] because it is endowed with the teachings of commonality and distinction, it becomes capacity by means of Majestic Glory and Sudhana. Hence, *Excerpts from the "Entering the Dharma Realm" Chapter* says: "If one relies on the outline of the three vehicles, there are five characteristics[237] and so forth. For this reason, the

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has not been preserved. With respect to the compositions of Zhiyan, although Ŭisang is said to have composed the *Ip pŏpkye p'um ch'o ki* 入法界品抄記, in one roll, this work also has not come down to us. See *Sinp'yŏn chejong kyojang ch'ongnok*, HPC 4.681c10. Extant passages from this work are preserved only in the *Ch'ongsurok* (see HPC 6.769a20, 769a3–770a17, 788a17–18, 788a23–b1). As the contents of these passages display material different from what appears in Zhiyan's other known works, it provides another avenue for understanding the breadth of Zhiyan's thought.

235 This third layer (*chesamjung* 第三重) is the third ocean seal among another group of five layers of ocean seals matched to the fifth of the five layers of ocean seals (the ocean seal of language). More precisely, the fourteen lines on the section on conditioned arising (*yŏn'gibun* 緣起分) are matched to the third-layer ocean seal.

236 This fourth layer (*chesajung* 第四重) is the fourth ocean seal among a second group of five layers of ocean seals matched to the fifth of the first five layers of ocean seals (the ocean seal of language). More precisely, the four lines on practices benefiting others (*it'ahaeng* 利他行) are matched to this fourth-layer ocean seal.

237 The five characteristics (*osang*, Ch. *wuxiang* 五相) refer to five kinds of characteristics of decline and decay exhibited by the bodies of humans and gods before their deaths in the six paths of rebirth

three lives[238] of such things as seeing and hearing[239] and understanding and practicing,[240] relying on the levels of the three vehicles, only manifest

(*yukto*, Ch. *liudao* 六道). The five characteristics are as follows: their clothes become dirty and soiled, the flowers worn on their heads wither and droop, their bodies smell dirty and unclean, sweat flows from their armpits, and they are no pleased with being in their original place (*ponjwa*, Ch. *benzuo* 本座). See *Daban niepan jing* 大般涅槃經 36, T 375.12.721a26–28; K 28.892b4–6.

238 The three lives (*samsaeng*, Ch. *sansheng* 三生) refer to three classifications of the characteristics of a life from the standpoint of the fruition reward (*kwabo*, Ch. *guobao* 果報); precisely, "a life of seeing and hearing" (*kyŏnmun saeng*, Ch. *jianwen sheng* 見聞生), "a life of understanding and practicing" (*haehaeng saeng*, Ch. *jiexing sheng* 解行生), and "a life of realizing and penetrating" (*chŭngip saeng*, Ch. *zhengru sheng* 證入生). Here, according to Fazang, a student of the level of realizing and penetrating is just like the Bodhisattva Maitreya's telling Sudhana that when you achieve complete enlightenment in my presence, you will certainly see me. This is a differentiation of the two levels of causes and results. See *Huayan yisheng jiaoyi fenqi zhang* 2, T 1866.45.489c11–15.

239 "Seeing and hearing" (*kyŏnmun*, Ch. *jianwen* 見聞) is an abbreviation of "the level of seeing and hearing" (*kyŏnmun wi*, Ch. *jianwen wei* 見聞位) and is also called "a life of seeing and hearing" (*kyŏnmun saeng*, Ch. *jianwen sheng* 見聞生). The level of seeing and hearing refers to the first level among the "The three kinds of students achieve Buddhahood" (*samsaeng sŏngbul*, Ch. *sansheng chengfo* 三生成佛), which is spoken of in the Hwaŏm/Huayan tradition. It is the level in which one hears the truth of the Hwaŏm tradition and resolutely goes forth in the possibility of being able to achieve Buddhahood in the future. Just like seeing and hearing and planting the seed of the achievement of Buddhahood, it is said that the individual puts these contents of "seeing and hearing" the Hwaŏm teachings into practice and works forward doing all things to mature themselves in their bodies. Fazang says: "The level of seeing and hearing is the level of seeing and hearing the inexhaustible approaches to dharma of the *Avataṃsaka-sūtra* and accomplishing such things as the adamantine seed." See *Huayan yisheng jiaoyi fenqi zhang* 2, T 1866.45.489c5–6. The *Hwaŏm ilsŭng sŏngbul myoŭi* 華嚴一乘成佛妙義 says: 'With respect to the level of seeing and hearing, because it is precisely Sudhana's seeing and hearing a dharma just like that of Samantabhadra in a previous life, he accomplished the wholesome roots of that domain of liberation." See *Hwaŏm ilsŭng sŏngbul myoŭi*, HPC 3.728a19–21. Also, according to the *Huayan jing wenda* (attributed to Fazang but probably composed in Korea), in the level of seeing and hearing, the reason one does not take a place and get pushed out, although one has heard a great dharma, is that it does not exist itself according to what one has heard. See *Huayan jing wenda* 1, T 1873.45.601a12–13.

240 "Understanding and practing" (*haehaeng*, Ch. *jiexing* 解行) is an abbreviation of "the level of understanding and practicing" (*haehaeng wi*, Ch. *jiexing wei* 解行位) and is also called "a life of understanding and practicing" (*haehaeng saeng*, Ch. *jiexing sheng* 解行生). About "understanding and practicing," Fazang said that continuing after "seeing and hearing," beings of Tuṣita Heaven, and

the one vehicle." With respect to the levels of these three lives, within the fourth layer,[241] there is no shallowness and depth. In the fifth layer[242] there is shallowness and depth. Speaking of "practitioners," if from the standpoint of the fifth layer,[243] then it is the capacity of that which flows and that which is the object. If it is the fourth layer,[244] then it is Majestic Glory and Sudhana. Nevertheless, from the standpoint of reality, on the whole, although people heading toward the Flower Garland are "practitioners" within all these by all eminent beings, because Majestic Glory and Sudhana practices and causes are manifest, they are inclined and raised.[245] Because these "practitioners"

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so forth, escape from the evil paths of rebirth, obtain the samādhi on detachment from filth (*igu sammae*, Ch. *ligou sanmei* 離垢三昧), and attain the spheres of such things as the non-production of dharmas (*musaengbŏp*, Ch. *wushengfa* 無生法) of the ten stages and the ten eyes (*siban*, Ch. *shiyan* 十眼) and ten ears (*sibi*, Ch. shier 十耳). Furthermore, the lad Sudhana was fully endowed with all the levels of Samantabhadra in one body in one lifetime on the locations of the spiritual mentors from the level of the ten faiths up to the ten stages. See *Huayan yisheng jiaoyi fenqi zhang* 2, T 1866.45.489c6–11.

241 This fourth layer (*chesajung* 第四重) is the fourth ocean seal among a second group of five layers of ocean seals matched to the fifth of the first five layers of ocean seals (the ocean seal of language). More precisely, the four lines on practices benefiting others (*it'ahaeng* 利他行) are matched to this fourth-layer ocean seal.

242 This fifth layer (*cheojung* 第五重), the fifth (the ocean seal of language) among the first five layers of ocean seals, is divided into another five layers. More precisely, the eight lines in the section on "the expedient means of practice" (*suhaeng pangp'yŏn* 修行方便) and "obtaining benefits" (*tŭk iik* 得利益) are matchd to this fifth-layer ocean seal.

243 This fifth layer (*cheojung* 第五重), the fifth (the ocean seal of language) among the first five layers of ocean seals, is divided into another five layers. More precisely, the eight lines in the section on "the expedient means of practice" (*suhaeng pangp'yŏn* 修行方便) and "obtaining benefits" (*tŭk iik* 得利益) are matchd to this fifth-layer ocean seal.

244 This fourth layer (*chesajung* 第四重) is the fourth ocean seal among a second group of five layers of ocean seals matched to the fifth of the first five layers of ocean seals (the ocean seal of language). More precisely, the four lines on practices benefiting others (*it'ahaeng* 利他行) are matched to this fourth-layer ocean seal.

245 With respect to other bodhisattvas, provided that they practice for measureless kalpas, although their vows and practices are sufficient and they are intimately familiar with all the buddhas and bodhisattvas, Sudhana and Crown Prince Majestic Glory completely fulfill the results of many kalpas in one life of such things as being able to purify their buddha-lands, teach and transform living

know that one's own body and mind are precisely the essence of Vairocana,[246] it is called "returning to the original source."

問. 何故, 第三重內, 不以威光善財等爲機耶? 答. 彼第三重, 則是不共別教故, 但以普賢, 方爲機也, 於第四重, 具同別教故, 以威光善財而爲機也. 故法界品抄, 云"若依三乘科文者, 有五相等, 是以, 見聞解行等三生, 依三乘位, 現一乘耳." 此三生位, 於第四重內, 無淺深, 於第五重, 有淺深也. 言"行者"者, 約第五重, 則所流所目[247] 機也, 若第四重, 則威光善財也. 然約實, 則凡[248] 諸俊[249] 向此花[250] 嚴之人, 皆是此中行者, 而威光善財, 修行因現[251] 故[252], 偏擧[253] □.[254] 此行者等,

beings, penetrate deeply into the dharma realm by means of their wisdom, achieve all the *pāramitās* (perfections), expand all practices, completely fulfill all great vows, transcend the karma of all the demon hosts (*magun*, Ch. *mojun* 魔軍), serve all spiritual mentors (*sŏnu*, Ch. *shanyou* 善友), clease and purify all bodhisattva paths, be fully endowed with all the practices of Samantabhadra, and so forth.

246 Vairocana ([No]sana[bul], Ch. [Lu]shena[fo] [盧]舍那[佛], also called Pirojanabul, Ch. Piluzhenafo 毘盧遮那佛) is the primary Buddha and interlocutor who preached the *Avataṃsaka-sūtra*. His name is transcribed as Nosanabul in the *Avataṃsaka-sūtra* in sixty rolls and as Pirojanabul in the *Avataṃsaka-sūtra* in eighty rolls. According to the *Avataṃsaka-sūtra*, Vairocana practiced meritorious virtues for kalpas without number, reached complete enlightenment (*chŏnggak*, Ch. *zhengjue* 正覺), and it is said that while residing in the Lotus Storehouse World System (*yŏnhwajang segye* 蓮華藏世界) he emits a great bright glow that illuminates the ten directions of the universe; he emits the shadows of transformation bodies from the pores of his body and preaches an unending ocean of sūtras. In the doctrinal teachings of Chinese Buddhism, Nosanabul and Pirojanabul are differentiated by means of a theory of three bodies: the dharma-body Pirojanabul, the reward-body Nosanabul, and the transformation-body the Buddha Śākyamuni.

247 Although three logographs are missing in the source text, we have added *ryu so mok* 流所目 following edition B.

248 Although one logograph is mission in the source text, we have added *pŏm* 凡 following edition A.

249 Reading *chun* 俊 for *ch'e* 體 following edition A.

250 Although three logographs are missing in the source text, we have added *hyang ch'a hwa* 向此花 following edition A.

251 Although two logographs are missing in the source text, the print has been worn away in edition A.

252 Although the print has been worn away in the source text, we have added *ko* 故 following edition B.

253 Although one logograph is missing in the source text and it is worn away in the edition A, we have added *kŏ* 擧 following edition B.

254 Although one logograph is missing in the source text, the print has been worn away in edition A.

知自身心卽舍那體, 故云"還本際"也.

Question: What is the original source within the fourth layer?[255]

Answer: The fruit of the Lotus Storehouse World System that was obtained by Majestic Glory and Sudhana are approaches to dharma as numerous as the dust. "Deluded thoughts" thoroughly comprehend such things as that which flows and that which is the object. In other words, because people of the below teaching protect the traces of their own teaching, are attached, and become the ultimate end, from the standpoint of this deluded attachment, on the whole they become deluded thoughts. If one severs this attachment, after all one must use the sword of the six characteristics.

問.[256] 於第四重內, 以何爲本際耶? 答. 威光善財所得花藏世界果, 及塵數法門等是也. 言"妄想"者, 通所流所目等也, 謂下敎之人, 守自敎跡, 執爲究竟故, 約此迷執, 惣爲妄想, 若斷此執, 要須用六相刃也.

Furthermore, within the mature teaching, one awakes from a dream of the four characteristics[257] in three limitless kalpas[258] and figures that there

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255 This fourth layer (*chesajung* 第四重) is the fourth ocean seal among a second group of five layers of ocean seals matched to the fifth of the first five layers of ocean seals (the ocean seal of language). More precisely, the four lines on practices benefiting others (*it'ahaeng* 利他行) are matched to this fourth-layer ocean seal.

256 Although one logograph is missing because the print is worn away in the source text, we have added *mun* 問 following edition B.

257 The four characteristics (*sasang*, Ch. *sixiang* 四相; Skt. *avasthā*) refer to the four states of all phenomena: birth (*saeng*, Ch. *sheng* 生), abiding (being) (*chu*, Ch. *zhu* 住), change (decay) (*i*, Ch. *yi* 異), and death (*myŏl,* Ch. *mie* 滅). These four states are also referred to as the four kinds of saṃsāra (*sa yuwi*, Ch. *si youwei* 四有爲) and the four characteristics of saṃsāra (*sa yuwi sang*, Ch. *si youwei xiang* 四有爲相). These four states belong to the category of dharmas called "forces not concomitant with the mind" (*sim pusangŭng haengbŏp*, Ch. *xin buxiangying xingfa* 心不相應行法).

258 What I have translated as "three limitless kalpas" (*samjigŏp* 三祇劫) is an abbreviation of the

is true thusness, and says that it is the ultimate end,[259] because he abides protecting traces. If it is sealed by means of the seal of the characteristic of diversity among the six characteristics, then the object that is severed is the previous twenty dreams. Each level does not move and yet [the levels] are clearly differentiated. Therefore, if one penetrates the one vehicle, after all he must cease the thought of saying that one must sever deluded thought in the three vehicles. If one does not cease the deluded thought of his saying that one must sever deluded thought, then because he does not cease deluded thoughts, he will certainly not be able to penetrate [the one vehicle]. That being the case, because severing the thought of deluded thoughts severs and removes it so that it does not arise, it is called "ceasing deluded thoughts among these."

且熟教中, 於三祇劫, 覺四相夢, 計有眞如, 謂爲究竟, 守迹而住故, 以六相中異相印, 印之, 則其所斷竟前二十夢, 各位不動, 而歷然差別也. 是故, 若入一乘, 要息三乘謂斷妄想之心. 若不息其謂斷妄想之妄想, 則以不息妄想故, 必不得入也. 然則, 斷妄想之心, 斷除不起, 是名"此中息妄想"也.

Furthermore, it says: "With respect to that which is called deluded

technical term *trikalpa-asaṃkhyeya* (*samasŭngjigŏp*, Ch. *sanasengzhijie* 三阿僧祇劫; *samasŭnggiya*, Ch. *sanasengqiye* 三阿僧企耶). *Asaṃkhyeya* is translated into Chinese as "a limitless number" (*muangsu* 無央數). This designation was created to differentiate the limitlessly long length of time it takes for one to complete and fulfill the bodhisattva practices and attain the fruit of Buddhahood into three periods. During the first limitless kalpa, a bodhisattva courses in the ten faiths, the ten abidings, the ten practices, and the ten transferences, the first forty stages of the bodhisattva's path of practice. During the second limitless kalpa, the bodhisattva courses in the first seven stages of the ten stages of the bodhisattva path. During the third limitless kalpa, the bodhisattva courses in stages eight through ten and achieves Buddhahood.

259 In explaining enlightenment (*kak*, Ch. *jue* 覺) and non-enlightenment (*pulgak*, Ch. *bujue* 不覺), Fazang says that, with regard to the differences of the dream of these four characteristics of all phenomena, it explains the concept of "gradual enlightenment" (*chŏmgak*, Ch. *jianjue* 漸覺). See *Dasheng qixin lun yiji* 大乘起信論義記 2B, T 1846.44.259a13.

thought, on the whole outside of one's own body and mind, thoughts of hoping for Buddhahood and seeking the Dharma are, on the whole, deluded thoughts." One says: "If one analyzes this passage by means of the meaning of the teaching of distinction, one should say 'does not cease deluded thought.' If one ceases deluded thought, it is because he certainly does not attain it. Nevertheless, because the line below already says 'obtains wealth according to his capacity,' from the standpoint of the teaching of commonality, analysis is appropriate because by means of this it is the insight of its causes and conditions."

又云, "所謂妄想者, 凡自身心之外, 希佛求法之心, 惣爲妄想也." 一云, "以別教義, 釋此文者, 應云 '不息妄想,' 若息妄想, 必不得故也. 然而下句, 旣云 '隨分得資糧' 故, 約同教釋者宜也, 以此是其因緣觀故."

Question: In the passage below, the analysis of "practitioner" says: " 'practitioners' [means] after seeing and hearing the universal dharma of the one vehicle, up to this is an explanation from the standpoint of the one vehicle of the teaching of distinction."[260] Why is this said to be the teaching of commonality?

Answer: This is only said to be from the standpoint of the teaching of distinction of that which is the object, and it is not the unshared, non-abiding teaching of distinction. With respect to the saying "seeing and hearing the universal dharma of the one vehicle," since it is established in the fifth-layer ocean seal, it is only said to be from the standpoint of seeing and hearing outside of the absorption.

問. 下文釋行者云, "行者者, 見聞一乘普法已去, 乃至此約別教一乘說也," 何故, 此云同教耶? 答. 此約所目別教云耳, 非是不共无住別教. 所云 '見聞一乘普法', 立在第五重海印, 約定外見聞云耳.

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260 Cf. *Hwaŏm ilsŭng pŏpkye to*, HPC 2.4a6–8.

Where it says “By means of wholesome skills, he apprehends wish fulfillment” and so forth, it may be compared to a blind person. Because of his blindness, he is deluded about his own place of treasures. For many long years he is destitute, and he begs far away in a foreign land. A person endowed with eyesight takes pity on him and for his sake grasps a rope and binds it to his place of treasures. He takes one end and slips it into the blind man’s hand and instructs him, “If you go, not losing hold of this rope, then you will return to your place of treasures.”

The blind man, having heard it, went not losing hold of it, and was able to arrive at the place of treasures. In his place of treasures, since there were also numinous medicines, by means of the power of the vital energy of the medicine, his eyes were able to be opened and illuminated, and all the treasures that he possessed he could pick up and use freely.

言“善巧捉如意”等者, 比如盲人, 由其盲故, 迷自寶所, 長年貧困, 遠乞他鄉, 有具眼人, 心生哀憫, 爲持一索, 繫彼寶所, 以其一末, 授盲人手而指誨云,“汝若不失尋索而行, 則返汝寶所.” 盲人聞已, 不失尋行, 得至寶所, 其寶所中, 亦有靈藥, 以藥氣力, 眼得開明, 所有衆寶, 自在取用.

Practitioners are also that way. Because the eye of knowledge is blind, one is deluded about the place of treasures of the dharma nature of one’s own inner realization. From time without beginning, one is poor and begs in different places. A great saint arouses a vow of great compassion and lets down the dhāraṇī rope of such statements as “Within one, there is all, and within many there is one,” he slips it into the hand of believing mind of the practitioner. He takes one end, “The true nature is very deep,” and he binds it to his place of treasures of the that domain of realization and instructs and admonishes him, “If you do not lose hold of it, and practice and make seminal progress, you will certainly return exactly to the treasure house of your dharma nature.”

行者亦介, 智眼盲故, 迷自內訂法性寶所, 無始時來, 窮乞於他, 有大聖者, 起大悲願, 垂“一中一切多中一”等陁羅尼索, 授於行者信心之手, 以“眞性甚深”之一

末, 繫彼訂分寶所, 而教誡云, "汝若不失勤行精進, 則必直返汝法性寶宅."

If a practitioner believes and receives, obtains the will of a saint, and grasps the teaching of wish-fulfillment, when he initially arouses the aspiration to enlightenment, he suddenly opens the ten kinds of eyes[261] and does not move even one step, he directly penetrates the place of treasures of the dharma nature of inner realization and receives and uses the precious treasure of his inexhaustible house. For this reason, if practitioners desire to return to the house of the dharma nature, after all they must lay hold well to the dhāraṇī rope, grasp it and never lose it, and they will be wealthy.

行者信受, 得聖者意, 捉如意敎, 初發心時, 便開十眼, 不動一步, 直入內訂法性寶所, 受用無盡自家珍寶. 是故行人, 若欲還歸法性家者, 要須善捉陁羅尼索, 持而勿失, 爲資糧也.

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261 The ten eyes (*siban*, Ch. *shiyan* 十眼; Skt. *daśacakṣus*) are the eye of the flesh (*yogan*, Ch. *rouyan* 肉眼), the heavenly eye (*ch'ŏnan*, Ch. *tianyan* 天眼), the eye of wisdom (*hyean*, Ch. *huiyan* 慧眼), the dharma eye (*pŏban*, Ch. *fayan* 法眼), the buddha eye (*puran*, Ch. *foyan* 佛眼), the eye of knowledge (*chian*, Ch. *zhiyan* 智眼), the eye of clarity (*myŏngan*, Ch. *mingyan* 明眼), the eye that surpasses birth and death (*ch'ulsaengsaan*, Ch. *chushengsiyan* 出生死眼), the unimpeded eye (*muaean*, Ch. *wuaiyan* 無礙眼), and the universal eye (*poan*, Ch. *puyan* 普眼). Here "eye" means to "illuminate and see or comprehend in a vivid manner." It is said that there are ten ways in which the practices and virtues of a bodhisattva are clean and pure and the conditions are illuminated with respect to their superiority. The *Avataṃsaka-sūtra* in sixty rolls says: "Bodhisattva-mahāsattvas have ten kinds of eyes. What are these ten? That which is called 'eye of the flesh' is called so because it sees all forms; the 'heavenly eye' is called so because it sees all living beings' deaths here and rebirths there; the 'eye of wisdom' is called so because it sees all the roots (capacities) of all living beings; the 'dharma eye' is called so because it sees the characteristics of the true reality of all dharmas; the 'buddha eye' is called so because it sees the ten powers of the tathāgatas; the 'eye of knowledge' is called so because it differentiates all dharmas; the 'eye of clarity' is called so because it sees the glory of all the buddhas; the 'eye that surpasses birth and death' is called so because it sees nirvāṇa; the 'the unhindered eye' is called so because it sees the unimpededness of all dharmas; the 'universal eye' is called so because it sees the dharma realms in the equitable (universal) dharma approaches. Sons of the Buddha, these are the ten kinds of eyes of the bodhisattva-mahāsattvas. If bodhisattva-mahāsattvas accomplish these eyes, then they will attain the unsurpassed eye of great knowledge and wisdom of all the buddhas." *Dafangguang fo huayan jing* 41, T 278.9.657c10–19, K 8.285b2–10.

Perfectly Comprehensive Record[262]

The "original source" is the place of dharma nature. "Without ceasing from deluded thoughts" and so forth also means "Does not cease from deluded thoughts." If one ceases delusion, then he will certainly not be able to return to the original source. This is an analysis from the standpoint of original possession.[263] A commentary's saying "Deluded thoughts are not trimmed off and yet, [like] soaring in the sky, several are exhibited; a numinous mirror is not polished and yet its perfect illumination is like awakening"[264] is this.

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262 *Ilsŭng pŏpkye to wŏnt'ong ki* 1, HPC 4.9b11–c6.

263 Original possession (*ponyu*, Ch. *benyou* 本有) refers to something's inherent nature-virtue (*sŏngdŏk*, Ch. *xingde* 性德). This is the opposite of such concepts as "completed by cultivation" (*susŏng*, Ch. *xiucheng* 修成) and "produced by cultivation" (*susaeng*, Ch. *xiusheng* 修生). In addition, these two are referred to together as "produced by cultivation due to original possession" (*ponyu susaeng*, Ch. *benyou xiusheng* 本有修生). Thus, regardless of sentience and non-sentience, something's original nature is completely full of a fullness of virtue (*mandŏk*, Ch. *wande* 萬德); because being called a "saint" one does not increase and being called an "ordinary person" one does not decrease, it is called "original possession." Zhiyan says that the conditioned arising of the dharma realm is illuminated from the two sides of the defiled dharmas of ordinary people and the domain of purity of bodhi. Among these, from the standpoint of the domain of purity, original possession and produced by cultivation, and so forth, are explained. See *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* (*Souxuan ji*) 3, T 1732.35.62c25–63a29; K 47.45a13–b13. Fazang also says: "The meritorious virtues of all the buddhas do not exceed these two kinds of powers, 'original possession' and 'produced by cultivation.' If one contrasts these two with each other, there are four kinds. First, produced by cultivation only means that although the wholesome roots of such things as faith originally did not exist, they exist now. Second, original possession only means that true thusness possesses as many natures and virtues as the numbers of the sands of the Ganges River. Third, original possession and produced by cultivation means that although the tathāgatagarbha was originally hidden, because of waiting for completed causes (*yoin*, Ch. *liaoyin* 了因), they manifest now. Fourth, produced by cultivation and original possession means that undifferentiated special knowledge and so forth on the inside are combined with true thusness and becomes one darkly obscured form." See *Huayan jing tanxuan ji* 15, T 1733.35.392a15–20.

264 *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* (*Souxuan ji*) 1, T 1732.35.13c11–12; K 47.1a16. Chengguan cites it differently saying: "Although false thoughts are not cut off, most certainly the nature is empty; and although a numinous mirror is not ground, it instantly elucidates the myriad dharmas." See *Dafangguang fo huayan jing shu* 大方廣佛華嚴經疏 1, T 1735.35.504a6–7.

It also means "If one does not cease deluded thoughts then he will certainly not obtain it." If we analyze it now, because this practitioner controls the meaning of cultivation and realization, it resides in the latter meaning. Therefore, it later says: "One rebels against discrimination and obtains non-discrimination. Hence, it is called 'unconditioned,' and up to one cultivating and practicing as is explained, and one obtains the meaning of saint." The non-abiding of wholesome skills, among the three expedient means, is the expedient means of non-abiding.

"本際"者, 法性處也. "叵息妄想"等者, 一云, "莫息妄想." 若息妄, 則必不得還本際, 此約本有釋. 疏云, "妄想不剪而霄翔累表, 靈鑑匪磨而圓明等覺"者, 是也. 一云, "若不息妄想, 則必不得也," 今釋此是行者, 對治修證之義故, 存後義. 是故, 下云, 背反分別, 得无分別, 故曰无緣, 乃至如說修行得聖者意也. 善巧不住者, 三方便中, 无住方便也.

Because "obtains wealth according to his capacity" is a causal practice, it says "according to capacity." By means of these casusal practices, because it arrives at bodhi, it is called "wealth." It may be compared to a person who obtains a wish-fulfilling jewel and obtains for his own personal use (*chajae* 自在) all the wants of life. Just like this, if all practitioners obtain the teaching of wish fulfillment, then they will already be endowed with the wealth of bodhi, and go on to the place of fruit (*kwa* 果), and all things will be for their own personal use. Furthermore, "unconditioned wholesome skills" are precisely "the way of not abiding," and "apprehending the teaching of wish fulfillment" is precisely "the way of teaching." "Returns home, and obtains wealth according to his capacity" is precisely "the way of assisting." In other words, because one obtains the principle of non-discriminated non-abiding and does not abide in the two poles of saṃsāra and nirvāṇa, it is called "the way of non-abiding." Because one obtains the teaching of the one sound, it is called "the way of the teaching." This is because "wealth" is the domain of assisting bodhi."

"隨分得資粮"者, 因行故云隨分, 以此因行, 至於菩提, 故云資粮. 比如有人得

如意珠, 於一切資生之具, 皆得自在. 如是若諸行者, 得如意教, 則爲已具菩提資粮, 行至果處, 一切自在. 又“无緣善巧,” 則不住道, “捉如意教,” 則教道, “歸家隨分得資粮,” 則助道, 謂得无分別不住之理, 不住生死涅盤[265] 二邊, 故云不住道, 得一音教, 故云教道也. “資粮” 者, 助菩提分故也.

Commentary on the Seal-diagram Symbolizing the Dharma Realm[266]

a. Therefore, the practitioner must return to the original source;
[是故行者還本際]

Would you comprehend the “original source”?

If one inquires after meditation, meditation is delusion, and if one seeks after principle, principle is not close. Although one understands rich mysteries, it is also dust in one’s eyes.[267]

要識本際麼?
問禪禪是妄, 求理理非親, 直饒玄會得, 也是眼中塵.

b. He cannot obtain it without ceasing from deluded thoughts.
[叵息妄想必不得]

All the buddhas of the three time periods are ghosts who protect corpses. The meditation masters in successive generations are ordinary people bound to defilements. Although the buddhas preach, bodhisattvas preach, *kṣetras* [buddha-lands] preach, and “the three time periods [that] are one time” preach, they are no different from the sound of taking a shit in a chamber

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265 The logograph *pan* 盤 in the source text is the same as the logograph *pan* 槃.

266 *Tae hwaŏm pŏpkye to chu*, HPC 7.306a9–b7.

267 These lines come from a gāthā by Chan Master Kefu 克符 (fl. 800), a disciple of Linji Yixuan 臨濟義玄 (d. 867). See *Rentian yanmu* 1, T 2006.48.300c1–3.

pot,[268] and in the end there is no relation to a means of elevation. The whole good earth is precisely consciousness of action,[269] and far, far away there is no basis on which one can rely. What is the reason?

By means of only false names, one guides living beings.[270]

三世諸佛, 是守屍鬼, 歷代禪師, 是博地凡夫. 直饒佛說菩薩說, 剎說三世一時說, 不異㞘沸[271] 熱椀鳴聲, 於向上一著, 了沒交涉. 盡大地是業識, 茫茫無本可據. 何故?

但以假名字, 引導[272] 於衆生.

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268 In the source text, this passage is given as "It is no different from the sound of the buddha in the palace boiling [water] in a kettle" (*puri chŏnbul yŏrwan myŏngsŏng* 不異殿佛熱椀鳴聲). However, *chŏnbul* 殿佛 can be seen as a mistake for *tokpi* 㞘沸. Now, the passage reads "the crying sound of a hot kettle heating up one's bottom" (*tokpi yŏrwan myŏngsŏng* 㞘沸熱椀鳴聲), which is an expression for the sound made when someone defecates in a chamber pot. In the seventy-ninth case of the *Biyan lu*, "A monk asked Touzi 投子 (819–914), 'All sounds are the sounds of Buddha—right or wrong?' Touzi replied, 'Right.' The monk then said, 'Reverend, doesn't your asshole make farting sounds?' Touzi immediately hit him. Again the monk asked, 'Coarse words or subtle talk, all returns to the absolute truth—right or wrong?' Touzi said, 'Right.' The monk said, 'Can I call you an ass, Reverend?' Touzi immediately hit him." See *Biyan lu* 8, T 2003.48.205b28–c7; the above translation follows Cleary and Cleary, *The Blue Cliff Record*, 432.

269 The term "consciousness of action" (*ŏpsik*, Ch. *yeshi* 業識) refers to the basic consciousness of living beings in saṃsāra. According to the *Awakening of Faith in the Mahāyāna*, the original cause of relying on the *ālāyavijñāna*, the existence of ignorance, the emergence of non-enlightenment, and continuing without end are called "mind" or "thought" (*yi* 意). Among the five kinds of names for "mind," the first is "consciousness of action," because the false thoughts of non-enlightenment move by means of the power ignorance. See *Dasheng qixin lun* 大乘起信論, T 1666.32.577b3–7; K 17.616b21–c3. D. T. Suzuki translates the term as "activity-consciousnss" and defines it "in the sense that through the agency of ignorance an unenlightened mind begins to be disturbed (or awakened)." See Daisetz Teitaro Suzuki, *Açvaghosa's Discourse on the Awakening of Faith in the Mahāyāna …Translated for the First Time from the Chinese Version by Teitaro Suzuki* (Chicago: Open Court Pub. Co, 1900), 76.

270 *Miaofa lianhua jing* 1, T 262.9.8a19; K 9.732b12–13.

271 Reading *tokpi* 㞘沸 for *chŏnbul* 殿佛.

272 Reading *to* 導 for *to* 道 following editions A and B.

c. By means of unconditioned wholesome skills, he apprehends wish fulfillment, [無緣善巧捉如意]

By means of the unconditionedness of the conditioned arising of true thusness, one apprehends "wish fulfillment" that is devoid of characteristics in the home. This is called "wholesome skills." Those wholesome skills are originally not those attained by means of skilled talent. Do you understand?

When evening comes above the river it is like a picture,
The fisherman returns wearing a straw raincoat.[273]

以眞如性緣起之無緣, 捉出家中無相之如意, 是名善巧. 其善巧, 本非伎倆所到. 會麽?
江上晩來堪畫處, 漁人披得一蓑歸.

d. Returns home, and obtains wealth according to his capacity. [歸家隨分得資粮]

The handiwork of returning home is originally devoid of anything special. Only by means of the natural glory of the original ground[274] is one able to

[273] This is a line from the poem "Meeting by Chance in the Snow" ("Xuezhongwu ti" 雪中偶題) by Zheng Gu 鄭谷 (d. 896) of the Tang dynasty.

[274] "Natural glory of one's original ground" (*ponji p'unggwang*, Ch. *benji fengguang* 本地風光) refers to the natural characteristics with which one is originally possessed without any fabrication. Other expressions, such as "one's original face" (*pollae myŏnmok* 本來面目), "one's true face" (*chinmyŏnmok* 眞面目), "humanity's returning to the original domain of buddhahood" (*ponbunsa* 本分事) are also used. In the ninety-seventh case of the *Biyan lu*, with regard to the *Diamond Sūtra*, "Xuetou 雪竇 points out what is in the sūtra. If there is someone who can uphold this sūtra, then this is the 'natural glory of one's original ground' (*benji fengguang* 本地風光), 'the original face': but if you act according to the imperative of the patriarchs, the natural glory of one's original ground, the original face, would still be cut into three pieces." See *Biyan lu* 10, T 2003.48.223b10–11; the translation above emends Cleary and Cleary, *The Blue Cliff Record*, 535.

relax on idle ground,[275] and it suffices as the handiwork of that house. That wealth which was spoken of is the thirty wings of enlightenment.[276] More precisely, it is that if one is hungry he eats, if one is thirsty he drinks, if one is cold he warms himself by a fire, and if one is hot he goes to cool off. What news is there? Although that is the case, if one plants cucumbers one gets cucumbers, if one plants fruit one gets fruit,[277] and obtaining and planting seeds in the clean and pure dharma realm of the one vehicle, how could there be no mysterious talk? Speak quickly.

> As a result of the method for sending off a guest for a long time,
> He remembers well the time when he left home.[278]

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275 The term "relax on idle ground" (*hanjŏnji*, Ch. *xiandiandi* 閑田地) refers to the condition of being in leisure without anything to do. It is a condition of supreme peace with regard to all things. It is also written as "relax on a relaxing ground" (*hanhanji*, Ch. *xianxiandi* 閑閑地). In the forty-fifth case of the *Biyan lu*, it says: "Haven't you heard Longya 龍牙 say, 'To study the Way to enlightenment, first you must have a basis for awakening. It's like having competed in a boat race: Although you relax on idle ground as before, only having won can you rest.'" See *Biyan lu* 5, T 2003.48.182b9–11; the translation above emends Cleary and Cleary, *The Blue Cliff Record*, 273.

276 "The thirty wings of enlightenment" (*samsipto p'um*, Ch. *sanshidao pin* 三十道品), an abbreviated expression for the thirty-seven wings of enlightenment (*samsipch'ildo p'um*, Ch. *sanshiqidao pin* 三十七道品; Skt. *bodhi-pakṣa*), refers to cultivating several kinds of practices of the Way to enlightenment in order to go into the sphere of the ideal (*isanggyŏng* 理想境). These are the four applications of mindfulness (*sa yŏmch'ŏ* 四念處; Skt. *smṛti-upasthāna*), the four right efforts (*sa chŏng ch'ŏgŭn* 四正處勤; Skt. *saṃyak-prahāna*), the four bases of psychic power (*sa yŏŭijok* 四如意足; Skt. *ṛddhi-pāda*), the five dominants (*ogŭn* 五根; Skt. *indriya*), the five powers (*oryŏk* 五力; Skt. *bala*), the seven limbs of enlightenment (*ch'il kakchi* 七覺支; Skt. *bodhiyaṇga*), and the eight limbs of the Way to enlightenment (*p'al sŏngdo* 八聖道; Skt. *mārgānga*).

277 This passage is one part of the "Song of Yefu" (*Yefu song* 冶父頌), which is attached to the discussion of "O Subhuti, the Tathāgata knows all and he sees all; all these living beings will obtain measureless meritorious virtues in this way" in the *Diamond Sūtra*, roll 6. See *Jingang jing zhu*, X 38.707a16.

278 Cf. the words of Fodeng Shoushun's 佛燈守珣 (1079–1134) preserved in Leian Zhengshou's 雷庵正受 (1146–1208) *Jiatai pudeng lu* 嘉泰普燈錄 16, XZJ 137.240a5–6; and Yuanji Juding's 圓極居頂 (d. 1404) *Xu zhuandeng lu* 續傳燈錄 29, T 2077.51.667a9–10.

歸家活計, 本無奇特, 但以本地風光, 得本來閑田地, 足伊家活計. 其所謂資粮三十道品, 即是飢飯渴漿, 寒附火熱[279] 乘凉,[280] 有什麽消息? 雖然, 種瓜得瓜, 種果得果, 一乘清淨法界下得種子, 豈無玄談分. 速道.

長因送客處, 憶得別家時.

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[279] Although one logograph is missing in the source text, we have added *yŏl* 熱 following editions B and C.

[280] Although one logograph is missing in the source text, we have added *ryang* 凉 following editions B and C.

With an inexhaustible treasure of dhāraṇī,
He adorns the dharma realm—a palace of real jewels.
Finally, seated on the throne of the Middle Way of Ultimate Reality,
From times long past he has not moved—hence his name is Buddha.

以陀羅尼無盡寶, 莊嚴法界實寶殿,
窮坐實際中道床, 舊來不動名爲佛.

10. *Comprehensive Record*

Dharma Record[281]

"Dhāraṇī" is the meaning of the inexhaustible meaning of the dharmas of the dharma realm.

Question: Is it said to be inexhaustible because there are many dharmas? Is it said to be inexhaustible since it is only from the standpoint of one dharma?

Answer: There are two possible meanings. With respect to "a palace of real jewels," if it is from the standpoint of the domain of realization, then it is the place of the dharma nature; if it is from the standpoint of conditioned arising, then it is the true nature that is detached from the defilements of the Lotus Storehouse World System.

"陁羅尼"者, 法界法之無盡義也. 問. 衆多法故, 云無盡耶? 但約一法, 亦云無盡耶? 答. 二義皆得. "實寶殿"者, 約訂分, 則法性處也, 約緣起分, 則花藏世界離染眞性也.

Question: If one adorns the palace of true jewels by means of dhāraṇī, is it being able to permit the meaning of such things as the middle and identity

281 *Ch'ongsurok* 1A, HPC 6.789b16–c18; K 45.163b12–164a8.

of layer upon layer and the subtly minute from the place of the domain of realization?

[Answer]: Because that domain of realization is impossible to describe, it is only that it does not describe this kind of meaning. Nevertheless, because dharmas are neither left behind nor deficient but all are fully endowed, the extremes of the ultimate end of Indra and so forth are the domain of realization.

Question: What is the true nature of detaching from defilements in the Lotus Storehouse World System?

Answer: It is the approach of facing the exterior of the Buddha. Because the Lotus Storehouse Pure Land[282] is a place where one learns the three vehicles together, one separates realms and detaches from oceans according to the capacities of the three vehicles. If from the standpoint of one's own core teaching, there is only one ocean; there are not three categories.

問. 若以陁羅尼莊嚴法性實寶殿者, 訂分之處, 可許重重中卽微細等義耶? 若以彼訂分不可說故, 不說如是義耳. 然法無遺缺, 滿足一切故, 因陁羅等究竟之極, 乃訂分也. 問. 花藏世界離染眞性, 是何? 答. 佛外向門是也. 花藏淨土, 三乘共學處故, 隨三乘機分界離海, 若約自宗, 唯一海耳, 無三品也.

"Finally, seated" is written because the ten time periods mutually correspond and appropriately designate the dharma realm. "Middle Way" regards the three world systems as one's own body and mind, and there is not one thing that is not a body or a mind. "From times long past" is the

282 The Lotus Storehouse Pure Land (*hwajang chŏngt'o*, Ch. *huazang jingtu* 花藏淨土), as the pure land of the authority on the Huayan teaching (*hwaŏm kyoju*, Ch. *huayan jiaozhu* 華嚴敎主), refers to the Lotus Storehouse World System (*hwajang segye*, Ch. *huazang shijie* 華藏世界). According to tradition, when Ŭisang returned from Tang China he founded Pusŏk Monastery on Mt. T'aebaek and constructed the Muryangsujŏn 無量壽殿 (Hall of Amitāyus) as the main hall and enshrined an image of Amitābha as the main buddha. Amitābha is the buddha that resides in the Pure Land of Extreme Bliss (*kŭngnak chŏngt'o*, Ch. *jile jingtu* 極樂淨土), which is Sukhāvatī, the Pure Land of the Western Region. Here, he is referring to the Buddha Amitābha as a transformative manifestation or emanation (*hwahyŏn* 化現) of Vairocana, the main buddha of the *Avataṃsaka-sūtra* in sixty rolls.

original quiescence in the above domain of realization. "He has not moved" is the non-movement of all dharmas in the above domain of realization. It may be compared to a person who falls asleep on his bed and in a dream travels around to more than thirty postal relay stations, and after he wakes up he specifically knows that he has not moved from his bed. It is also that way here. From the original dharma nature one passes through thirty lines and returns to the dharma nature. Because he has not moved one bit, he says: "From times long past he has not moved."

"窮坐"者, 十世相應, 應稱法界故也. "中道"者, 以三世間爲自身心, 無有一物非身心者故也. "舊來"者, 上訂分中本來寂也. "不動"者, 上訂分中, 諸法不動也. 比如有人, 在床入睡, 夢中廻行三十餘驛, 覺後方知不動在床. 此中亦爾, 從本法性, 經三十句, 還至法性, 只一不動故, 云"舊來不動"也.

Question: How is this meaning different from the meaning of "deluded in the one mind, flowing and turning in the six paths, awakening again to the one mind"?

Answer: In that mature teaching, if one is exhausted in twenty dreams, and specificially returns to the one mind, because within this core teaching he does not move his dream thought (*mongnyŏn* 夢念), which is precisely the dharma nature, there is nothing to abandon and forsake, and because there is nowhere special to return to, it is decidedly different.

問. 此義與熟教中, "迷於一心, 流轉六道, 悟復一心"之義, 有何異乎? 答. 彼熟教中, 泯二十夢, 方歸一心, 此宗之中, 不動夢念, 卽法性故, 無所棄捨, 無別所歸, 故逈異也.

True Record[283]

"Dhāraṇī" is comprehensive maintenance, and "a palace of real jewels" is the

[283] *Ch'ongsurok* 1A, 6.789c19–790a9; K 45.164a9–17.

ocean of the world system. "Finally, seated on the throne of the Middle Way of Ultimate Reality" is penetrating and arriving at the true source of the ultimate reality of the one vehicle.

"陁羅尼"者, 摠持也, "實寶殿"者, 世界海也. "窮坐實際中道床"者, 徹到一乘究竟眞源也.

With respect to "From times long past he has not moved—hence his name is Buddha," [note what follows:]

Question: How did something endowed with and bound up in sentience achieve Buddhahood in a time long past?

Answer: If it is when he does not yet arouse the conditions of cultivation, one is not able to say "He achieved Buddhahood in a time long past." Why? It is so because today, among the conditions of arousing the aspiration [to enlightenment], all the dharmas of the dharma realm specifically arise suddenly. It is necessary in the conditions of knowledge that even such dharmas as defilements also arise from the conditions of completing knowledge. It is necessary in the conditions of defilments that it is also just like this. Therefore, by all means waiting for the conditions of arousing the aspiration to enlightenment today, when there is nothing beside it to be aroused, it is specifically only completed from times long past. Because there is not one dharma before conditions, it is not said "from times long past." If it is the three vehicles, then because there is a fixed basis that is revered, only choose the meaning and discussion that actualized enlightenment[284] is

284 Actualized enlightenment (*sigak*, Ch. *shijue* 始覺) refers to the enlightenment first obtained upon hearing the Buddhadharma and practicing its teachings. In other words, actualized enlightenment refers to the conventional or realized enlightenment that develops through the temporal process of arising and ceasing. In general, according to the Mahāyāna, because the minds of people are originally and innately quiescent and immovable, without production or destruction, clean and pure and devoid of impurity, they are said to be "originally enlightened" (*pon'gak*, Ch. *benjue* 本覺). Later, because the winds of ignorance blew, manifested the activity of worldly consciousness, and became possessing of all manner of worldly discrimination, this is called "non-enlightenment" (*pulgak*, Ch. *bujue* 不覺). But when they receive and hear the Buddhadharma and develop their innate original

precisely the same as original enlightenment.[285] Since the one vehicle is not so, there is no fixed basis that is revered, and because the origin and end are not fixed, they all acquire one according to their needs.

"舊來不動名爲佛" 者. 問. 何故, 具縛有情, 舊來成佛耶? 答. 如其未起修緣之時, 不得名爲 "舊來成佛," 何者, 今日發心緣中, 法界諸法, 方頓起故. 須智緣中煩惱等法,[286] 亦爲成智之緣而起, 須煩惱緣中, 亦如是也. 是故, 要待今日發心之緣, 無側起時, 方舊來成耳. 緣以前無一法故, 不云 "舊來" 也. 若三乘, 則有所尊定本故, 唯取始覺卽同本覺之義論也, 一乘不爾, 無所尊定本, 本末不定故, 隨須皆得一.

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enlightenment, do not engage in the practices of non-enlightenment, and in addition are interfused with and become one with original enlightenment, this is called "actualized enlightenment" (*sigak*). According to Śikṣānanda's translation of the *Awakening of Faith in the Mahāyāna*, relying on original enlightenment there is non-enlightenment, and relying on non-enlightenment there is actualized enlightenment. See *Dasheng qixin lun* 1, T 1667.32.585a12–13; K 17.703c19–20.

285 Original enlightenment (*pon'gak*, Ch. *benjue* 本覺) is the enlightened nature (*kaksŏng*, Ch. *juexing* 覺性) with which living beings are originally endowed. In other words, it refers to the original enlightenment of the buddhas, and is juxtaposed to "actualized enlightenment" (*sigak*, Ch. *shijue* 始覺). Not only is it something beings originally possessed from birth, it refers to the suchness, the innate, original essence of enlightenment, which is originally clean and pure and is neither polluted by defilements nor deluded by characteristics. According to Śikṣānanda's translation of the *Awakening of Faith in the Mahāyāna*, in the approach of mental production and destruction (Ch. *xin shengmie men* 心生滅門), the meaning of enlightenment (Ch. *jue* 覺) refers to the nature of the first meaning of the mind (Ch. *xin diyiyi xing* 心第一義性), being detached from the characteristics of all false thought (Ch. *wangnian* 妄念). Because it is detached from the characteristics of all false thought, it is the same as the realm of emptiness, it is universal, and the characteristics of unity (Ch. *yixiang* 一相) in the dharma realm are precisely the universal dharma body of all the tathāgatas. Relying on this dharma body, all the buddhas are explained as being "originally enlightened." Also, being juxtaposed to actualized enlightenment, it is said that although original enlightenment is established, since one's original enlightenment is manifest precisely when one attains actualized enlightenment, it is not that a special enlightenment is produced and established. See *Dasheng qixin lun* 1, T 1667.32.585a7–12; K 17.703c13–19.

286 Although two logographs are missing in the source text, edition A provides the reading *sŏnbŏp* 善法 and edition B provides the reading *tŭng* … 等□ ; we have added *tŭngbŏp* 等法 following editions A and B.

Great Record[287]

With respect to "a palace of real jewels," some say "ocean of buddha-lands" and others say "the fruit of the nature aroused and the fruit of the differentiation of the three virtues." Nevertheless, because the three virtues[288] are the ultimate end, they are correctly the fruit of the nature aroused. "Finally, seated on the throne of the Middle Way of Ultimate Reality" is written because the learning of the level of causes (*inwi* 因位) eventually arrives at the level of fruition (*kwawi* 果位). "From times long past he has not moved—hence his name is Buddha" is written because beginning with the logograph for "dharma" (*pŏp* 法) and ending with the logograph for "Buddha" (*pul* 佛), going from the beginning to the end is one place. For this reason, the Reverend said: "Going, going, is the original place; arriving, arriving is the starting place." This is the general meaning.

> "實寶殿" 者, 或云 "國土海," 或云 "性起果與三德差別果" 也. 然三德非究竟故, 正是性起果也. "窮坐實際中道床" 者, 因位學窮至於果位故也. "舊來不動名爲佛" 者, 初起 "法" 字, 終至 "佛" 字, 初起終至, 是一處故也. 是以, 和尙所云, "行行本處, 至至發處," 盖此意也.

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287 *Ch'ongsurok* 1A, HPC 6.790a10–17; K 45.164a18–b2.

288 The three virtues (*samdŏk*, Ch. *sande* 三德), as the three characteristics of virtue (*samtŏk*, Ch. *sande* 三德) that are endowed in those of the fruition level (*kwawi*, Ch. *guowei* 果位) of Buddhahood, refer to the wisdom virture (*chidŏk*, Ch. *zhide* 智德), the severance virtue (*tandŏk*, Ch. *duande* 斷德), and the grace virtue (*ŭndŏk*, Ch. *ende* 恩德). The wisdom virtue is the virtue that observes the wisdom of all dharmas from the standpoint of Buddhahood. The severance virtue is the virtue that removes all defilements and deluding karma. The grace virtue is the virtue that bestows grace on living beings as a result of the power of one's vows to save all beings. According to Chengguan, "When one saves as protects living beings, the grace virtue is accomplished; when one's defilements are severed, the severance virtue is accomplished; and when one completely knows all practices, the wisdom virtue is accomplished." See *Dafangguang fo huayan jing shu* 12, T 1735.35.589c12–14.

Great Record[289]

The great meaning of this seal displays the material world[290] by means of the white paper. In other words, just as white paper originally did not have any color, if one dots with black ink, it is black, and if one dots with red ink, it is red. The material world is also so, and is not limited to purity or impurity. This is so because if living beings remain in their place they are defiled and impure, but if worthies and saints remain in their place they are clean and pure.

此印大意, 以其白紙, 表器世間. 謂如白紙, 本不染色, 點墨卽黑, 點朱卽赤. 器界亦爾, 不局淨穢, 衆生處則染穢, 賢聖處則淸淨故.

The world of living beings is displayed by means of the black logographs. In other words, just as the black logographs are all equally black and each of [the logographs] individually differs from the others, living beings are also just so, because defilements and ignorance cover all by themselves with darkness and all manner of differentiation. The world of complete enlightenment is displayed by means of the red line. In other words, just as the circuit of one red line is not terminated, beginning and end are a continuous circle, amidst the threading of all the logographs, the colors are distinct and the knowledge of the buddhas is also just so, because it universally and expansively encompasses the minds of living beings, is mutually responsive in the ten time periods, and is perfectly illuminated and radiant. Therefore, this seal is endowed with the three world systems.

以其黑字, 表衆生世間. 謂如黑字一等皆黑, 箇箇不同, 衆生亦爾, 煩惱無明, 皆自暗覆, 種種差別故. 以其朱畫, 表智正覺世間. 謂如朱畫一道不斷, 始終連環, 貫諸字中, 光色分明, 佛智亦爾, 平等廣大, 遍衆生心, 十世相應, 圓明照矚故. 是故, 此印具三世間.

289 *Ch'ongsurok* 1A, HPC 6.790b3–791a8; K 45.164b8–165a18.

290 The material world, literally "the world as a vessel" (*ki segan*, Ch. *qi shijian* 器世間), is one of the three types of world systems referred to in materials associated with the Huayan tradition. It refers to the material world, or lands where living beings live.

If from the standpoint of the *Analysis of Visualization*,[291] there are precisely four interpretations.

First, if one chooses the white paper, because the black logographs and red line are removed, the logographs and red line are not detached from the paper. Just like this, if one is detached from the material world, because there are no buddhas and living beings, the material world is endowed with living beings and buddhas.

若約觀釋, 卽有四義. 一若取白紙, 則黑字朱畫皆去, 故字與朱畫, 不離於紙. 如是若離器界, 無佛衆生故, 於器中具生及佛也.

Therefore, the sūtra says: "The three unwholesome paths of rebirth are manifested in one minute particle of dust, and humans, gods, and asura[292] each individually receives karmic rewards.[293] In one minute particle of dust, each of the *nayutas*[294] of numberless millions (*koṭis*) of buddhas is displayed

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291 The *Analysis of Visualization* (*Kwansŏk* 觀釋) is a work of the monk Sungŏp 崇業. The *Ch'ongsurok* cites it as "The Analysis of Visualization by Master Sungŏp" (Sungŏpsa Kwansŏk 崇業師觀釋); see *Ch'ongsurok* 1A, HPC 6.778b1–779b13; K 45.151b18–153a7. It is thought that Sungŏp was a third-generation disciple of Ŭisang and a disciple of Sillim 神琳. It is thought that he was an active proponet of Ŭisang's Hwaŏm in the first half of the ninth century.

292 The Sanskrit word asura (*asura*, Ch. *axiuluo* 阿修羅) means "one whose fighting is incessant" and is similar to the "titans" of Greek mythology. It is one of the six paths of rebirth in Buddhism. Aside from *asura*, gods and humans, animals, hungry ghosts, and the denizens of hell are the five paths of rebirth. It is said that the asura dwell beneath the great ocean below Mt. Sumeru. The asuras who took refuge in the Buddha became part of the divine assembly of the eight groups of gods and dragons (*ch'ŏllyong p'albu*, Ch. *tianlong babu* 天龍八部). By means of the result of this wholesome karma, they go on to this wholesome destiny (*sŏnch'wi*, Ch. *shanjiu* 善趣).

293 *Dafangguang fo huayan jing* 26, T 278.9.564a20–21; K 8.184a11.

294 *Nayuta* (*nayut'a*, Ch. *nayoutuo* 那由他; also *nayuda*, Ch. *nayuduo* 那庾多; *nayuda*, Ch. *nayouduo* 那由多; *niyuda*, Ch. *niyouduo* 尼由多; and *nasul*, Ch. *nashu* 那術) means an exceedingly large amount or unit of time, and has been translated as ten thousand (*ilman* 一萬), a million (*simman* 十萬), a billion (*ilch'ŏnŏk* 一千億), a trillion (*ilcho* 一兆), and a gazillion (*ilgu* 一溝). The *Abhidharmakośabhāṣya* says that one *nayuta* is a billion. See *Apidamo jushe lun* (*Abhidharmakośabhāṣya*) 12, T 1558.29.63b14–19;

preaching the Dharma.[295] In one particle of dust there are *kṣetras* [lands] numbering as the motes of dust, and in each and every *kṣetra* there are so many buddhas that it is difficult to conceive of it, and amidst the throngs and assemblies of the locations of each and every one of the buddhas, I see constant preaching on the practices of bodhi."[296] Furthermore it says: "In one minute particle of dust are universally manifested all the buddhas of the three time periods and the affairs of the buddhas."[297]

是故, 經云, "於一微塵中, 現有三惡道, 人天阿修羅, 各各受業報. 於一微塵中, 各示那由他 無數億諸佛, 於中而說法. 一塵中有塵數刹, 一一刹有難思佛, 一一佛處衆會中, 我見恒演菩提行." 又云, "一微塵中, 普現三世一切佛佛事."

Second, because it is also so from the standpoint of the black logographs, among living beings it is endowed with the material world and buddhas.

二約黑字亦爾, 故於生中, 具器及佛也.

Therefore, the sūtra says: "In one pore of skin is universally manifested the *kṣetras* [lands] of the ten directions, and those lands are subtly adorned and all the buddha and bodhisattvas are assembled.[298] In each and every pore of skin, the hundreds of thousands of *kṣetras* are adorned with all manner of inconceivable characteristics and never before were narrow.[299] While all *kṣetra*-lands and all buddhas reside within my body, there are no hindrances,

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K 27.542b20–c2; cf. *Apidamo dapiposha lun* (*Mahāvibhāṣya*) 177, T 1545.27.890c15–891a20; K 27.45c8–46b2.

295 *Dafangguang fo huayan jing* 26, T 278.9.564a16–17; K 8.184a9.

296 *Dafangguang fo huayan jing* 40, T 293.10.847b27–28; K 36.229b6–7.

297 *Dafangguang fo huayan jing* 31, T 278.9.601a12–13; K 8.222c24–223a1.

298 *Dafangguang fo huayan jing* 9, T 278.9.454b13–14; K 8.64c24.

299 *Dafangguang fo huayan jing* 10, T 279.10.52b4–5; K 8.486b22.

and I, within all my pores of skin, manifest the sphere of the buddhas and observe attentively."[300]

是故, 經云, "於一毛孔中, 普見十方刹, 彼刹妙莊嚴, 諸佛菩薩會, 一一毛孔中, 億刹不思議, 種種相莊嚴, 未曾有迫隘. 一切刹土及諸佛, 在我身內無所득, 我於一切毛孔中, 現佛境界諦觀察."

Furthermore, it says: "Bodhisattvas know that in each and every thought of their own minds buddhas constantly exist and accomplish complete enlightenment."[301] It then goes on to say: "Just like one's own mind, the minds of all living beings are also just like this. All possess tathāgatas and accomplish equal and complete enlightenment (*tŭngjŏnggak* 等正覺)."[302]

又云, "菩薩知, 自心念念常有佛成正覺," 乃至云, "如自心, 一切衆生心, 亦復如是, 悉有如來, 成等正覺."

Third, because it is also so from the standpoint of the red line, among the buddhas it is endowed with the material world and living beings.

三約朱畫亦爾, 故於佛中, 具器及生也.

Therefore, the sūtra says: "All the kalpas of the three time periods, *buddhakṣetras* [buddha-lands] and all dharmas, all sense faculties, the mind,[303]

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300 *Dafangguang fo huayan jing* 3, T 278.9.409c6–7; K 8.486b22.

301 *Dafangguang fo huayan jing* 52, T 279.10.275b23–24; K 8.749a22–23.

302 *Dafangguang fo huayan jing* 52, T 279.10.275b25–26; K 8.749a24–b1.

303 The mind (*sim*, Ch. *xin* 心; Skt. *citta*; also *chilta*, Ch. *zhiduo* 質多) is also called mental dharmas (*simbŏp*, Ch. *xinfa* 心法) and mental phenomena (*simsa*, Ch. *xinshi* 心事). It refers to the mind and spirit of human beings regarding the general existence of the universe, and it refers to being endowed with the functioning of grasping and thinking. First is the general term for mental functions (*simwang*, Ch. *xinwang* 心王) and mental conditions (*simsobŏp*, Ch. *xinsuofa* 心所法). Spoken of in contrast

and mental dharmas,[304] and all empty and false dharmas, within one buddha body, this one dharma, all are manifested.[305] The ocean of the *kṣetras* in the

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to form (*saek*, Ch. *se* 色) and body (*sin*, Ch. *shen* 身), among the five aggregates (*oon*, Ch. *wuyun* 五蘊; Skt. *pañca-skandha*) it corresponds to *vedanā* (*su*, Ch. *shou* 受), sensations, feelings, not emotions, *sañjña* (*sang*, Ch. *xiang* 想), perceptions, conceptions, processes, sensory and mental objects, *samskhāra* (*haeng*, Ch. *xing* 行), formations, volitional impulses, and *vijñāna* (*sik*, Ch. *shi* 識), consciousness, discriminative consciousness. Second, mental functions (*simwang*) refer to one of the classifications of dharmas in five groups (*owi*, Ch. *wuwei* 五位). Among the five aggregates, it corresponds to consciousness, and it refers to the six kinds of consciousness or the eight kinds of consciousness, which are the subject of the one mind (*ilsim* 一心). Third, it refers to the matching three concepts of mind or thought (*sim* 心), intent or will (*ŭi* 意), and consciousness (*sik* 識). The Hīnayāna tradition of the Sarvāstivāda claims that these three are merely different names for the same thing. However, the Mahāyāna tradition of Consciousness-only indicates that thought or the mind is precisely the eighth consciousness, the *ālāyavijñāna*; it contains the meaning of accumulation; and because it is the fundamental essence that produces all dharmas, it is called "the mind as giving rise to the mass of things" (*chipkisim*, Ch. *jiqixin* 集起心). More precisely, the *ālāyavijñāna* stores up seeds and means that it is able to produce and actualize [dharmas]. With regard to this, the foregoing six kinds of consciousness are called consciousness; more precisely, the six kinds of consciousness are the functioning of consciousness. The seventh consciousness, the *manovijñāna*, is called will or intent (*ŭi* 意), and is precisely called the functioning of thought. When carrying and sharing the functioning of subordination with the subject of thought, the former are called mental functions (*simwang*) and the latter are called mental conditions (*simso* 心所). The six kinds of consciousness or the eight kinds of consciousness referred to above are precisely mental functions, and mental conditions refer to the production in accordance with them; and also they are precisely the detailed functioning of the mind.

304 Mental dharmas (*simbŏp*, Ch. *xinfa* 心法; Skt. *cittadharma*) are one of the five classifications of dharmas (*owi*, Ch. *wuwei* 五位): The myriad things existing in the universe (*uju manyu* 宇宙萬有) may be divided into mental functions (*simwang*, Ch. *xinwang* 心王), mental conditions (*simsobŏp*, Ch. *xinsuofa* 心所法), dharmas of form (*saekpŏp*, Ch. *sefa* 色法), forces not concomitant with the mind (*pulsangŭng*, Ch. *buxiangying* 不相應; short for *sim pulsangŭngbŏp*, Ch. *xin buxiangyingfa* 心不相應法; Skt. *citta-viprayukta*, *asaṃprayukta*), and unconditioned dharmas (*muwibŏp*, Ch. *wuweifa* 無爲法). This classification refers to mental functions. When all things in the universe are classified as dharmas of form and mental dharmas, mental functions and mental conditions are combined and are called mental dharmas. Vasubandhu's *Mahāyānaśatadharmaprakāśamukha-śāstra* says: "Mental dharmas are briefly classified in eight types: (1) eye-consciousness, (2) ear-consciousness, (3) nose-consciousness, (4) tongue-consciousness, (5) body-consciousness, (6) mind-consciousness, (7) *manovijñāna*, and (8) *ālāyavijñāna*." See *Dasheng baifa mingmen lun* 大乘百法明門論 (*Mahāyānaśatadharmaprakāśamukha-śāstra*), T 1614.31.855b20–22; K 17.808a11–13.

305 *Dafangguang fo huayan jing* 35, T 278.9.627c1–3; K 8.249c19.

ten directions and the ocean of all living beings that exist are universally exhausted, the knowledge of the buddhas is universal and empty as space, all are able to be manifested in a pore of skin."[306] Furthermore, it says: "All the buddhas, within one thought-moment, all are able to manifest immeasurable world systems and immeasurable and numberless clean and pure living beings."[307]

是故, 經云, "三世一切劫, 佛刹及諸法, 諸根心心法, 一切虛妄法, 於一佛身中, 此法皆悉現. 普盡十方諸刹海, 所有一切衆生海,[308] 佛智平等如虛空, 悉能現現毛孔中." 又云, "一切諸佛, 於一念中, 悉能示現, 無量世界, 無量無數, 淸淨衆生."

Fourth, since the white paper, black logographs, and red line are all completely attached to each other, they cannot be chosen separately and the three things cannot be differentiated from each other. Just like this, although the three kinds of world systems are interfused and thoroughly comprehensive and mutually subsuming, and mixed into one unit, since by means of the approach they are separate from each other, they plainly do not move. Hence, with respect to this one seal, if one visualizes by means of the approach of the material world, it is precisely the seal of the ocean of the material world.

四白紙黑字朱畫, 皆全相收, 不可別取而三物各異. 如是三種世間, 融通相攝, 混爲一團, 而爲門各別, 歷然不動也. 故此一印, 若以器門觀, 則是器海印.

Therefore, the sūtra says: "The dharma realm is seen in each and every particle of dust in the particles of dust that exist in the Lotus Storehouse

[306] *Dafangguang fo huayan jing* 5, T 279.10.24c25–26; K 8.454b19–20.

[307] *Dafangguang fo huayan jing* 46, T 279.10.242b25–27; K 8.710b4–5.

[308] This logograph is written as *jie* 界 (Kor. *kye*) in *Dafangguang fo huayan jing* (T 279).

World System. Universal glory manifestings buddhas is like a swarm of clouds. This is the self-existence of the *kṣetras* of the tathāgatas."[309]

是故, 經云, "花藏世界所有塵, 一一塵中見法界. 普光現佛如雲集, 此是如來刹自在."

If one chooses by means of the approach of living beings, then this is the ocean seal of living beings. If one chooses by means of the approach of buddhas, then this is the ocean seal of buddhas. Therefore, the *Commentary* says: "The buddha within the mind of living beings preaches the Dharma for the sake of the living beings inside the mind of the Buddha, and the living beings inside the mind of the Buddha hear the preaching of the Dharma by the Buddha in the mind of living beings."[310]

以衆生門取, 則是衆生海印, 以佛門取則是佛海印. 是故, 疏云, "衆生心中佛, 爲佛心內衆生說法, 佛心內衆生, 聽衆生心中佛說法也."

Question: If that is so, why limit it and say "the ocean seal of capable people"?

Answer: If it is from the standpoint of reality it is like this, and it is not limited to the Buddha. Moreover, following the meaning of false [thoughts] being exhausted and the mind clarified, it is only provisionally called "the ocean seal of capable people."

問. 若爾, 何但局云, 能人海印耶? 答. 約實如是, 非局於佛, 且從妄盡心澄之義, 假名 "能人海印" 耳.

Perfectly Comprehensive Record[311]

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309 *Dafangguang fo huayan jing* 8, T 279.10.39b28–29; K 8.471a20–21.

310 *Huayan jing tanxuan ji* 1, T 1733.35.118c27–28; K 47.469a17.

311 *Ilsŭng pŏpkye to wŏnt'ong ki* 1, HPC 4.9c6–11.

With respect to "with an inexhaustible treasure of dhāraṇī" and so forth, it is that one cultivates the wealth of the domain of bodhi among the causes, and among the ability to attain the fruit one obtains this jewel of inexhaustible satisfaction and adorns a palace of real jewels of the dharma realm. With respect to "finally, seated," someone said: "Comfortably seated." Nevertheless, by means of being finally seated, one becomes complete. In other words, one is designated to be finally seated in the dharma realm.

"以陁羅尼无盡寶" 等者, 以因中修菩提分資粮故, 能至果中, 得此无盡滿足之寶, 莊嚴法界實寶殿也. "窮坐" 者, 一云 "安坐." 然以窮坐爲正, 謂稱於法界窮極坐也.

Commentary on the Seal-diagram Symbolizing the Dharma Realm[312]

a. With an inexhaustible treasure of dhāraṇī, [以陁羅尼無盡寶]

This treasury does not exist in the realm of buddhas, it does not exist in the realm of living beings, it does not exist in realms of purity, and it does not exist in realms of impurity. Each and every one is perfectly bright illuminated, and each and every one is interpenetrating. Does one need to know the inexhaustible subtle jewel of the comprehensively maintained dharma realm? You who observe among the twelve times, encountering sounds, encountering sights, encountering heinousness, and encountering obedience, specifically, are to know that it is not obtained following other things.

這个寶藏, 不在佛界, 不在生界, 不在淨界, 不在染界, 一一圓明, 一一交徹, 要識捻持法界無盡妙寶麼? 你看十二時中, 遇聲遇色遇逆[313] 遇順, 方知不從他得.

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[312] *Tae hwaŏm pŏpkye to chu*, HPC 7.306b8–307a3.

[313] Reading *yŏk* 逆 for *yu* 遊 following edition C.

b. He adorns the dharma realm—a palace of real jewels. [莊嚴法界實寶殿]

With respect to the net of Indra, shadows and images are mutually concerned and multilayered and inexhaustible. It does not cause adornment, it does not cause cultivation and realization. Because it is originally fully endowed and originally perfectly complete, it is called "reality." Furthermore it says: "Since this logograph for 'reality' is unable to make a move, if it makes a move, disaster ensues."[314]

因陁羅網, 影像互参, 重重無盡, 不因莊嚴, 不因修證, 本來具足, 本來圓成, 故云實. 又云, "這介實字, 不得動着, 動著則禍生."

c. Finally, seated on the throne of the Middle Way of Ultimate Reality, [窮坐實際中道床]

Because one penetrates deeply into the ocean of the dharma nature and, finally, there is no location of the ultimate end, it is said to be "finally [thoroughly comprehending]" (*kung* 窮). Because one isolates an important ferry and does not thoroughly comprehend ordinary people and saints, it is said to be "seated" (*chwa* 坐). Because there is neither true nor false and it does not belong to saṃsāra (*yuwi* 有爲), it is called "reality" (*sil* 實). Because there is no place for all ordinary beings and saints to stay, it is called "ultimate" (*che* 際). Instead, making one thing be unable to make a move is called "middle" (*chung* 中). The constant treading of the three vehicles and the five natures is called the "way" (*to* 道). The universality and permanence in the

314 Yuanwu Keqin's 圜悟克勤 (1063–1125) *Discourse Record* reports Baoshou 保壽 (fl. ca. 900) as saying: "Do not move. If you move, I will hit your haunches." See *Yuanwu Foguo Chanshi yulu* 圓悟佛果禪師語錄 12, T 1997.47.768c18–19. Dahui Zonggao's 大慧宗杲 (1089–1163) *Discourse Record* says: "Do not move. If you move, I will hit your ass haunches." See *Dahui Pujue chanshi yulu* 大慧普覺禪師語錄 1, T 1998A.47.814a9. Jingshan Zhiyou's 徑山智愚 (1185–1269) *Discourse Record* says: "Do not move. If you move, fire will break out on your face." See *Xutang heshang yulu* 虛堂和尚語錄 8, T 2000.47.1024a7.

ultimate end that does not use an arrangement is called "throne" (*sang* 床). Although that is so, the Lotus Storehouse World System is detached from defilement and is clean and pure. How could there be this kind of exchange of opinions? If there is this kind of exchange of opinions, how would one have arrived today? If there were no exchange of opinions, where would the realms of the ten universal dharmas be produced?

Clap with the left hand and say the following: "Among the approaches of Buddhist affairs, do not forsake even one dharma."[315] Clap with the right hand and say the following: "Not seeing even one dharma is precisely a tathāgata."[316] Do you understand?

A great thousand [world system],[317] realms as the sands, are bubbles in the ocean;

All the saints and worthies are like a flash of lightning.[318]

深入法性海, 了無究竟處, 故云窮, 把斷要津, 不通凡聖, 故云坐, 無眞無妄, 不屬有爲, 故云實, 一切凡聖容身無地, 故云際. 喚作一物不得動著之謂中, 三乘五性常常履踐之謂道, 究竟平常不用安排之謂床. 雖然任麽華藏世界, 離染清淨, 豈

315 Cf. *Wansong laoren pingchang tiantong jue heshang song gu congyongan lu* 萬松老人評唱天童覺和尚頌古從容庵錄 6, T 2004, 48.250a29 (case 34), and *Zongjing lu* 宗鏡錄 51, T 2016.48.720b12.

316 This is one verse from Yongjia Xuanjue's (665–713) *Zhengdao ge*. See *Yongjia zhengdao ge* 永嘉證道歌, T 2014.48.396c11–12.

317 A great thousand [world system] (*taech'ŏn*, Ch. *daqian* 大千) is probably an abbreviation for a great trichilocosm or a "thousand-cubed great-thousand world system" (*samch'ŏn taech'ŏn segye*, Ch. *santian datian shijie* 三千大千世界; Skt. *trisāhasramahāsāhasrolocadhātuḥ*), which denotes one billion worlds. A thousand individual worlds are called a "small-thousand world system." In modern parlance this refers to what we would call a galaxy. One thousand small-thousand world systems comprise a medium-thousand world system. "Medium thousand" (*dvisāhasra*), literally "2,000," is used to mean 1,0002, or a million worlds. Great thousand (*trisāhasra*), literally "3,000", is used to mean 1,0003, or a billion worlds. Because all of these worlds have Mt. Sumerus, heavens, gods, and so forth, and follow the Buddhist cycle of coming into existence and disappearing together, they can be conceptualized as a single unit. See *Chang ahan jing* (*Dīrghāgama*) 18, T 1.1.114b25–c8.

318 This is a verse from the *Yongjia zhengdao ge*, T 2014.48.396c24.

有如此商[319] 量? 若有如此商[320] 量, 爭到今日, 若無商[321] 量, 十普法界, 向什麽處出生? 左手拍一下云, "佛事門中, 不捨一法," 右手拍一下云, "不見一法, 卽如來," 還會麽?
大千沙界海中漚, 一切聖賢如電拂.

d. From times long past he has not moved—hence his name is Buddha. [舊來不動名爲佛]

According to the teachings of Tiantai tradition,[322] one classifies a buddha of the perfect teaching by means of the six identities.[323] "In other words,

[319] Reading *sang* 商 for *chŏk* 商 following edition C.

[320] Reading *sang* 商 for *chŏk* 商 following edition C.

[321] Reading *sang* 商 for *chŏk* 商 following edition C.

[322] The teachings of Tiantai tradition (*t'aegyo*, Ch. *taijiao* 台敎, short for *Ch'ŏnt'aegyo*, Ch. *Tiantaijiao* 天台敎) are the teachings established by Zhiyi 智顗 (538–596) on Mt. Tiantai in present-day Zhejiang Province. His teachings were based on the thought of the *Lotus Sūtra* (*Fahua jing* 法華經) and the *Nirvāṇa Sūtra* (*Niepan jing* 涅槃經). Centered on the *Lotus Sūtra*, Zhiyi advocated the theory of the true characteristics of all dharmas (*chebŏp silsangnon*, Ch. *zhufa shixianglun* 諸法實相論). He composed three key exegeses—*Fahua wenju* 法華文句 [Textual passages from the *Lotus Sūtra*], *Fahua xuanyi* 法華玄義 [The mysterious meaning of the *Lotus Sūtra*], and *Mohe zhiguan* 摩訶止觀 [The great calming and insight]—which became the doctrinal basis for his school. In Korea, the Silla monk Hyŏn'gwang 玄光 (fl. 570), the Koguryŏ monk P'aya 波若 (fl. 600), and the Koryŏ monk Chegwan 諦觀 (d. 970), and others, studied the Tiantai teachings. The royal monk Ŭich'ŏn 義天 (1055–1101) learned the core teachings of Tiantai when he went to Song China and vowed to make sure the Tiantai teaching was taught in Korea. After returning home, he became abbot of Kukch'ŏngsa 國淸寺 (named for Zhiyi's monastery Guoqingsi on Mt. Tiantai) in 1097, which had been built as a votive temple for his mother, by his brother King Sukchong 肅宗 (r. 1095–1105). He was later remembered as the founder of the Ch'ŏnt'ae school in Korea.

[323] The six identities (*yukchŭk*, Ch. *liuji* 六卽) are six levels of spiritual development in the Tiantai tradition. Not only do these six levels express that differences exist between enlightenment and delusion in the process of a person's practice, but because enlightenment and delusion are non-dual from the standpoint of the principle of true characteristics, which is the object of practice, they are called the six identities. The six identities are as follows: (1) with respect to identity of principle (*ijŭk*, Ch. *liji* 理卽), although endowed with the true thusness of buddha nature, living beings do not

all living beings, all of them, possess buddha nature. Whether a buddha exists or does not exist, his nature and characteristics abide constantly."[324] "From shallow to deep, the non-duality of levels is called "Buddha."[325] In the *Comprehensive Treatise* (*Ch'ongsuron* 總髓論) on this *Seal-diagram* [it says:] "It may be compared to a person who falls asleep on his bed and in a dream travels around to more than thirty postal relay stations, and after he wakes up he specifically knows that he has not moved from his bed. Because he instructs that from the original dharma nature one passes through thirty lines and returns to the dharma nature he has merely not moved one bit, he says: "A buddha who has not moved from times long past."[326]

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recognize this, do not do any kind of practices, and are in the position of transmigrating in saṃsāra; (2) with respect to the identity of name and description (*myŏngjajŭk*, Ch. *mingziji* 名字卽), although all have been instructed that they are buddhas, living beings are in the position of knowing only to call their bodies as precisely buddha; (3) with respect to the identity of visualization practice (*kwanhaengjŭk*, Ch. *guanxingji* 觀行卽), while cultivating the methods of visualization of the ten vehicles, one appends such practices as the six perfections of additional practices (*kyŏmhaeng ryukto*, Ch. *jianxing liudu* 兼行六度; the visualization of principle, *igwan*, Ch. *liguan* 理觀) and the six perfections of orthodox practices (*chŏnghaeng ryukto*, Ch. *zhengxing liudu* 正行六度) and is in the position of responding to the perfectly subtle principle; (4) with respect to the identity of the similarity of characteristics (*sangsajŭk*, Ch. *xiangsiji* 相似卽), as the position in which one stores up the merit of practice and produces wisdom that is similar to true knowledge (*chinji*, Ch. *zhenzhi* 眞智), it corresponds to the ten faiths (*sipsin*, Ch. *shixin* 十信); (5) with respect to the identity of classifying the truth (*punjinjŭk*, Ch. *fenzhenji* 分眞卽), as the position in which one manifests the closing off of ignorance one portion at a time and equal attainment of the buddha nature of original existence (*ponyu*, Ch. *benyou* 本有) one portion at a time, it corresponds to the ten abidings (*sipchu*, Ch. *shizhu* 十住), the ten practices (*siphaeng*, Ch. *shixing* 十行), the ten transferences (*siphoehyang*, Ch. *shihuixiang* 十廻向), and equal awakening (*tŭnggak*, Ch. *dengjue* 等覺); and (6) with respect to the identity of the ultimate end (*kugyŏngjŭk*, Ch. *jiujingji* 究竟卽), as the position of the ultimate end and perfect fullness in which the fullness of one's innate Buddhahood manifests, there is no delusion to cut off, and there is no wisdom to be realized, it corresponds to the level of sublime awakening (*myogak wi*, Ch. *miaojue wei* 妙覺位), which is precisely the fruit of Buddhahood (*pulgwa*, Ch. *foguo* 佛果). See *Mohe zhiguan* 1, T 1911.46.10b7–c21.

324 Chegwan, *Ch'ŏnt'ae sagyo ŭi* 天台四教儀 1, T 1931. 46.780a13.

325 Chegwan, *Ch'ŏnt'ae sagyo ŭi* 1, T 1931.46.780a18–19.

326 Cf. *Ch'ongsurok* 1A, HPC 6.789c10–14.

按台教, 以六即判圓教佛, "所謂, 一切衆生, 皆有佛性, 有佛無佛, 性相常住," "從淺至深, 位位不二名佛." 本圖總髓論, "比如有人, 在床入睡, 夢中回行三十餘驛,[327] 覺後方知不動在床. 喩從本法性, 經三十句, 還至法性, 只一不動, 故云舊來不動佛."

Nevertheless, in explaining "perfect" (*wŏn* 圓) and "sudden" (*ton* 頓), with respect to the manifesting of Buddhahood by means of names, since the incuring of displeasure is right on the head, one cannot call [one] "a buddha who has not moved from times long past." Is there not someone who is detached from the troubles of the net of the teaching and crushes the mysterious barrier of the patriarchs? Look, please say something! If it does not exist, I will say it myself. <He spoke after a little while.>

Although my preaching exhausted the essence of the mountain clouds and ocean moon,

Just as before, you don't understand and are vainly rueful. [328]

然說圓說頓, 以名現佛, 觸犯當頭, 不得名爲舊來不動佛. 莫有離教網葛藤, 碎祖師玄關者麽? 請道將來. 如無自道去也.<良久云>

說盡山雲海月情, 依前不會空惆悵.

327 Reading *yŏk* 驛 for *yong*? 駲 following the *Ch'ongsurok*.

328 This passage is one part of the "Song of Yefu" (*Yefu song* 冶父頌), which is attached to the discussion of "With respect to the Tathāgata, he preaches that all forms are not forms; and also he preaches that all living beings are not living beings" in the *Diamond Sūtra*, in Yefu Daochuan's 冶父道川 (fl. 1100) *Jingang jing zhu* 金剛經註 (Commentary on the *Diamond Sūtra*), X 38.725a16.

IV

SELECTIONS FROM THE PERFECTLY COMPREHENSIVE RECORD OF THE SEAL-DIAGRAM SYMBOLIZING THE DHARMA REALM OF THE ONE VEHICLE, *ROLL ONE*

Ilsŭng pŏpkye to wŏnt'ong ki *kwŏnsang*[1]

一乘法界圖圓通記卷上

均如

By Kyunyŏ

Explained by Kyunyŏ, the Senior Monk[2] Wŏnt'ong, Kwibŏp Monastery in the Country of Koryŏ.

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1 The source text of the *Ilsŭng pŏpkye to wŏnt'ong ki* 一乘法界圖圓通記 used for this translation is found in the *Han'guk Pulgyo chŏnsŏ* 韓國佛教全書 [Collected works of Korean Buddhism], 12 vols. (Seoul: Tongguk Taehakkyo Ch'ulpansa, 1979[–2000]), 4.1a–20b. It was written in one book (*ilch'aek* 一冊) in two rolls (*igwan* 二券). According to the colophon, this edition of the *Ilsŭng pŏpkye-do wŏnt'ong ki* was published by the Director-in-Chief of Buddhist Canons (*taejang togam* 大藏都監) in the fifth month of *chŏnghae* 丁亥, the twenty-fourth year of the Zhiyuan 至元 reign period (1287). However, the edition used in the *Han'guk Pulgyo chŏnsŏ* is in the possession of Dongguk University is a handwritten document from the 1900s. It has been corrected against the edition in the possession of the Kyujanggak (a handwritten copy of a published edition in the possession of Song Sŏkha 宋錫夏 of Kyŏngsŏng 京城 [Seoul]). Here, we have selected only the sections from the *Ilsŭng pŏpkye to wŏnt'ong ki* titled "Determining the Author" (*chŏngjoja* 定造者) and "Analyzing the Title [of the *Ilsŭng pŏpkye to*]" (*sŏkchemok* 釋題目).

2 Senior Monk (*sujwa*首座) was the fifth rank in the monastic bureaucracy for monks in the doctrinal traditions and came right before the sixth and highest rank of saṃgha overseer (*sŭngt'ong* 僧統). Here, this title is matched with another title awarded to Kyunyŏ, the designation Wŏnt'ong 圓通 (Perfect Comprehension), apparently referring to his virtuosity in Hwaŏm materials. However, because Hyŏngnyŏn Chŏng's biography of Kyunyŏ matches the title Wŏnt'ong with the rank of *yangjung taesa* 兩重大師 (an otherwise unattested rank between "exalted great master" [*chung taesa* 重大師] and "thrice-exalted great master" [*samjung taesa* 三重大師]), he may have received the title when he received that rank.

高麗國 歸法寺 圓通首座 均如 說

I will analyze this text by differentiating it into three approaches. First, I will determine the author; second, I will analyze the title; and third, I will analyze [the contents] following the text.

將釋此文, 三門分別. 一定造者, 二釋題目, 三隨文釋.

1. [Determining the Author]

First, someone said: "The poem in thirty lines of seven logographs was precisely composed by Master Zhiyan and the analysis was written by Master Ŭisang. This means, according to the *Wŏnsang nok* 元常錄:

> When Ŭisang received transmission in the Hwaŏm teachings at the residence of Zhiyan, Zhiyan wrote the poem in thirty lines of seven logographs and gave it to Ŭisang; and Ŭisang then drew the outline of the seal shape in red above the black logographs and presented it [back to him]. The Master praised him saying, "You have thoroughly realized the dharma nature, and since you have completely comprehended the intent of the Buddha you should compose an analysis." Master Ŭisang initially composed an analysis in more than forty pages and presented to Master Zhiyan. He wanted to know whether it conformed to the Buddha's will or not, and when he placed it before the Buddha and set forth his aspiration he burned it and it was completely consumed. Furthermore, he composed sixty or so pages and presented it and he also burned it up completely. Furthermore, he composed eighty or so pages and presented it to Master Zhiyan, and the master and Ŭisang together also burned it up as before. In the midst there were pages that were burnt and not burnt. The text of that which was not burnt has now gone forth into the world.

初中, 一云. "七言三十句詩, 則儼師所造, 能釋則相公所述. 謂元常錄云, '相公

於儼師所, 受花嚴時, 儼師造七言三十句詩, 以授相公, 相公則於墨字上, 畫赤印以獻, 師歎曰,「汝窮證法性, 達佛意旨, 宜造於釋.」相公初造四十餘紙釋以進師, 師欲知合佛意否, 將至佛前, 立願燒之, 悉皆燒盡. 又造六十餘紙進, 亦燒盡. 又造八十餘紙進師, 師共相德, 亦如前燒之, 於中有燒不燒. 不燒之文, 今行於世.' "

Someone said, "In the biography[3] composed by Ch'oe Ch'iwon it says: 'When Master Ŭisang received transmission in the Hwaŏm teachings at the residence of Zhiyan, he dreamed of a divine personage whose form was exceedingly fine. [This being] spoke to Master Ŭisang saying, 'Write what you have become awakened to by yourself and it will be suitable to bestow upon your fellow beings.' Furthermore, he dreamed that Sudhana bestowed upon him ten grains of the medicine causing people to become sagacious. Also in this dream by chance he met a young lad dressed in blue robes who bestowed upon him secret keys three times. When Master Zhiyan heard it he said, 'A divinity has bestowed a spiritual gift once on me and thrice on you: this manifestation is the reward for your crossing over to here from far away and for your diligent cultivation [of the Buddhadharma].' As a result he commanded him to compile [an account of] his glimpses at the profundities

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3 This biography (*chŏn* 傳) refers to the now-lost *Pusŏk chonja chŏn* 浮石尊者傳 [The life of the Reverend Pusŏk]. The *Pusŏk chonja chŏn* was a biography on the life of Ŭisang composed by Ch'oe Ch'iwon 崔致遠 (857–d. after 908). Although the full text has not been preserved, a part of the contents seem be found in the "The Basic Biography by Marquis Ch'oe" (*Ch'oe hu ponjŏn* 崔侯本傳) that appears in the "Ŭisang Transmits the Teaching" (Ŭisang chŏn'gyo 義湘傳敎) section in chapter four of the *Samguk yusa* 三國遺事 [Memorabilia of the Three Kingdoms]. Because the biography is also listed in Ŭich'ŏn's *Sinp'yŏn chejong kyojang ch'ongnok* (HPC 4.682b), we know that it circulated at that time. Ch'oe Ch'iwon, who had a profound and deep affinity with Buddhism even while being a Confucian scholar, wrote works related to Buddhism, such as the *Stele Inscriptions on the Four Mountains* (Sasan pimyŏng 四山碑銘), records (*ki* 記), vow-texts (*wŏn'gi* 願記), and eulogies (*ch'an* 讃), as well as biographies of Buddhist monks, such as *Sŏk Sunŭng chŏn* 釋順應傳 [The life of Sŏk Sunŭng], *Sŏk Ijŏng chŏn* 釋利貞傳 [The life of Sŏk Ijŏng], *Pusŏk chonja chŏn*, and *Pŏpchang hwasang chŏn* 法藏和尙傳 [The life of the Upādhyāya Fazang]. Among these, the *Pŏpchang hwasang chŏn* was written in 904, after Ch'oe Ch'iwon went into retirement at Haein Monastery. The *Pusŏk chonja chŏn* seems to have been written before the *Pŏpchang hwasang chŏn*.

and what he attained. Thereupon, he took up the brush and compiled the *Composition on the Mahāyāna* (*Taesŭng chang* 大乘章) in ten rolls, and he requested Master [Zhiyan] to point out his errors. Zhiyan said, 'Although your meaning is elegant, your diction is obtrusive.' He thereupon retired [from Zhiyan's presence] and deleted the prolix parts so that the work could be comprehended in the four directions, and called it *Establishing the Meaning and Revering the Mysteries* (*Ibŭi sunghyŏn* 立義崇玄). Now, he sought to revere the meaning of the *Souxuan fenqi*,[4] which was composed by his master. Zhiyan then went before the Buddha with Ŭisang bearing his desire, burned it, and moreover said, 'If these words accord with thy will, O Saintly One, I would that they should not burn.' Having already burned to ashes, he obtained 210 logographs. He had Ŭisang pick them up and fervently made an oath, and again, although he cast it into the roaring fire, in the end it did not burn to ashes. Zhiyan was brought to the point of tears, and, offering praise, he caused Ŭisang to combine them into a gāthā. He closed the door to his chamber for several nights and completed the thirty lines, which comprehended the profound meaning of the three visualizations[5] and raised the beauty of the remnants of the ten mysteries (*siphyŏn*, Ch. *shixuan* 十玄)'" <end quote>.

一云, "崔致遠所述傳中云, '相公於儼師所, 受花嚴時, 夢有神人, 貌甚魁偉, 謂相

4 The *Souxuan fenqi* 搜玄分齊 refers to the *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* 大方廣佛華嚴經搜玄分齊通智方軌 (T 1732), in five rolls, which was composed by Zhiyan when he was twenty-seven sui. It is usually called the *Souxuan ji* 搜玄記 for short. As a commentary on the *Avataṃsaka-sūtra* in sixty rolls, this book first provides a general explanation of the *Avataṃsaka-sūtra*, and then after that it analyzes chapters of the sūtra individually. In its analysis of individual chapters, it provides an analysis of the name of the chapter, the position of the chapter, the contents of the chapter, and passages from the sūtra.

5 The three visualizations (*samgwan*, Ch. *sanguan* 三觀) refer to a list of three meditative practices or visualizations that are different according to each intellectual or practice tradition. In the *Huayan fajie guanmen* 華嚴法界觀門 [Approach to the visualization of the dharma realm of the *Avataṃsaka-sūtra*] in one roll, which is believed to have been composed by Dushun 杜順 (557–640), a patriarch of the Huayan tradition, the visualizations are listed as the visualization of true emptiness (*chin'gong kwan* 眞空觀), the visualization of the unimpededness between principle and phenomena (*isa muae kwan* 理事無碍觀), and the visualization of universal containment (*chup'yŏn hamyong kwan* 周遍含容觀).

公曰,「以自所悟著述, 施人宜矣.」又夢善財授聰明藥十餘劑, 又遇青衣童子, 三授秘訣. 儼師聞之曰,「神授靈貺我一爾三, 遠涉勤修厥報斯現.」因命編次窺奧所得, 於是奮筆, 緝大乘章十卷, 請師指瑕. 儼曰,「義甚佳詞尚壅」, 乃退而芟繁爲四通, 號曰立義崇玄, 盖欲崇其師所著搜玄分齊之義. 儼乃與相詣佛前, 結願焚之, 且曰,「言有脗合聖旨者, 願不爇也.」旣而煨燼之餘, 獲二百一十字, 令相捃拾, 懇誓更擲猛焰竟不灰, 儼含涕嗟稱, 俾綴爲偈. 閉室數夕, 成三十句, 括三觀之奧旨 擧十玄之餘美.'" <已上>

Therefore, the thirty lines in seven logographs also were written by Master Ŭisang. The later meaning is permissible; nevertheless, it is not necessary for it to be decided by Ch'oe [Ch'iwon's] biography [of Ŭisang]. I will now analyze it. The Auto-Preface already says: "I have briefly composed this great poem relying on principle and based on the teachings [of the Buddha]."[6] Thus, it has been concluded that what they analyze also was written by the authority on the seal-diagram (*toju* 圖主) himself. Why would it be necessary to drag in other evidence on the side? Moreover, in Zhiyan's[7] account of conduct (*haengjang* 行狀), nothing is recorded about his having composed this [gāthā] in thirty lines of seven logographs.

故七言三十句, 亦相公所述也. 後義可許, 然不必依崔傳定也. 今釋旣自敍云, "依理據教, 略制槃詩," 則所釋亦是圖主自述斷矣. 何須傍引證據耶? 况至相行狀中, 不載制此七言三十句事耶?

2. Analysis of the Title

Second, in analyzing the title, the first nine logographs are precisely the correct title, and afterwards [the analysis] raises the number of corners and the number of logographs. This, precisely, is a footnote on the title. Someone

6 See *Hwaŏm ilsŭng popkye to*, HPC 2.1a7.

7 Reading *Zhiyan* 至嚴 for *Zhixiang* 至相.

said, "The two logographs of the one vehicle are the original teaching which is relied on. The seal-diagram on the dharma realm is the name of the essay which analyzes." Someone said, "The nine logographs are the name that is able to fully analyze the composition." The initial meaning, in accordance with the *Record of Doctrinal Classification*,[8] is precisely the one

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8 The *Record of Doctrinal Classification* (*Jiaofen ji* 敎分記) is a text written by Xianshou Fazang 賢首法藏 (643–712). It is also called by such titles as the *Yisheng jiaofen ji* 一乘敎分記 [Record of the doctrinal classification of the one vehicle], the *Huayan jiaofen ji* 華嚴敎分記 [Record of the doctrinal classification of the *Avataṃsaka-sūtra*], the *Huayan yisheng jiaoyi fenqi zhang* 華嚴一乘敎分記 [Record of the doctrinal classification of the one vehicle of the *Avataṃsaka-sūtra*], the *Huayan wujiao zhang* 華嚴五敎章 [Composition on the five teachings of the *Avataṃsaka-sūtra*], the *Wujiao zhang* 五敎章 [Composition on the five teachings]. There are several woodblock editions of the *Jiaofen ji*, such as a Song-dynasty edition (*Songbon* 宋本), a refined edition (*yŏnbon* 鍊本), a Japanese edition (*Hwabon* 和本), and a grass-writing edition (*ch'obon* 草本). Fazang sent this composition to Ŭisang. See *Samguk yusa* 三國遺事 4, HPC 6.349a1–b2; *Wŏnjong mullyu* 圓宗文類 22, HPC 4.635c5–636a13. According to the *Samguk yusa* and *Wŏnjong mullyu*, after Fazang wrote this book, he sent it to Ŭisang when Ŭisang's disciple Sŭngjŏn 勝詮 returned to Silla and asked him to examine it. Therefore, Ŭisang had his disciples Chit'ong 智通 and Chinjŏng 眞定 evaluate it, and their text of evaluation circulated along with it. This is the grass-writing edition (*ch'obon*). In the *Sŏk Hwaŏm kyobun ki wŏnt'ong ch'o* 釋華嚴敎分記圓通鈔 [Perfectly comprehensive notes analyzing the record of the doctrinal classification of the *Avataṃsaka-sūtra*], Kyunyŏ says, "The ninth [classification of the] principles of meaning is the grass-writing edition and its opposite is the refined edition (*yŏnbon*)." See HPC 4.245a22–24. The great difference between the grass-writing edition and the refined edition can be seen in the transposition of the order of the ninth "that which explains differences" (*sojŏn ch'abyŏl* 所詮差別) and the tenth "the classification of the principles of meaning" (*ŭiri punje* 義理分齊). Kyunyŏ's commentary on the refined edition of the *Jiaofen ji* is the *Sŏk Hwaŏm kyobun ki wŏnt'ong ch'o*.

9 The one vehicle of the *Avataṃsaka-sūtra* (*Hwaŏm ilsŭng* 花嚴一乘) is the teaching of the one vehicle as explained in the *Avataṃsaka-sūtra*. In the doctrinal learning of the Hwaŏm tradition, the "one vehicle of the *Avataṃsaka-sūtra*" and the "one vehicle of the *Lotus Sūtra*" are classified as follows: the "one vehicle of the *Lotus Sūtra*" is called the "one vehicle of the teaching of similarity" (*tonggyo ilsŭng* 同敎一乘) and the "one vehicle of the *Avataṃsaka-sūtra* " is called the "one vehicle of the teaching of differentiation" (*pyŏlgyo ilsŭng* 別敎一乘). In roll one of Fazang's *Huayan wujiao zhang*, after explaining the differences between the one vehicle and the three vehicles from the standpoint of the one vehicle of the teaching of differentiation, it explains that the three vehicles are originally the dharma of the one vehicle; from the standpoint of the one vehicle of the teaching of similarity, expedient means are gotten rid of and the one vehicle and three vehicles are interfused by means of the approach that returns to reality (the one vehicle) and the approach that grasps at reality and

vehicle of the *Avataṃsaka-sūtra*,[9] that on which the original teaching relies. The *Record of Doctrinal Classification* is the name that is able to explain the composition. Now, this is also so. This means that, as for the one vehicle of the *Avataṃsaka-sūtra*, beneath it are designated the one vehicle of the *Lotus Sūtra*[10] and the one vehicle of the *Saṃdhinirmocana-sūtra*.[11] With respect to the *Record of Doctrinal Classification*, above it is designated the domain of realization.[12] Now, because this is an example of that, it is so. Now, analysis relies on the latter meaning. This means that generally in analyzing the title, one places the name of the sūtra one analyzes. Although it should necessarily be the same as the title of the sūtra, the expression "one vehicle" is not in the title of the sūtra. Therefore, it is the name that is able to fully analyze the composition.

第二釋題中, 初之九字則正題, 後擧角數及字數, 此卽是題脚也. 一云, "一乘二字, 所依本敎, 法界圖者, 能釋章名," 一云, "九字並是能釋章名也." 初義者, 准敎分記, 則花嚴一乘者, 所依本敎, 敎分記者, 能釋章名, 今此亦爾也. 謂花嚴一

attains expedient means (the three vehicles), it manifests that its essence is non-dual. See *Huayan yisheng jiaoyi fenqi zhang* 華嚴一乘教義分齊章 1, T 1866.45.478b24–25, 479c15–21.

10 The one vehicle of the *Lotus Sūtra* (*Pŏphwa ilsŭng* 法花一乘) is the teaching of the one vehicle as explained in the *Lotus Sūtra*. The one vehicle that is explained in the *Lotus Sūtra* purports that the distinct manifestations of disciples, solitary buddhas, and bodhisattvas are all just incarnations of a single reality. The Ch'ŏnt'ae (Tiantai) tradition explains that the three vehicles are interfused with the one vehicle. The *Lotus Sūtra* teaches "There is only the dharma of the one vehicle; there are neither two nor three [vehicles]." See *Miaofa lianhua jing* 1, T 262.9.8a17–18; K 9.732b11–12.

11 The one vehicle of the *Saṃdhinirmocana-sūtra* (*Simmil ilsŭng* 深密一乘) is the teaching of the one vehicle according to the *Shenmi jing* 深密經 or *Jie shenmi jing* 海深密經. Based on the logic of the one vehicle of the *Avataṃsaka-sūtra* and the one vehicle of the *Lotus Sūtra*, although the expression would seem to refer to the doctrinal explanations of the *Saṃdhinirmocana-sūtra*, Kyunyŏ explains it as different from the one vehicle of the *Avataṃsaka-sūtra* along with the one vehicle of the *Lotus Sūtra*.

12 The domain of realization (*chŭng pun*, Ch. *zheng fen* 證分) is the bounds, confines, or domain of dharma nature (*pŏpsŏng*, Ch. *faxing* 法性). Because Ŭisang does not decipher this section of the "Gāthā on Dharma Nature" (*Pŏpsŏng ke* 法性偈) we cannot explain what Ŭisang meant by domain of realization. Since it is connected with another part right at the end, it manifests the domain of realization indirectly.

乘者, 下簡法花一乘及深密一乘等, 教分記者, 上簡證分也, 今此例彼故爾也. 今釋依後義. 謂凡能釋題中, 安所釋經名, 必須同於經題, 然於經題无一乘言, 故並能釋章名也.

Below, [the colophon of the *Hwaŏm ilsŭng pŏpkye to*] says, "The combined poem and *seal of the Seal-diagram Symbolizing the Dharma Realm of the One Vehicle* relies on the *Avataṃsaka-sūtra* and the *Daśabhūmika-sūtra-śāstra* and presents the core essentials of the perfect teaching"[13] <end quote>. Therefore, because it only relies on the *Avataṃsaka-sūtra* and the *Daśabhūmika-sūtra-śāstra*, it is so.

Question: If that is so, how does he know the name of the *Record of Doctrinal Classification*?

Answer: That and also the two logographs for "*Avataṃsaka*" (Hwaŏm 花嚴) are that on which he relies. After "one vehicle" is the name that is able to analyze the composition. As the title of the second roll says, "It is the meaning of the classification that establishes the teaching of the one vehicle within the *Avataṃsaka-sūtra*."[14] This is because, by means of the logograph "within" (*chung* 中), it partitions that which is able to be relied upon [viz. the subject and the object].

下云, "一乘法界圖合詩一印, 依花嚴經及十地論, 表圓教宗要" <已上>. 故唯花嚴經及十地論, 是所依故爾也.

問. 若爾, 教分記名云何會耶?

答. 彼亦以 "花嚴" 二字爲所依, "一乘" 以下爲能釋章名. 如中卷題云, "花儼經中一乘 立教分齊義," 以 "中" 字隔能所依故也.

13 *Hwaŏm ilsŭng pŏpkye to*, HPC 2.8b7–9.

14 In the *Sŏk Hwaŏm kyobun ki wŏnt'ong ch'o*, although Kyunyŏ clearly labels the title of the first roll and third rolls of the *Jiaofen ji* (the refined edition in three rolls) as *Hwaŏm ilsŭng kyobun ki* 花嚴一乘教分記 (Ch. *Huayan yisheng jiaofen ji* [Record of the doctrinal classification of the one vehicle of the *Avataṃsaka-sūtra*], he calls the title of the second roll *Hwaŏm-gyŏng chung ilsŭng ipkyo punje ŭi* 花嚴經中一乘立教分齊義 [The meaning of the classification for establishing the teaching of the one vehicle within the *Avataṃsaka-sūtra*].

Question: Among these, why does [the analysis] not raise that which is relied upon?

Answer: Because the wholesome skills of those who write are not one it is so. Moreover, just as in the written title of the *Record of the Doctrinal Classification of the* Avataṃsaka-sūtra, since it only says the "*Record of Doctrinal Classification*" in the title of this one composition, just like this, the increase and decrease are not the same. Furthermore, Master Zhiyan says, "Within the *Buddhāvataṃsaka-sūtra* (*Dafangguang fo huayan jing* 大方廣佛花嚴經) is the *Regulations of the Comprehensive Knowledge of the Classifications of Investigating the Mysteries* (*Souxuan fenqi tongzhi fanggui* 搜玄分齊通智方軌)." Master Fazang said it was the *Record of Exploring the Mysteries of the* Avataṃsaka-sūtra (*Huayan tanxuan ji* 花嚴經探玄記).[15] Master Qingliang said it was the *Commentary on the* Buddhāvataṃsaka-sūtra (*Dafangguang fo huayan jing shu* 大方廣佛花嚴經疏).[16] Just like this they are not one [single

[15] The *Record of Exploring the Mysteries of the Avataṃsaka-sūtra* (*Huayan jing tanxuan ji* 花嚴經探玄記) is a commentary on the *Avataṃsaka-sūtra* in sixty rolls composed by Fazang. It is also called the *Tanxuan ji*. Presently, it has been preserved in twenty rolls. After Ŭisang returned to Silla, Fazang sent him an early draft of the *Tanxuan ji* in twenty rolls—two rolls of which were incomplete—and other writings and asked that he evaluate them. See *Wŏnjong mullyu* 22, HPC 4.635c5–636a13. According to Ch'oe Ch'iwon, Ŭisang divided the work into five-roll sections and gave them to his four most advanced disciples, Chinjŏng 眞定, Sangwŏn 相元, Yangwŏn 亮元, and P'yohun 表訓 and had them lecture on it. See *Pŏpchang hwasang jŏn* 法藏和尙傳, HPC 3.775c11–14.

[16] The *Commentary on the* Buddhāvataṃsaka-sūtra (*Dafangguang fo huayan jing shu* 大方廣佛華嚴經疏, T 1735), in sixty rolls, is a commentary on the *Avataṃsaka-sūtra* in eighty rolls that was written by Qingliang Chengguan 淸涼澄觀 (738–839). This work is also called the *Huayan jing shu* 華嚴經疏, *Qingliang shu* 淸涼疏, and *Huayan dashu* 華嚴大疏. This commentary is divided into ten parts: (1) the causes and conditions that give rise to the teaching (*kyogi inyŏn*, Ch. *jiaoqi yinyuan* 敎起因緣), (2) that which subsumes the storehouse and the teachings (*changgyo sosŏp*, Ch. *zangjiao suoshe* 藏敎所攝), (3) the classifications of meaning and principle (*ŭiri punje*, Ch. *yili fenqi* 義理分齊), (4) the capacity to receive the teaching (*kyo sop'igi*, Ch. *jiao suopiji* 敎所被機), (5) the shallowness and depth of the essence of the teaching (*kyoch'e sim*, Ch. *jiaoti qianshen* 敎體淺深), (6) the comprehensiveness and particularity of the core teaching (*chongch'wi t'ongguk*, Ch. *zongjiu tongju* 宗趣通局), (7) the assembly of classes and chapters (*puryu p'umhoe*, Ch. *buliu pinhui* 部類品會), (8) spiritual resonance when transmitting the translation (*chŏnyŏk kamt'ong*, Ch. *chuanyi gantong* 傳譯感通), and (9) comprehensively analyzing the sūtra's title (*ch'ongsŏk kyŏngje*, Ch. *zongshi jingti* 總釋經題), and (10)

thing]. Now, this, following one meaning, says, "*Seal-diagram Symbolizing the Dharma Realm of the One Vehicle*." "One" means there is nothing else. "Vehicle" means moving and turning.

問. 此中不擧所依者何耶?
答. 以作者善巧非一故爾也. 且如花嚴敎分記, 於命書中, 但云, "敎分記," 則於一章題, 如是增減不同. 又儼公云, "於大方廣佛花嚴經中, 搜玄分齊通智方軌," 藏師云, "花嚴經探玄記," 淸掠云, "大方廣佛花嚴經疏" 等, 如是非一. 今此且從一義云, "一乘法界圖" 也. 一者无他義, 乘者運轉義也.

Question: With respect to the one vehicle, what is the "one vehicle"?

Answer: Someone said, "The one vehicle of wholesome skills [expedient means] that is non-dual." Someone said, "Endowed with the one vehicle of similarity (*tong* 同) and differentiation (*pyŏl* 別)." Someone said, "Only the one vehicle of the teaching of distinction." With respect to the meaning of the first one, "Question: Why does the shape of the seal have only one path? Answer: Because it expresses the one sound of Tathāgata, the so-called one skillful expedient means (*upāya-kauśalya*)"[17] <end quote>. It is so because the

differentiation and analysis of the textual meaning (*pyŏrhae munŭi*, Ch. *biejie wenyi* 別解文義). The work is comprised of such things as the core teaching of the *Avataṃsaka-sūtra*, the ten kinds of causes and conditions explained by the teachings of the *Avataṃsaka-sūtra*, the theory on the four dharma realms (*sa pŏpkye sŏl*, Ch. *si fajie shuo* 四法界說) and the approaches of the ten mysteries (*siphyŏn mun*, Ch. *shixuan men* 十玄門), the classes of the *Avataṃsaka-sūtra* and the seven locations and nine assemblies of the thirty-nine chapters of the sūtra, the translation of the *Avataṃsaka-sūtra* and the spiritual resonance in the process of its circulation, the title of the sūtra, and analysis of selected passages from the sūtra. Chengguan began writing the commentary in 783 (or 784) and completed it in 787. He lectured on his commentary the following year. When he first lectured on this commentary for the benefit of the masses, it is said that a reddish cloud settled in the sky in front of the yard of the lecture hall. See *Fajiezong wuzu lüeji* 法界宗五祖略記, XZJ 134.550b9. It is also said that a thousand monks heard his lectures every day. See *Guang Qingliang zhuan* 廣淸涼傳, T 2099.51.1120b24–25.

17 *Hwaŏm ilsŭng pŏpkye to*, HPC 2.1b10–11.

dharma of the five teachings[18] is only the one skillful expedient means of the Tathāgata.

問. 一乘者, 何一乘耶?
答. 一云, "善巧无二之一乘," 一云, "具同別一乘," 一云, "唯別教一乘也." 初義者, 下云, "問. 何故, 印文唯有一道? 答. 表如來一音故, 所謂一善巧方便." <已上> 五教之法, 唯是如來一善巧方便故爾也.

Question: The preface[19] says "The wholesome teachings of the great sages do not have any set pattern; and not being one, they are given in response

18 The five teachings (*ogyo*, Ch. *wujiao* 五教) refers to a doctrinal classification of the entirety of the Buddha's teachings into five categories. In his *Huayan wujiao zhang*, Fazang explained the five teachings as (1) the Hīnayāna teachings (*sosŭnggyo*, Ch. *xiaoshengjiao* 小乘教), (2) the initial teachings of the Mahāyāna (*taesŭng sigyo*, Ch. *dasheng shijiao* 大乘始教), (3) the final teachings of the Mahāyāna (*taesŭng chonggyo*, Ch. *dasheng zhongjiao* 大乘終教), (4) the sudden teaching (*ton'gyo*, Ch. *dunjiao* 頓教), and (5) the perfect teaching (*wŏn'gyo*, Ch. *yuanjiao* 圓教). See *Huayan yisheng jiaoyi fenqi zhang* 華嚴一乘教義分齊章 1, T 1866.45.481b7–8, 482a12–25. According to his *Huayan jing tanxuan ji*, although only bodhisattvas are listed, not being endowed with guest and host (*chuban*, Ch. *zhuban* 主伴), subject and object, is the one vehicle of the teaching of similarity (*tongjiao yisheng* 同教一乘). If one is fully endowed with guest and host, this precisely is the one vehicle of the teaching of differentiation (*biejiao yisheng* 別教一乘). See *Huayan jing tanxuan ji* 2, T 1733.35.132b22–24. The *Avataṃsaka-sūtra* is thus classified under the one vehicle of the teaching of differentiation. Also, Ŭisang says, "The combined poem and seal of the *Seal-diagram Symbolizing the Dharma Realm of the One Vehicle* relies on the *Avataṃsaka-sūtra* and the *Daśabhūmika-sūtra-śāstra* and presents the core essentials of the perfect teaching." See *Hwaŏm ilsŭng pŏpkye to*, HPC 2.8b7–9. Thus, the *Hwaŏm ilsŭng pŏpkye to* is shown to belong to the perfect teaching. Kyunyŏ says, "The perfect teaching is precisely the basis, and the expedient means of this are precisely the following four teachings. Because it is endowed with and raises the perfect and the four teachings, it is said to be endowed with the five teachings." See *Ilsŭng pŏpkye to wŏnt'ong ki* 1, HPC 2b14–15.

19 Ŭisang explains the purpose and method of reading the great poem (*pansi* 槃詩) he wrote in the "Auto-Preface" (*chasŏ* 自序) of his *Pōpkye to ki* 法界圖記 [Record on the *Seal-diagram Symbolizing the Dharma Realm*]. This part explains the purpose of his composing the great poem. According to the "Auto-Preface," Ŭisang wrote the great poem in hopes that the throngs of those who are attached to names would return to the true source that is nameless.

to a person's capacity and in accordance with his infirmity"[20] <end quote>. Since the great saint has already responded to the infirmity of the capacity of the five teachings, the teachings of the vehicles are not one. What is the one vehicle?

Answer: The five teachings are differentiated; nevertheless, it is so because the meaning of the wholesome skills by which the Tathāgata embraces living beings is one and not two. For this reason, among these it says "wholesome skillful means." The *Composition on the Five Teachings* says: "The root and branches meld and interfuse; only one great dharma of wholesome skills."[21] Furthermore, "Or, endowed with the five teachings, it is because it subsumes expedient means."[22] The *Composition on the Ten Kinds of Consciousness-only*[23] says: "It is generally endowed with ten approaches and explained from the standpoint of the teaching of similarity." The *Composition on Interfusion*[24] says: "The one vehicle and the three vehicles are the same wholesome skills," and so forth. They all have one meaning.

問. 序云, "大聖善敎无方, 應機隨病非一." <已上> 大聖旣應五敎機病, 乘敎非一, 何云一乘耶?

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20 *Hwaŏm ilsŭng pŏpkye to*, HPC 2.1a5.

21 *Huayan yisheng jiaoyi fenqi zhang* 1, T 1866.45.482a15.

22 *Huayan yisheng jiaoyi fenqi zhang* 1, T 1866.45.482b5.

23 The *Composition on the Ten Kinds of Consciousness-only* (*Shi weishi zhang* 十唯識章) has not been preserved. Although its author is unknown, a portion of it that describes thirteen kinds of consciousness-only is found in roll thirteen of the *Huayan jing tanxuan ji*. See *Huayan jing tanxuan ji* 13, T 1733.35.347a2–c2; K 47.682b27–683a24.

24 With respect to the *Composition on Interfusion* (*Ronghui zhang* 融會章), in the *Siming zunzhe jiaoxing lu* 四明尊者敎行錄, Zongxiao 宗曉 refers to a certain *Tiantai jiao yu qixin lun ronghui zhang* 天台敎與起信論融會章 [Composition on the interfusion of the Tiantai teachings and *Awakening of Faith*]. See *Siming zunzhe jiaoxing lu* 2, T 1937.46.865c16. In the *Fozu tongji* 佛祖統記, Zhipan 志磐 refers to a *Qixin lun ronghui zhang* 起信融會章 [Composition on the interfusion of the *Awakening of Faith*]. See *Fozu tongji* 8, T 2035. 49.194a4. Also, since in his catalog Ŭich'ŏn reports that the *Ronghui zhang* was appended to the *Bieli suiyuan ershi wen* 別理隨緣二十問, in one roll, we can know that it circulated in the Koryŏ period during Ŭich'ŏn's time. See *Sinp'yŏn chejong kyojang ch'ongnok* 新編諸宗敎藏總錄, HPC 4.696b20.

答. 五教雖別, 然如來攝生善巧之義, 一而无二故也. 是故此中, 云“善巧方便.” 五教章云, “本末鎔融, 唯一大善巧法,” 又云, “或具五教, 以攝方便故.” 十唯識章云, “摠具十門, 約同教說,” 融會章云, “一乘三乘同一善巧” 等, 並一義也.

With respect to the second meaning, below is a passage that says “Therefore, the practitioner.” This is so because it is analyzed from the standpoint of the one vehicle of the teaching of differentiation and the one vehicle of expedient means. Now, I interpret that it is only the fifth, the one vehicle of the perfect teaching. Below, it says, “the *Seal-diagram Symbolizing the Dharma Realm of the One Vehicle* relies on the *Avataṃsaka-sūtra* and the *Daśabhūmika-sūtra-śāstra* and presents the core essentials of the perfect teaching”[25] <end quote>. The core teaching of the perfect teaching is of one meaning with the *Seal-diagram Symbolizing the Dharma Realm of the One Vehicle*; it is so because it is the fifth, the perfect teaching.

第二義者, 下“是故行者”文, 約別教一乘及方便一乘釋故爾也. 今釋唯第五圓教一乘也. 下云, “一乘法界圖, 依花嚴經及十地論, 表圓教宗要.” <已上> 圓教宗要, 與一乘法界圖是一義, 而並是第五圓教故爾也.

Question: If this is so, why in the passage below does it differentiate bends and meanderings as the three vehicles?

Answer: Although in the passage below it refers to the three vehicles, nevertheless, from the standpoint of the core teaching, it only manifests the one vehicle of the teaching of differentiation. Now, it only refers to following the core teaching.

問. 若爾, 何故, 下文並辨屈曲三乘耶?

答. 雖於下文, 並擧三乘, 然約所宗, 則唯現別教一乘, 今從所宗云耳.

Question: In analyzing “Therefore, the practitioner,” one explains together

25 *Hwaŏm ilsŭng pŏpkye to*, HPC 2.8b7–9.

similarity and differentiation, so one is able to speak being fully endowed with the one vehicle of similarity and differentiation. Why is this said to be not so?

Answer: It is an analysis combined with its entourage of guests directly from the standpoint of a practitioner of the one vehicle of the teaching of differentiation. It is only differentiated from the one vehicle of expedient means in its meaning.

問. 釋 "是故行者" 中, 具說同別, 可云具同別一乘, 何云不爾耶?
答. 正約別教一乘行者, 釋兼於伴眷屬, 義中並辨方便一乘耳.

Question: Below it says, "Because it expresses the one sound of Tathāgata, the so-called one skillful expedient means."[26] Because this, then, thoroughly indicates the five teachings, they are called the one sound and they are also called the one wholesome skill. Only this wholesome skill is the one vehicle that is non-dual. Why is it said to be the fifth, the perfect teaching?

Answer: Below it says, "It is because skillful expedient means have no [fixed] method that they correspond well with the dharma realm, they share mutual correspondence to the ten time periods (*sipse* 十世), and they are perfectly interfused and completely satisfactory. In other words, this meaning conforms to the perfect teaching"[27] <end quote>. Therefore, it is that when becoming one great wholesome skillful expedient means, one returns and conforms to the fifth, the perfect teaching. Furthermore, the root and branches meld and interfuse, and when they become one great dharma of wholesome skills it is also so.

問. 下云, "表如來一音故, 所謂一善巧方便," 此則通指五教, 名爲一音, 亦名一善巧故, 但是善巧无二之一乘, 何云第五圓教耶?
答. 下云, "善巧无方, 應稱法界, 十世相應, 圓融滿足故, 則是義當圓教." <已上> 故爲一大善巧方便時, 還當第五圓教故也. 又本末鎔融, 爲一大善巧法時亦爾也.

26 *Hwaŏm ilsŭng pŏpkye to*, HPC 2.1b10–11.

27 *Hwaŏm ilsŭng pŏpkye to*, HPC 2.1b14–15.

Question: The *Composition on the Five Teachings* says: "Or, it may be explained as two teachings: first, the original teaching, which means the one vehicle of the teaching of differentiation, because it becomes the origin of all teachings; and second, the final teaching, which means the three teachings, the Hīnayāna and so forth, because it is that which flows from that."[28] Precisely, amid the melding and interfusion of the original and final, since they are fully endowed with the five teachings, why is it only called the perfect teaching?

Answer: The original is precisely the original [teaching] of the Avataṃsaka, and the final is precisely the final [teaching] of the later four teachings.[29] Nevertheless, these original and final [teachings] are melded and interfused and are such because they return to this, the fifth, the perfect teaching.

問. 五教章云, "或開爲二. 一本教, 謂別教一乘爲諸教本故. 二末教, 謂三乘小乘等, 從彼所流故." 則本末鎔融中, 可具五教, 何云唯圓教耶?
答. 本則花嚴本, 末則下四教末. 然此本末鎔融 則還是第五圓教故爾也.

Question: With respect to the statement "Or, they are fully endowed with the five teachings because they subsume expedient means," is it endowed with the five teachings in the perfect [teaching]?

Answer: The perfect teaching is precisely the origin, and the expedient means of this are precisely the later four teachings. Because the perfect and the four teachings are endowed and raised up, they are said to be endowed with five [teachings]. It is not endowed with the five teachings amid subsuming expedient means. Furthermore, it is comprehensively endowed with the ten approaches. As an explanation from the standpoint of the

28 *Huayan yisheng jiaoyi fenqi zhang* 1, T 1866.45.482a15–17.

29 The later four teachings (*hasagyo*, Ch. *xiasijiao* 下四教), in the Huayan doctrinal classification system, refer to the five teachings with the exception of the perfect teaching. In other words, they refer to the teaching of the Hīnayāna, the initial teaching of the Mahāyāna, the final teaching of the Mahāyāna, and the sudden teaching.

teaching of differentiation, the sūtra says: “The three realms are vacuous and false; they are merely that which was constructed by the one mind.”[30] Being analyzed in ten approaches, the later three approaches directly fall under the teaching of similarity. Nevertheless, the entourage of the later three means guest (*pan* 伴), and it clarifies in the previous seven approaches. Therefore, the previous seven are similar (*tong* 同), and the later three also are not called the teaching of similarity. Because the one vehicle and the three vehicles are the same wholesome skills, they become the teaching of similarity; in the previous, they have already been classified into the one vehicle of the teaching of differentiation and are different from the three vehicles of the teaching of similarity. And again, in the midst of the teaching on differentiation, it discusses the two teachings of similarity and differentiation and ends. Next, with respect to the teaching on similarity, also when it discusses similarity and differentiation, it says: “Because it follows capacity, it is called the teaching on differentiation; and because it is the same as wholesome means, it is called the teaching on similarity.” Therefore, the teaching of similarity, which is the same as wholesome means, is the later four teachings.[31] <See the *Huayan Miscellany*.[32]>

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30 Cf. *Dafangguang fo huayan jing* 25, T 278.9.558c10; K 8.178c23–24; *Dafangguang fo huayan jing* 37, T 279.10.194a14; K 8.651c9–10.

31 In the *Kongmu zhang*, Zhiyan says: “In the teaching on similarity, there is both similarity and differentiation; and with respect to the one vehicle and three vehicles, it is the same as wholesome skills.” See *Huayan jing naizhang mendeng za kongmu zhang* 華嚴經內章門等雜孔目章 4, T 1870.45.586c12–13. The contents of the original text suggest that Kyunyŏ synthesized Zhiyan’s statement with other ideas.

32 The *Huayan Miscellany* (*Kongmu zhang* 孔目章) is an abbreviation of *Huayan jing naizhang mendeng za kongmu zhang* 華嚴經內章門等雜孔目章 (T 1870, in four rolls). Zhiyan composed this commentary after he reached the age of sixty-two *sui*. It is also known as the *Huayan jing naizhang mendeng za kongmu* 華嚴經內章門等雜孔目, *Huayan kongmu zhang* 華嚴經孔目章, *Huayan jing kongmu zhang* 華嚴經孔目章, and *Huayan jing za kongmu zhang* 華嚴經雜孔目章. This work, based on the *Avataṃsaka-sūtra* in sixty rolls, is one of the best presentations of Huayan doctrines; it presents 147 questions, and illustrates how analyses from the standpoints of the Hīnayāna, the initial teaching of the Mahāyāna, the final teaching of the Mahāyāna, the sudden teaching, and the one teaching are different. There are two subcommentaries on this work: Songen’s 尊玄 (b. 1143–d. after 1195) *Kegon*

問. 或具五教以攝方便故, 則圓中具五教耶?
答. 圓教則本, 此之方便則下四教. 以具擧圓及四教, 故云具五, 非謂攝方便中具五教也. 又摠具十門, 約同教說者, 經云,"三界虛妄, 唯一心作," 釋有十門, 而後三門, 正當別教. 然於後三之伴眷屬義, 明前七門. 是故前七是同, 非謂後三亦同教也. 一乘三乘同一善巧故爲同教者, 前中旣辨別教一乘, 與同教三乘之異, 更於別教中, 論同別二教竟, 次於同教中, 亦論同別時云,"隨機故名別教, 同一善巧故名同教." 是故同一善巧之同教者, 下四教也.<孔目中可見.>

Question: The core teaching and essentials of the perfect teaching already are of one meaning with the *Seal-diagram Symbolizing the Dharma Realm as the One Vehicle*. Why it is partial toward the dharma realm?
Answer: With respect to the core teaching of this sūtra, Dharma Master Dayuan[33] said: "The Avataṃsaka-samādhi is the core teaching."[34] Dharma

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kumoku shō mondo shō 華嚴孔目章問答抄, completed 1190–1195, and Gyōnen's 凝然 (1240–1321) *Kegon kumoku shō hotsugo ki* 華嚴孔目章發悟記, completed 1286–1287. Aside from this, although Hyŏngnyŏn Chŏng's 赫連挺 biography of Kyunyŏ reports that Kyunyŏ composed a *Kongmok chang ki* 孔目章記 in eight rolls, it has not been preserved. See *Kyunyŏ chŏn* 均如傳, HPC 4.512b8.

33 Dharma Master Dayuan 大遠 refers to the eminent monk Huiyuan 慧遠 (523–592) of Jingyingsi 淨影寺, usually called Jingying Huiyuan 淨影慧遠 in modern Western scholarship. The name Dayuan (lit., "great far-away") derived from the tradition that he possessed a large physique. Aside from this, because he lived during the Sui dynasty (581–618) he was called Suiyuan 隋遠, and because he resided at Jingyingsi he was also called Jingying 淨影. With regard to the core teaching of the *Avataṃsaka-sūtra*, Dayuan said: "Take the Avataṃsaka-samādhi as the core teaching; the flower of causes and practices serves as a garland for the fruit of Buddhahood." See *Huayan jing tanxuan ji* 1, T 1733.35.120a11–12; K 47.470a24–25. With regard to this, Fazang commented that "one only obtains the virtues of practice that one should and leaves behind that which relies on the dharma realm." See *Huayan jing tanxuan ji* 1, T 1733.35.120a12–13; K. 47.470a25–26. Also, that Dayuan divided the *Avataṃsaka-sūtra* into four sections is introduced in the *Huayan jing tanxuan ji*. The first chapter is the classification of the pure capacity of conditioned arising (*yuanqi jingji fen* 緣起淨機分); the second, the "Vairocana" chapter (*shena pin* 舍那品), is the classification on expressing the core teaching and urging one's will (*biaozong cezhi fen* 表宗策志分); from the third, "The Name of the Buddha" chapter (*minghao pin* 名號品), to the eighth assembly, is called the classification on manifesting the Way to enlightenment and urging oneself to cultivation (*xiandao cexiu fen* 顯道策修分); and the fourth, the gāthā explained by Samantabhadra at the end, is called the classification on

Master Yu[35] and others have said: "The sphere of the mind of the very deep dharma realm is the core teaching."[36] Up to Master Fazang, who said: "One should regard the real dharma realm of the principle of the conditioned arising of causes and results as the core teaching."[37] From antiquity, all the virtuous ones have said: "This sūtra regards the dharma realm as the core

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entrusting one to circulate [the teaching] (*zhulei liutong fen* 囑累流通分). See *Huayan jing tanxuan ji* 2, T 1733.35.125b3–6; K 47.475a15–18. Fazang reports that the Trepiṭaka Paramārtha (Zhenti 眞諦) established the concepts of the gradual teaching (*jianjiao* 漸敎) and the sudden teaching (*dunjiao* 頓敎); such teachings as those found in the *Nirvāṇa-sūtra* (*Niepan jing* 涅槃經) belong to the gradual teaching, and such teachings as those found in the *Avataṃsaka-sūtra* belong to the sudden teaching; after him, the explanations of such exegetes as Dharma Master Dayuan are similar to this. See *Huayan jing tanxuan ji* 1, T 1733.35.110c24–28; K 47.461b1–c4. From this we can know that Dayuan held the position that the *Avataṃsaka-sūtra* belonged to the sudden teaching.

34 Cf. *Huayan jing tanxuan ji* 1, T 1733.35.120a11; K 47.470a24–25.

35 Dharma Master Yu 裕法師 is Lingyu 靈裕 (518–605) of Yankongsi 演空寺 in Xiangzhou 相州, during the Sui dynasty. His secular surname was Zhao 趙, and he was a native of Quyang 曲陽. Although he received the precepts following his mother when he was six *sui*, because his father did not approve, he devoted himself to his studies. Later, after his father passed away when he was fifteen *sui* and he had completed the three years of mourning, he went to Yingjuesi 應覺寺 and made a request to Chan Master Bao 寶 that he might become a monk. However, Chan Master Bao said, "Although there is a karmic connection between you and me, I am not your master," and then he instructed him to go to another wholesome place to seek the Dharma. He went to Dingzhou 定州 and there received full ordination in the monastic precepts. He heard lectures on the *Daśabhūmika-sūtra-śāstra* (*Shidi lun* 十地論) from Daoping 道憑 and learned the *Dharmaguptaka-vinaya* (*Sifenlü* 四分律) from Dayin 大隱. He was thoroughly competent in the *Nirvāṇa-sūtra*, the *Daśabhūmika-sūtra-śāstra*, [*Mahāvaipulya*]*sannipāta-sūtra* (*Daji* 大集), *Prajñā-pāramitā-sūtra* (*Bore* 般若), *Miscellaneous Minds* (*Zaxin* 雜心), and *Satyasiddhi-śāstra* (*Chengshi* 成實). His scholarly attainments in the *Avataṃsaka-sūtra* were even more profound. He composed a *Huayan shu* 華嚴疏 and *Zhigui* 旨歸 (Principle), nine rolls in all. See *Huayan jing zhuanji* 華嚴經傳記 2, T 2073, 51.160a12–161a11. Dharma Master Yu's analysis of the original text of the *Avataṃsaka-sūtra* differentiates 124 classes of questions: the first ten are questions regarding practices of Dharmakāya, the middle one hundred are questions regarding practices for producing the cultivation of the **sambhogakāya*, and the final fourteen are questions regarding practices for universality of the *upāyakāya* (*fangbianshen* 方便身). See *Huayan jing tanxuan ji* 4, T 1733.35.168b7–10; K 47.515b20–23.

36 *Huayan jing tanxuan ji* 1, T 1733.35.120a14–15; K 47.470a27–28.

37 *Huayan jing tanxuan ji* 1, T 1733.35.120a23; K 47.470b7–8.

teaching." Therefore, the authority who produced the seal-diagram (*toju* 圖主) intentionally chose the core teaching of the sūtra and also made the dharma realm the title. Qingliang said the following about the title: "Although it contains all manner of sublimities, there are remnants; and with respect to its transcending of words and expressions and its going forth to remote quarters, it is merely the dharma realm!"[38]

> 問. 圓教宗要, 與一乘法界圖, 旣是一義, 何故, 偏擧法界耶?
> 答. 此經宗趣中, 大遠法師云, "花嚴三昧爲宗," 裕法師等, "甚深法界心境爲宗." 乃至, 藏公, "以因果緣起理實法界爲宗," 從古諸德皆云, "此經以法界爲宗." 是故, 圖主意取經宗, 亦以法界爲題名也. 淸涼發題云, "含衆妙而有餘, 超言辭而逈出者, 其唯法界歟!"

The analysis in his *Commentary* says: "Initially, with respect to the dharma realm, someone will necessarily ask the question 'In the compositions and commentaries of all the intellectual traditions, for the most part, first the Tathāgata, for the sake of living beings, shows[39] living beings, initially the smaller and later the larger, or for the formless he manifests form, and for the wordless he shows words. Now, why did he from the very first describe the dharma realm?' For this reason I will now answer. 'It is because the [dharma realm] is the core teaching of this sūtra. Furthermore, it is because it is the comprehensive essence (*t'ongch'e* 通體) of all the sūtras. Furthermore, it is because it is the comprehensive dependence (*t'ongŭi* 通依) of all dharmas. It is because it is the basis of the delusion and enlightenment of all living beings.

38 *Dafangguang fo huayan jing shu* 大方廣佛華嚴經疏 1, T 1735.35.503a6–7. With regard to this, Chengguan also comments: "Although it contains all manner of sublimities, there are remnants that are the dharma realm of the unimpededness of phenomena and phenomena (*shishi wuai* 事事無礙); and with respect to its transcending of words and thoughts and its going forth to remote quarters, it is merely the dharma realm!" See *Dafangguang fo huayan jing suishu yanyi chao* 大方廣佛華嚴經隨疏演義鈔 1, T 1736.36.2c6–8.

39 In the original text of the commentary, the logograph *si* 示 is *ŭng* 應. See *Dafangguang fo huayan jing suishu yanyi chao* 1, T 1736.36.2c15.

It is because it exhaustively comprehends that which has been realized by all the buddhas. It is because all bodhisattva practices are produced from this. It is because what one immediately explains as soon as one initially completes [the Way to enlightenment] is not the same as the gradual process set forth in other sūtras'"[40] <end quote>. Therefore, it is so.

抄中釋云. "初法界中, 應有問言. '諸家章疏, 多先敍如來, 爲物示生, 先小後大, 或无像現像, 无言示言, 今何故, 最初便敍法界?'
故今答云. '以是此經之所宗故, 又是諸經之通體故, 又是諸法之通依故, 一切衆生迷悟本故, 一切諸佛所證窮故, 諸菩薩行自此生故, 初成頓說, 不同餘經有漸次故.'" <已上> 故爾也.

Question: If the dharma realm is the core teaching, one loses the virtue of practice that is completed. If causes and results are the core teaching, one loses that which relies on the dharma realm. If, just like this, one distinguishes contrariness, then presently with respect to only raising the dharma realm, the meaning is already not perfect. Is this also something that is lost?

Answer: With respect to distinguishing contrariness, raising the dharma realm is precisely the only true dharma realm. Attaining causes and results is precisely something lost because it is limited to that which is produced by cultivation.[41] Therefore, Guangtong[42] precisely regarded the principle

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40 *Dafangguang fo huayan jing suishu yanyi chao* 1, T 1736.36.2c14–21.

41 "That which is produced by cultivation" (*susaeng*, Ch. *xiusheng* 修生) is also called "that which is accomplished by cultivation" (*susŏng*, Ch. *xiucheng* 修成). It refers to manifesting the virtues of Buddhahood (*pultŏk* 佛德) developed from innate virtues relying on the meritorious virtues of practice. Zhiyan divides the conditioned arising of the dharma realm into two approaches: the pure approach of bodhi (Ch. *puti jingfen* 菩提淨分, *puti jingmen* 菩提淨門) and the defiled approach of ordinary beings (Ch. *fanfu ranfa* 凡夫染法, *fanfu ranmen* 凡夫染門). The pure approach is further subdivided into the four approaches of the innate (Ch. *benyou* 本有), that which is produced by cultivation innately (Ch. *benyou xiusheng* 本有修生), that which is produced by cultivation (Ch. *xiusheng* 修生), and the innate that is produced by cultivation (Ch. *xiusheng benyou* 修生本有). This assumes or presupposes that living beings possess pure characteristics, and their pure characteristics are comprehended in four phases in the process of self-awakening. That which is produced by cultivation relies on doctrinal teachings and refers to the phase of

and reality of causes and results (*in'gwa isil* 因果理實) as the core teaching. Being endowed with that which relies on something else (*nŭngŭi* 能依) and that on which it relies (*soŭi* 所依), meaning and principle are perfect

conditioned arising in which the sprouts of awakening are produced in reality by means of practice. The innate that is produced by cultivation is the phase of conditioned arising that is said to be the manifestation of the originally pure characteristics of the Tathāgata by means of actual practice. With respect to the innate that is produced by cultivation, the wisdom that is devoid of distinctions (Ch. *wufenbie zhi* 無分別智) is acquired through actual practice by means of being fully endowed with the focus on that which is produced by cultivation, and it refers to the phase of conditioned arising that manifests the innate truth in accordance with it. See *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* 3B, T 1732.35.62c25–63a22; K 47.45a13–b7.

42 Guangtong 光統 (468–537) is known to have been a Vinaya master and the founding patriarch of the Southern Capital sect (Nantupai 南都派) of the Dilun tradition (Dilunzong 地論宗). His posthumous title was Huiguang 慧光, his secular surname was Yang 楊, and he was a native of Dingzhou 定州. When he was thirteen *sui*, he left his father, went to Luoyang, and became a monk with Buddhaśānta (Fotuoshanduo 佛陀扇多, fl. 524) serving as his vocation master. At that time, people called him "the Saintly Śrāmaṇera" (Ch. *shengshami* 聖沙彌). Ratnamati (Lenamoti 勒那摩提, fl. 508) and Bodhiruci I (Putiliuzhi菩提流支, fl. 508–540) read a Chinese translation of the *Daśabhūmika-sūtra-śāstra* (*Shidi jing lun* 十地經論) and contrasted it with a Sanskrit version and made one edition. In addition, Guangtong also composed such works as *Sifenlü shu* 四分律疏 [Commentary on the *Dharmaguptaka-vinaya*] and *Jiemo jieben* 羯磨戒本 [Book on karma and the precepts]. He caused a resurgence of interest in the *Dharmaguptaka-vinaya*, and in the early Tang-period Vinaya Master Daoxuan 道宣 (596–667) initiated the *Dharmaguptaka-vinaya* tradition (Sifenlüzong 四分律宗). Guangtong also wrote commentaries on such scriptures as the *Avataṃsaka-sūtra*, the *Nirvāṇa-sūtra*, the *Daśabhūmika-sūtra*, and the *Bodhisattva-bhūmi-sūtra*. At the end of the Northern Wei period (ca. 531–534) he served as Chief Monk of State (*guosengdu* 國僧都), and later he was ordered by the ruler of the Northern Qi 北齊 to go to Ye 鄴, where he was made Buddhist Overseer of State (*guotong* 國統) and was called Saṃgha Overseer Huiguang 慧光僧統. He developed the fourfold doctrinal classification scheme of the teachings of causes and conditions (Ch. *yinyuanzong* 因緣宗), temporariness (Ch. *jiamingzong* 假名宗), non-reality (Ch. *buzhenzong* 不眞宗), and reality (Ch. *zhenzong* 眞宗). The *Abhidharma* falls under the teaching of causes and conditions; the *Sattyasiddhi-śāstra* falls under the teaching of temporariness; the *Prajñā-pāramitā-sūtras*, the *Dazhidu lun* 大智度論, the *Mūlamadhyamaka-śāstra*, and the *Dvādaśanikāya-śāstra* fall under the teaching of non-reality; and the *Avataṃsaka-sūtra*, the *Nirvāṇa-sūtra*, the *Daśabhūmika-sūtra-śāstra*, and so forth, fall under the teaching of reality. It is said that he was the author of such books as the *Xuanzong lun* 玄宗論 [Treatise on the teaching of the mysterious], the *Dasheng yilü* 大乘義律 [Righteous vinaya of the Mahāyāna], *Renwang qijie* 仁王七誡 [Seven admonitions for humane kings]. See *Huayan jing zhuanji* 2, T 2073.51.159a10–b14.

all around.[43] Master Fazang precisely held that depending on the front one adds the dharma realm and conditioned arising.[44] Qingliang[45] said, "If from the standpoint that language is terse but is subsuming and exhausting, one precisely regards the conditioned arising of the dharma realm as the core teaching."[46] This precisely gathers causes and results and makes them the

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43 *Huayan jing tanxuan ji* 1, T 1733.35.120a20–22; K 47.470b5–6.

44 *Huayan jing tanxuan ji* 1, T 1733.35.120a22–28; K 47.47b7–11.

45 Qingliang 清涼 refers to Chengguan 澄觀 (ca. 720/38–837/8), the fourth patriarch of the Huayan tradition. Hailing from Shanyin 山陰 in Yuezhou 越州, his surname was Xiahou 夏侯, his pseudonym was Daxiu 大休, and his pen name was State Preceptor Qingliang 清涼國師. He left home to become a monk under the Chan Master Pei 霈禪師 at Baolin Monastery 寶林寺 when he was eleven *sui*. Not only did he become thoroughly conversant in Vinaya, Madhyamaka (Sanlun 三論), the *Awakening of Faith*, *Nirvāṇa*, Huayan, Tiantai 天台, and Chan materials, he also became well versed in Confucianism. He was particularly devoted to the Huayan learning of Fazang. He went on a pilgrimage to Mt. Wutai 五台山 and Mt. Emei 峨眉山 in 776 and practiced the Vaipulya Repentance Ritual (*fangdeng chanfa* 方等讖法) at Huayan Monastery 華嚴寺 on Mt. Wutai. He disseminated the writings of the Huayan tradition and made a name for himself. In 796, he went to Chang'an at the request of Emperor Dezong 德宗 (r. 779–805) and worked on the translation of the *Avataṃsaka-sūtra* in forty rolls with the Trepitaka of Kashmir (Prajñā). He wrote a commentary on this new translation at Caotang Monastery 草堂寺 in Mt. Zhongnan. He received the pen name State Preceptor Qingliang, an allusion to the abode of Mañjuśrī, viz. Mt. Wutai, in the *Avataṃsaka-sūtra*, from Dezong, and his successor Xianzong 憲宗 (r. 805–820) also installed him as a state preceptor. He was not a direct disciple of Fazang, but he inherited and further developed the intellectual ideas and thought of Fazang. He perfected the theory of the four kinds of dharma realms, he responded to the sudden rise of the Chan tradition, and he attained greatness for the development of Huayan thought. His writings include works in more than thirty classes, such as the *Huayan jing shu* 華嚴經疏 [Commentary on the *Avataṃsaka-sūtra*] in sixty rolls, *Suishu yanyi chao* 隨疏演義鈔 in ninety rolls, *Huayan jing gangyao* 華嚴經綱要 [Essentials of the *Avataṃsaka-sūtra*] in three rolls, *Wuyun guan* 五蘊觀 [Observations on the five aggregates], and *Sansheng yuanrong guanmen* 三聖圓融觀門 [Approach to observing the complete interfusion of the three saints]. He had more than a hundred disciples including Sengrui 僧叡, Fayin 法印, and Jiguang 寂光. See *Song gaoseng zhuan* 宋高僧傳 5, T 2061.50.737a4–c20; *Shenseng zhuan* 神僧傳 8, T 2064.50.1004b23–c11; *Fozu tongji* 29, T 2035.49.293b3–c3.

46 Cf. *Dafangguang fo huayan jing shu* 3, T 1735.35.522a21–22. "If one chooses that language is terse but is subsuming and exhausting, one must say that the core teaching is the inconceivability of the conditioned arising of the dharma realm."

same as the dharma realm, and precisely is the causes and results of the dharma realm in addition to being the dharma realm. Furthermore, with respect to subsuming the dharma realm in order to complete causes and results, it is precisely the dharma realm of causes and results in addition to being causes and results. If one relies on the former approach, then the dharma realm is the core teaching, and one does not lose causes and results. If one relies on the latter approach, then causes and results are the core teaching, and one does not lose the dharma realm. Relying on these kinds of principles of the Way to enlightenment, one merely says "dharma realm" and does not limit oneself to one extreme.

問. 法界爲宗, 失所成行德, 因果爲宗, 失所依法界. 如是辨違, 則今唯擧法界, 義旣未圓, 此亦有失耶?
答. 所以辨違者, 擧法界則單眞法界. 得因果則局於修生, 故有失也. 是故, 光統則因果理實爲宗, 具能依所依, 義理周圓. 藏公則仍前而加緣起法界. 淸涼云, "若約言略攝盡, 則以法界緣起爲宗," 是則會因果同法界, 則法界因果, 並是法界. 又攝法界以成因果, 則因果法界, 並是因果, 依前門則法界爲宗, 不失因果, 依後門, 則因果爲宗, 不失法界. 依如是道理, 但云"法界," 不局一邊也.

Question: In the three visualizations[47] of the Upādhyāya Dushun,[48] the

[47] The three visualizations (*samgwan*, Ch. *sanguan* 三觀) refer to three kinds of meditative visualization methods that are practiced in order to attest to the truth of the conditioned arising of the dharma realm: the visualization of true emptiness (*chin'gong kwan*, Ch. *zhenkong guan* 眞空觀), the visualization of the unimpededness between principle and phenomena (*isa muae kwan*, Ch. *lishi wuai guan* 理事無碍觀), and the visualization of universal containment (*chup'yŏn hamyong kwan*, Ch. *zhoubian hanrong guan* 周遍含容觀). They are believed to have been composed by Dushun in his *Huayan fajie guanmen*; however, because the entire text of this purported composition is contained Fazang's *Fa puti xin zhang* 發菩提心章 [Composition on arousing the *bodhicitta*], there is a theory that they were actually composed by Fazang and attributed by pretext to Dushun. While the *Fajie guanmen* portrays the new shape of Chinese intellectual Buddhism during the Sui (581–618) and Tang (618–907) periods, it has been assessed as being one of the most important texts establishing the core teachings of Huayan philosophy. The contents of the *Fajie guanmen* are believed to describe (1) four approaches to the visualization of true emptiness (*zhenkong guan* 眞空觀), (2) ten approaches to the visualization of the unimpededness of principle and phenomena (*lishi wuai guan* 理事無礙觀),

visualization of true emptiness (*chin'gong kwan* 眞空觀) is the dharma realm of principle (*i pŏpkye* 理法界), the visualization of the unimpededness between principle and phenomena (*isa muae kwan* 理事無碍觀) is the dharma realm of the unimpededness of principle and phenomena (*isa muae pŏpkye* 理事無礙法界), and the visualization of universal containment (*chup'yŏn hamyong kwan* 周遍含容觀) is the dharma realm of the unimpededness of phenomena and phenomena (*sasa muae pŏpkye* 事事無礙法界). Presently, what dharma realm does this dharma realm come under?

Answer: Those first two visualizations[49] come under the teaching

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and (3) ten approaches to the visualization of universal containment (*zhoubian hanrong guan* 周遍含容觀), thus comprising the three visualizations.

48 Dushun 杜順 (557–640) is the person venerated as the founding patriarch of the Huayan tradition in China. A native of Wannian 萬年 in Yongzhou 雍州 (the northern region of Lintong district 臨潼縣 in present-day Shaanxi Province 陝西省), his secular surname was Du 杜. He left home and became a monk at eighteen *sui*, and had the dharma name of Fashun 法順. He became a disciple of Sengjin 僧珍 (also called Daojin 道珍) of Yinsheng Monastery 因聖寺 and cultivated the skill of meditative trance (*chŏngŏp*, Ch. *dingye* 定業). After that he went to Qingzhou 慶州, where he encouraged people to hold *maigre* feast assemblies (*chaehoe*, Ch. *zhaihui* 齋會) and where it is said that a thousand people were satisfied with food for five hundred people. Besides that, because many divine marvels are said to have attended Dushun, it is said that his natural disposition was sufficient and that he possessed the capacity to organize a religious fraternity. He was later said to have been a transformation body of the Bodhisattva Mañjuśrī in the world, and he was also called the Reverend Dixin (Dixin zunzi 帝心尊子). His disciple Zhiyan 智儼 (602–668) was the systematizer of the doctrinal learning of the Huayan tradition. His *Huayan fajie guanmen* 華嚴法界觀門 [Approach to the visualization of the dharma realm of the *Avataṃsaka-sūtra*], in one roll, is generally seen as a true composition. There are many theories about his writings and the attribution of his being the first patriarch of the Huayan tradition. See *Xu gaoseng zhuan* 續高僧傳25, T 2060.50.653b15–654a13; *Shenseng zhuan* 2, T 2064.50.984c11–985a6; *Fozu tongji* 27, T 2035.49.276c5–7; *Huayan zhuanji* 3, T 2074.50.163b23, roll 4, T 2074.50.166c9.

49 The three visualizations of Qingliang (Chengguan) are related to his theory of the four dharma realms (Ch. *si fajie shuo* 四法界說). The visualization of true emptiness is explained as the dharma realm of principle, the visualization of the unimpededness of principle and phenomena is explained as the dharma realm of the unimpededness of principle and phenomena, and the visualization of universal containment is explained as the dharma realm of the unimpededness of phenomena and phenomena. See *Huayan fajie xuanjing* 華嚴法界玄鏡 1, T 1883.45.672c20–2.

of similarity, and the final visualization comes under the teaching of differentiation. The three visualizations of Qingliang are also so. Presently, this dharma realm is only the dharma realm of the unimpededness of phenomena and phenomena.

問. 杜順和尚三觀中, 眞空觀則理法界, 理事无碍觀則理事无碍法界, 周遍含容觀 則事事无碍法界, 今此法界當何法界耶?
答. 彼初二觀當於同教, 後之一觀當於別教. 清涼三觀亦爾, 今此法界, 唯是事事无碍法界也.

Question: The passage below [from the *Seal-diagram*] says, "In the teachings of the three vehicles, there is also 'quiescent and yet constantly functioning' and 'functioning and yet constantly quiescent.' With these kinds of meanings, why did you say above that it is prejudiced toward the approach of principle and is precisely not in phenomena and not self-existing? Answer: Because principle and phenomena share mutual identity, there are meanings like this. It is not said that phenomena and phenomena share mutual identity"[50] on to "If one relies on the one vehicle of the teaching of distinction, the mutual identity of principle and principle is also obtained and the mutual identity of phenomena and phenomena is also obtained"[51] and on to "also fully endowed with such things as the dharma approaches of the Indra's net of principle" as well as "Indra's net of phenomena" and other such approaches to Dharma. "In the domicile of the dharma realm of the ten buddhas and Samantabhadra, there are dharma approaches to the dharma realm that are unhindered and unimpeded like these because they are extremely self-existing"[52] <end quote>. Since there is nothing that is not covered in those three dharma realms, why does one say that it is only the dharma realm of the unimpededness of phenomena and phenomena?

50 *Hwaŏm ilsŭng pŏpkye to*, HPC 2.6a10–13.

51 *Hwaŏm ilsŭng pŏpkye to*, HPC 2.6a15–16.

52 *Hwaŏm ilsŭng pŏpkye to*, HPC 2.6a17–20.

問. 下云,“三乘教中, 亦有寂而常用, 用而常寂, 如是等義, 何故上云,[53] 偏卽理門, 不卽事中, 不自在耶?[54] 答. 理事相卽故, 有如是義, 非謂事事相卽,” 乃至“若依別教一乘, 理理相卽亦得, 事事相卽亦得,” 乃至“亦有具足理因陀羅,[55] 及事因陀羅[56] 等法門故. 十佛普賢法界宅中, 有如是等无障碍法界法門, 極自在故.” <已上> 彼三法界中, 无所不當, 何云唯事事无碍法界耶?

Answer: The mutual identity of principle and principle and so forth and Indra's net of principle (*i Indara* 理因陀羅) and Indra's net of phenomena (*sa Indara* 事因陀羅) and so forth all come under the dharma realm of the unimpededness of phenomena and phenomena of that visualization of universal containment. That dharma realm of principle comes under the principle of the three vehicles among these. That dharma realm of the unimpededness of principle and phenomena comes under the mutual identity of principle and phenomena among these. Therefore, there is this kind of meaning, and it is not said to be the mutual identity of phenomena and phenomena.

答. 理理相卽等, 理因陀羅事因陀羅等者, 並是當於彼周遍含容觀之事事无碍法界也, 彼理法界, 當此中三乘之理也. 彼理事无碍法界, 當此中理事相卽, 故有如是義, 非謂事事相卽也.

Question: In the one vehicle of the teaching of distinction, because one is endowed with the four phrases of the mutual identity of principle and principle, the mutual identity of phenomena and phenomena, and so forth, one is fully endowed with such things as Indra's net of principle and phenomena. Therefore, in being able to discuss the dharma realm of

53 *Un* 云 is *ŏn* 言 in *Hwaŏm ilsŭng pŏpkye to*, HPC 2.6a11.

54 *Ya* 耶 is *ya* 也 in *Hwaŏm ilsŭng pŏpkye to*, HPC 2.6a12.

55 Supplementing the text with *ni* 尼 following the *Hwaŏm ilsŭng pŏpkye to*, HPC 2.6a18.

56 Supplementing the text with *ni* 尼 following the *Hwaŏm ilsŭng pŏpkye to*, HPC 2.6a18.

principle and the dharma realm of the unimpededness of principle and phenomena, why is the dharma realm of the unimpededness of phenomena and phenomena discussed only in the one vehicle?

Answer: With respect to the dharma of being fully endowed with the ten approaches of the ten mysteries[57] universal containment is named the unimpededness of principle and phenomena; in the three vehicles, perhaps in raising principle in small numbers one discusses unimpededness. Or, raising principle and phenomena only one discusses unimpededness, and yet one is not able to discuss the unimpededness of phenomena and phenomena. Therefore, if one desires to select the three vehicles, one must only say the unimpededness of phenomena and phenomena. In fact, in the ten dharmas of the ten mysteries, because one is fully endowed with the self-existence of the unimpededness of all dharmas, such as principle and phenomena, the unimpededness of principle and principle and the unimpededness of principle and phenomena, and so forth, can also be endowed and described. For Qingliang, with respect to that on which one relies in the phenomena of essence (*ch'esa* 體事), it binds and establishes the ten dharmas; and from the standpoint of these dharmas it is said to be by means of seeing the dharma realm of principle and by means of seeing the dharma realm of the unimpededness of principle and phenomena, and so forth. Therefore, in the

57 The ten approaches to the ten mysteries (*siphyŏn simmun*, Ch. *shixuan shimen* 十玄十門) refer to all of the fully endowed ten approaches of each of the approaches to the ten mysteries: (1) humans (*in*, Ch. *ren* 人) and dharmas (*pŏp*, Ch. *fa* 法), (2) principle (*i*, Ch. *li* 理) and phenomena (*sa*, Ch. *shi* 事), (3) teaching (*kyo*, Ch. *jiao* 教) and meaning (*ŭi*, Ch. *yi* 義), (4) understanding (*hae*, Ch. *jie* 解) and practice (*haeng*, Ch. *xing* 行), (5) cause (*in*, Ch. *yin* 因) and effect (*kwa*, Ch. *guo* 果), (6) the sphere of classification (*punje kyŏngwi*, Ch. *fenqi jingwei* 分齊境位), (7) knowledge regarding the dharma of master and disciple (*saje pŏp chi*, Ch. *shidi fa zhi* 師弟法智), (8) the indirect and direct rewards of host and guest (*chuban ŭijŏng*, Ch. *zhuban yizheng* 主伴依正), (9) the self-existence of the essence and function of disobedience and obedience (*yŏksun ch'eyong chajae*, Ch. *nishun tiyong zizai* 逆順體用自在), and (10) manifestation in accordance with root-desires of living beings (*susaeng kŭnyok sihyŏn*, Ch. *suisheng genyu shixian* 隨生根欲示現). It is explained that in each of the approaches to the ten mysteries individually, these ten approaches are all fully endowed, and there is no sequence. See *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* 1A, T 1732.35.15a22–24; K 47.2b11–18.

ten dharmas of the ten mysteries of the unimpededness of phenomena and phenomena, one is fully endowed with all dharmas, such as principle and phenomena; nevertheless, because one succinctly describes the three vehicles, it is merely said that "the one vehicle is the unimpededness of phenomena and phenomena."

問. 別教一乘中, 具理理相卽事事相卽等四句故, 具足理事因陀羅等. 是故, 可論理法界, 理事无碍法界, 何故一乘中, 唯論事事无碍法界耶? 答. 具足十玄十門之法周遍含容名爲事事无碍者, 以三乘中, 或單擧理論无碍, 或但擧理事論无碍, 而不得論事事无碍. 是故, 欲簡三乘, 故云事事无碍耳. 實則十玄十法中, 具足理事等一切諸法无碍自在故, 理理无碍, 理事无碍等具論亦得也. 淸涼, 於所依體事中, 束立十法, 於此法上, 以理法界見, 以理事无碍法界見等. 是故, 事事无碍之十玄十法中, 具足理事等諸法, 然對簡三乘故, 但云, "一乘是事事无碍也."

"Dharma" means carrying self-nature; it means regulation; and it means to be in contrast to thought (*ŭi* 意). "Realm" means cause (*in* 因), it means nature (*sŏng* 性), and it means classification (*punje* 分齊). In other words, in the ocean seal absorption, because it produces the treasure of the doctrine, it means cause, and because all dharmas are that which rely on the nature, it means nature. It is fully endowed with all dharmas and it completes the ocean seal dharma realm; nevertheless, because all these dharmas are neither mutually confused nor chaotic, it means classification. "Seal-diagram" means that it was drawn in the shape of a seal. The red outline is compared to the world of knowledge and complete enlightenment, the black line drawing is compared to the world of living beings, and the paper is compared to the world as a vessel (*kisegan* 器世間; Skt. *bhajanaloka*). Like this, because they are compared to being fully endowed with the ocean seal dharma realm of the three kinds of worlds, it is said to be a "seal-diagram of the dharma realm."

"法" 者, 持自性義, 軌則義, 對意義. "界" 者, 因義, 性義, 分齊義. 謂海印定中, 出生敎法寶故, 是因義, 以是諸法所依性故, 是性義, 具足諸法, 而成海印法界, 然此諸法不相雜亂故, 是分齊義也. "圖" 者, 圖畫也, 赤畫况智正覺世間, 黑字况衆生世間, 紙况器世間, 如是以况具足三世間之海印法界, 故云 "法界圖" 也.

With regard to the "combined poem and seal," someone said, "The poem that is combined together with the logographs and red outline is that which completes the one seal." Someone else said, "It is one seal that is combined with the poem in thirty lines of seven logographs." With respect to if it is matched, someone said, "The first nine logographs[58] fall under the nine assemblies [of the *Avataṃsaka-sūtra*]. The fifty-four curves[59] fall under the fifty-five spiritual mentors."[60] Because the first and last [of the spiritual

[58] The "nine logographs" (*kuja* 九字) refers to the nine logographs in the phrase "the combined poem and seal of the *Seal-diagram Symbolizing the Dharma Realm of the One Vehicle*" (*ilsŭng pŏpkye to hap si irin* 一乘法界圖合詩一印). In the *Great Record* (*Taegi*) of the *Ch'ongsurok*, these nine logographs are explained as matching with Zhiyan's fivefold ocean seal (*ojung haein*, Ch. *wuzhong haiyin* 五重海印). See *Ch'ongsurok* 1A, HPC 6.768b1–c1; K 45.141b1–16. In the *Dharma Record* (*Pŏpki*), with respect to the phrase "the combined poem and seal" (*hap si irin* 合詩一印), it is called a "combined poem" because provided that the single red line is combined with all the black logographs, it completes the whole seal. See *Ch'ongsurok* 1A, HPC 6.770c22–23; K 45.144a10–11. In the *True Record* (*Chin'gi*), in the text of the seal-diagram, because there is a section of thirty lines of seven logographs each it was called a "poem." It is not called a poem from the standpoint of rhyme (*un* 韻). See *Ch'ongsurok* 1A, HPC 6.771a7–8; K 45.144a15–16.

[59] In the *True Record* (*Chin'gi*), in the *Ch'ongsurok*, "The fifty-four curves represent the people who are spiritual mentors. In other words, they are the fifty-five spiritual mentors. Because the two that are first and last, Mañjuśrī, are combined, there are only fifty-four." See *Ch'ongsurok* 1A, HPC 6.771a15–16; K 45.144a20–21. Also, in the *Great Record* (*Taegi*), "The fifty-four curves fall under 'Samantabhadra enters absorption and visualizes the ocean seal.'" See *Ch'ongsurok* 1A, HPC 6.768b14–15; K 45.141b9. If it matches the ten kinds of sounds of the "Arousing the Nature" chapter (*Xingqi pin* 性起品) in order to the capacities of the five vehicles, then there will be fifty. This is being able to respond to the Buddha, and because one is fully endowed with the four all-embracing methods of conversion, the four immeasurable aspirations, it is said that there are four corners." See *Ch'ongsurok* 1A, HPC 6.771a12–14; K 45.144a18–19.

[60] The fifty-five spiritual mentors (*sŏnjisik*, Ch. *shanzhishi* 善知識; Skt. *kalyāṇamitra*) are the spiritual mentors the boy Sudhana (Sŏnjae tongja, Ch. Shanzai tongzi 善財童子) encounters in order from Mañjuśrī to Samantabhadra and from whom he receives instructions on all the various expedient means (*pangp'yŏn*, Ch. *fangbian* 方便; Skt. *upāya*) of the bodhisattvas in the "Entering the Dharma Realm" chapter (*Ru fajie pin* 入法界品) of the *Avataṃsaka-sūtra*. Usually there are said to be fifty-three spiritual mentors because Sudhana meets Mañjuśrī first, and just before he meets Samantabhadra he meets Mañjuśrī again, and he meets the boy Śrisambhava (Tŏksaeng tongja, Ch. Desheng tongzi 德生童子) and the girl Śrimatī (Yudŏk tongnyŏ, Ch. Youde tongnü 有德童女) in one place; hence,

mentors], Mañjuśrī, is only one person, it is said that there are fifty-four. With respect to the two hundred ten logographs, because there are the two hundred questions in the "Detachment from the World" chapter in the seventh assembly, it is said that there are two hundred; and because there are ten answers to each and every one of the questions, it is said that there are ten.[61] Nevertheless, among these meanings, because the seal-diagram relies on what is described in the Jin edition of the *Avataṃsaka-sūtra*,[62] it is

there are fifty-five in total. The boy Sudhana heard the Buddhadharma from Mañjuśrī under a large stūpa in the grove of *sāl* trees called Banner of Adornments in Dhanyakara. He realized that he had been a prisoner to all the greed, hatred, and delusion keeping him in the cycle of rebirth and death and decided to seek the path of liberation, and he asked Mañjuśrī to teach him the way to accomplish this goal. Mañjuśrī instructed him that if you desire to be fully endowed with the bodhisattva practices and accomplish the Way to enlightenment, you must have wisdom, and in order to accomplish all manner of wisdom, you must seek out spiritual mentors and hear their approaches to Dharma. Sudhana goes on to meet spiritual mentor after spiritual mentor and accomplishes the Way to liberation. By Sudhana's meeting with spiritual mentors in this way, the stages for achieving the Way to enlightenment, the forty-two levels of the way of the bodhisattva in the Avataṃsaka and the ten pāramitās that are practiced within that process, in their order, are all shown to fall under one grand scheme in the whole of the *Avataṃsaka-sutra*. Initially, the meeting with Mañjuśrī falls under the level of faith (*sinwi*, Ch. *xinwei* 信位) and finally, the meeting with Samantabhadra lies in the comprehensive place of the level of the practices of the fruit of Buddhahood (*pulgwahaengwi*, Ch. *foguoxingwei* 佛果行位). The levels of these spiritual mentors are not stages of gradual development progressing in the dharma realm; the attainment of one level is the attainment of all levels (*irwi ilch'ewi*, Ch. *yiwei yiqiewei* 一位一切位). Sudhana realizes the approaches to liberation taught by each of the spiritual mentors he meets, and the level of practice that encompasses everything from Mañjuśrī to Samantabhadra is embodied universally in the level of Samantabhadra.

61 In the "Detachment from the World" chapter (*Li shijian pin* 離世間品) of the *Avataṃsaka-sūtra* in sixty rolls, the Bodhisattva Universal Wisdom (Pohye posal, Ch. Puhui pusa 普慧菩薩) asks the Bodhisattva Samantabhadra (Pohyŏn posal, Ch. Puxian pusa 普賢菩薩) two hundred questions, and for each question Samantabhadra provides ten answers. See *Dafangguang fo huayan jing* 36–43, T 278, 9.631c22–669b12; K 8.254b4–299b8.

62 The Jin edition of the *Avataṃsaka-sūtra* (*Chinbon'gyŏng*, Ch. *Jinbenjing* 晋本經) is the *Avataṃsaka-sūtra* in sixty rolls that was translated into Chinese by Buddhabhadra (Fotuobatuoluo 佛馱跋陀羅) during the Eastern Jin period. The sūtra is described as consisting of "eight assemblies in seven locations" (*ch'ilch'ŏ p'arhoe*, Ch. *qichu bahui* 七處八會). This is the edition of the *Avataṃsaka-sūtra* used by Zhiyan and Ŭisang.

difficult to match it to the ninth assembly.

> "合詩一印" 者, 一云, "字與赤畫相合之詩所成之一印," 一云, "合七言三十句詩之一印也." 若配當者, 一云, "初之九字, 當於九會, 五十四角, 當於五十五知識," 以初後文殊唯是一人, 故云五十四也. 二百一十字者, 第七會離世間品二百問, 故云二百, 一一問皆有十答, 故云一十也. 然此義中, 以此圖印依晋本經所述故, 配九會難也.

With respect to the fifty-four curves and two hundred ten logographs, the number of curves and the number of logographs are coincidentally like this. There is nothing special that is manifested. Furthermore, for what reason are they merely compared to the fifty-five spiritual mentors of the last assembly and the two hundred ten questions and the answers of the seventh assembly, but not with the remainder? Therefore we know it is not so. Furthermore, there is the interpretation that the number of logographs is not that which manifests comparison to the meaning of the Great Sūtra [*Avataṃsaka-sūtra*]. It is only a marker because he was afraid that people of later times would add to or subtract from the logographs of this seal text of their own will. This means that long ago there was a student of the Dharma Characteristics tradition[63] that did not believe the words "When one first arouses the

63 "Student of the Dharma Characteristics tradition" (*Pŏpsang hagin* 法相學人) refers to a person who studies the teachings of the Pŏpsang tradition (Ch. Faxiangzong 法相宗), the Hwaŏm (Huayan) name for the Sinitic Yogacāra tradition. The Pŏpsang tradition, the intellectual tradition that promotes the teaching of Consciousness-only (Yusikchong, Ch. Weishizong 唯識宗), takes such sūtras and commentaries as the *Saṃdhinirmocana-sūtra*, the *Vijñaptimātratāsiddhi-sūtra-śāstra*, and the *Yogacāryabhūmi-śāstra* as their primary texts. It was established by Asaṇga (ca. 300–370) and Vasubandhu (fl. fourth century) in India. In China, after the famous monk-pilgrim Xuanzang (ca. 602–664) studied it with the Indian logician Śīlabhadra (Jiexian 戒賢) during his stay at the great monastic complex of Nālānda and returned to his home country, he transmitted it to his disciple Kuiji 窺基 (632–682). Because Kuiji was the chief monk at Cien Monastery 慈恩寺, it is also called the Cien tradition (Kor. Chaŭnjong 慈恩宗). In Korea, the Silla monk Wŏnch'ŭk 圓測 (613–696) went to Tang China, and under the direction of Xuanzang he studied the *Viṃśatikāvṛitti* and the *Yogacāryabhūmi*, and he composed the *Yusik soch'o* 唯識疏抄 [Excerpts from the commentary on Consciousness-only]. During the reign of Silla king Kyŏngdŏk (742–765), the monk Chinp'yo

thought of enlightenment is precisely complete enlightenment" (*ch'o palsim si pyŏn sŏng chŏnggak* 初發心時便成正覺) of the Hwaŏm tradition, and he revised and changed the logograph *pyŏn* 便. Because he feared that such would be the case he did so. It is just like what is said by those who transmit the worldly classic the *Daode jing*:[64] "In this text there are five thousand passages, and in general it is so because they feared that someone would add to or subtract from it." The old interpretation is this way. With respect

engaged in methods for seeking the precepts (*kyebŏp* 戒法) and divination methods (*chŏmch'al pŏp* 占察法) at Kŭmsan Monastery 金山寺. He transmitted the core teachings of the Pŏpsang tradition to such disciples as Yŏngsim 永深, Pojong 寶宗, and Sinbang 信芳, and the teaching spread to such monasteries as Pŏpchusa 法住寺 and Tonghwasa 桐華寺.

64 Reading *Togyŏng tŏkkyŏng* 道經德經 as *Todŏk kyŏng* 道德經 (Ch. *Daode jing*). The *Daode jing* [The book on the way and its power] is traditionally believed to have been composed by *Laozi* 老子 (trad., fl. sixth century B.C.E.); hence, it is also called the Laozi 老子. The *Daode jing* is composed of roughly five thousand logographs and has traditionally been divided into two parts: the first part, the *Dao jing* 道經, focuses on mysteriousness and transcendence of "the Way," and the second part, the *De jing* 德經, centers on the virtue or power of the Way, which roughly translates to how to practice the Way or how to put the Way into practice in one's life. There are various theories regarding Laozi, the purported author of the *Daode jing*, who, according to tradition, was an archivist for the Zhou court. According to Sima Qian's biography of him in the *Shiji* [Historical records], Laozi was a native of Chu 楚; his surname was Li 李 and his given name was Er 耳. With respect to his learning, he worked hard to seclude himself and did not attempt to make himself famous. It is said that he sought to harmonize himself by means of non-action (*muwi*, Ch. *wuwei* 無爲) and to correct himself by means of purity. From the time that Buddhism was first transmitted to China during the Han dynasty and through much of the Northern and Southern Dynasties period (ca. 317–587), Buddhism encountered traditional Chinese nativism and promoted the notion that the three traditions of Buddhism, Daoism, and Confucianism were interconnected in order to establish itself. Buddhist terms, concepts, and doctrines were often explained using terminology from the Daoist philosophical tradition in a system termed "matching meanings" (*kyŏgŭi*, Ch. *geyi* 格義), so such Buddhist concepts as nirvāṇa (*yŏlban*, Ch. *niepan* 涅槃) and emptiness (*kong*, Ch. *kong* 空; Skt. *śūnyatā*) were understood by means of the Daoist concept of non-action. Modern critical scholarship suggests that the present form of the *Daode jing* is a product of the time after the death of Laozi, sometime during the Warring States period (466–221 B.C.E.). There are several commentaries on the *Daode jing*, but the most famous is that of Wang Bi 王弼 (226–249), the *Laozi zhu* 老子註 [Commentary on the *Laozi*], a scholar of the Learning of the Mysterious tradition (Xuanxue 玄學) during the Three Kingdoms period (220–280).

to the present interpretation, if it is firmly explained from the standpoint of observing the mind, the passage below [from the *Seal-diagram*] says: "The seal expresses the one sound of Tathāgata"[65] <end quote>. Since the one sound is the arousal of the nature of verbal deeds,[66] it is fully explained as the ten kinds of sounds.[67] Because the Tathāgata responds to the capacity of the five vehicles by means of these ten sounds, it is said that there are fifty. This Buddha who is able to respond is fully endowed with the four all-embracing methods of conversion, the four immeasurable aspirations, and responds to

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65 *Hwaŏm ilsŭng pŏpkye to*, HPC 2.1b10–11.

66 With respect to the "arousal of the nature of verbal deeds" (*ŏŏp sŏnggi* 語業性起), according to the "Arousal of the Nature of Jewel King Tathāgata" chapter (*Baowang rulai xingqi pin* 寶王如來性起品) of the *Avataṃsaka-sūtra* in sixty rolls, when the rain which is as the sweet dew of the right Dharma is about to fall, the Dharma is preached being differentiated into ten sounds, twenty, a hundred, a thousand, a hundred thousand, up to an immeasurable number of sounds. Although all living beings rejoice, with respect to the subtle voice of the Tathāgata, it does not think "I preach the Dharma by means of various kinds of things." Although the dharma realm is clean and pure and is without distinctions, in order to instruct and transform living beings, he says that preaching the Dharma is not the same. See *Dafangguang fo huayan jing* 34, T 278.9.620a16–21; K 8.242b15–21. In analyzing the ten sounds of the Tathāgata, Fazang uses the expression "words and deeds of nature and arousal" (*sŏnggi ŏŏp*, Ch. *xingqi yuye* 性起語業). See *Huayan tanxuan ji* 16, T 1733.35.409b17; K 47.740b22.

67 With respect to the ten kinds of sounds (*sipchong ŭmsŏng*, Ch. *sizhong yinsheng* 十種音聲), Fazang explains the tens kinds of sounds of the Tathāgata by means of ten analogies: (1) the sound in which the Buddha preaches the Dharma universally (*p'yŏngdŭng sŏlbŏp sŏng*, Ch. *pingdeng shuofa sheng* 平等說法聲), (2) the sound that manifests universally without direction (*mubang yŭnghyŏn sŏng*, Ch. *wufang yingxian sheng* 無方應現聲), (3) the sound that admonishes against profligacy (*kyosŏng pangil sŏng*, Ch. *jiaocheng fangyi sheng* 教誡放逸聲), (4) the sound in which the top shell of the Dharma is perfect (*pŏpna wŏn ŭmsŏng*, Ch. *faluo yuan yinsheng* 法螺圓音聲), (5) the sound in which one's capacities are mature and one solely hears it (*kŭnsuk tongmun sŏng*, Ch. *genshu duwen sheng* 根熟獨聞聲), (6) the sound in which sameness and difference are unimpeded (*iri muae sŏng*, Ch. *yiyi wuai sheng* 一異無礙聲), (7) the sound in one nourishes wholesome roots for a long time (*changyang sŏn'gŭn sŏng*, Ch. *changyang shangen sheng* 長養善根聲), (8) the sound that preaches the Dharma gradually (*chŏmch'a sŏlbŏp sŏng*, Ch. *jiancha shuofa sheng* 漸次說法聲), (9) the sound of all manner of differences (*chongjong ch'abyŏl sŏng*, Ch. *zhongzhong chabie sheng* 種種差別聲), and (10) the sound in which the universal truth rains in the dharma realm (*pou pŏpkye sŏng*, Ch. *puyu fajie sheng* 普雨法界聲). See *Huayan tanxuan ji* 16, 1733.35.409c3–410b16; K 47.740c7–741b15.

that which is transformed [by means of the teaching]. Because of this, it is said that there are "four corners." The dharmas of the three kinds of worlds, which are manifested in this seal, are the ten dharmas of the ten mysteries.

五十四角二百一十字者, 角數字數偶如是耳, 无別所表. 又以何義, 唯況末會五十五知識及第七會二百問一十答, 不擧餘耶? 故知不爾也. 又有釋云, 字數者, 非是表況大經中義, 恐有後人自意增損此印文字, 故標之耳. 謂昔有法相學人, 不信花嚴初發心時便成正覺之言, 改易便字, 恐有此類故爾也. 如俗典道經德經傳之者云, "此文有五千文, 盖恐有增損故也," 古釋爾也. 今釋若約觀心强說, 則下文云, "印表如來一音故." <已上> 一音是語業性起, 而彼中具說十種音聲. 如來以此十音, 應於五乘機, 故云五十, 此能應佛, 具足四攝四无量, 應於所化, 故云四角, 於此印中, 所現三世間法, 是十玄十法也.

The passage below [from the *Seal-diagram*] says: "If you desire to visualize the dharma of the dhāraṇī of the true characteristics of conditioned arising, you should first study the method of counting ten coins."[68] Then, below that it says, "Just like in coins, from the first to the tenth they are not the same, but they share mutual identity and mutual interpenetration, are unhindered, and mutually established, although cause (*in* 因) and effect (*kwa* 果), principle (*i* 理) and phenomena (*sa* 事), humans (*in* 人) and dharmas (*pŏp* 法), understanding (*hae* 解) and practice (*haeng* 行), teaching (*kyo* 敎) and meaning (*ŭi* 義), host (*chu* 主) and guest (*pan* 伴), and other such approaches are differentiated, in accordance with the explanation of one approach, one completely subsumes all of them"[69] <end quote>. Therefore, the ten of the analogy and the ten of dharmas are combined becoming twenty. In the ten mysteries, because each one is endowed with twenty it becomes two hundred. In addition, because they are the original ten mysteries they are one set of ten. Because the dharmas and analogies are twenty, they

68 *Hwaŏm ilsŭng pŏpkye to*, HPC 2.6a21–22.

69 *Hwaŏm ilsŭng pŏpkye to*, HPC 2.7a19–22.

become thirty. In total, with respect to these thirty, because they do not exceed the seven logographs of *Dafangguang fo huayan jing* 大方廣佛花嚴經 (*Buddhāvataṃsaka-sūtra*), he composed the poem [with lines] of seven logographs.

> 下文, "欲觀緣起實相陀羅尼法者, 先應學[70] 數十錢法," 乃至下云, "如錢中第一乃至第十不同, 而相卽相入无碍相成, 雖因果, 理事, 人法, 解行, 教義, 主伴等, 衆多門別, 隨說[71] 一門, 盡攝一切." <已上> 故喩十法十合爲二十. 於十玄中, 一一具二十, 故爲二百, 幷本十玄, 故爲一十. 法喩二十, 幷本十玄, 故爲三十. 摠此三十, 不出 "大方廣佛花嚴經" 七字故, 以七字造詩.

Therefore, although approaches to dharma are vast, they do not exceed two hundred ten logographs. In sum, these two hundred ten logographs do not exceed the thirty lines [of the poem]. Furthermore, in sum, these thirty lines do not exceed the themes of the seven logographs. Furthermore, because these seven logographs do not exceed the most clean and pure dharma realm, it is said to be "a seal-diagram of the dharma realm." The validity of what has been described is merely that which is known by the buddhas; nevertheless, because the mind that yearns for the Dharma is extreme, one is bound to firmly possess this interpretation. Furthermore, one of the ancient monks of [great] virtue said: "This seal is a seal of comprehensive characteristics, and the seventy-three seals are seals of special characteristics."[72] Furthermore,

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70 *Hak* 學 is *kak* 覺 in *Hwaŏm ilsŭng pŏpkye to*, HPC 2.6a22.

71 Reading *sŏl* 說 for *t'ak* 託 following the *Hwaŏm ilsŭng pŏpkye to*.

72 In the *Great Record* in the *Ch'ongsurok*, it says: "This seal is comprehensive, and the seventy-three seals are different." See *Ch'ongsurok* 1A, HPC 6.771b12–13; K 45.144b12. So, "one of the ancient monks of great virtue" seems to refer to the author of the *Great Record*. According to the *Dharma Record* (*Pŏpki*), "Master Zhiyan composed the seventy-three seals but only desired to manifest the meaning of one of them. Because the Reverend Ŭisang had obtained a profound understanding of his master's will, he is said to have composed this one fundamental seal." See *Ch'ongsurok* 1A, HPC 6.771a4–6; K 45.144a13–14.

among these seventy-three of the special characteristics, the three limits of time[73] are comprehensive. Among these three regions, because each is endowed with seventy there are two hundred ten. Therefore, it is said [to possess] "two hundred ten logographs." Presently, I desire to manifest that by means of the combination the two hundred ten seals which are endowed in these three regions, the one ocean seal becomes completed. It is so because [the one ocean seal] is the seal of comprehensive characteristics.

是故, 法門雖廣, 不出二百一十字, 括此二百一十字, 不出三十句. 又括此三十句, 不出七字題名. 又此七字, 不出最清淨法界, 故云"法界圖"也. 所述是非, 唯佛所知, 然慕法心極故, 强有斯釋耳. 又古德云, "此印是摠相印, 七十三印是別相印." 又此別相七十三中, 三際是摠, 此三際中, 各具七十, 故二百一十也. 故云"二百一十字"也. 今欲現合此三際印中所具二百一十印成一海印, 摠相印故爾也.

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73 The three limits of time (*samje*, Ch. *sanji* 三際; Skt. *trikāṇḍaka*) are the same as the three ages (*samse*, Ch. *sanshi* 三世). Since time may be divided into three segments, the past, the present, and the future, the three limits of time refer to the past, the present, and the future. According to tradition, when Ŭisang's disciple Chit'ong 智通 (b. 655) realized the principle that "the three ages were one instant," he later received the seal-diagram of the dharma realm as a certificate authenticating his transmission in the tradition (*in'ga* 印可). See *Ch'ongsurok* 1A, HPC 6.782a9–17; K 45.155b11–17; and *Sŏk Hwaŏm chigwi chang wŏnt'ongch'o* 釋華嚴旨歸章圓通鈔 2, HPC 4.139c16–140a1.

V

ACCOUNTS OF CONDUCT

I. Ŭisang's Account of Conduct

1. Ŭisang Transmits the Teachings[1] [義湘傳敎]

Dharma master Ŭisang's father was called Hansin of the Kim clan. At the age of twenty-nine he took the tonsure[2] in Hwangboksa[3] in the capital. Not long after this, he went far to the western borders to witness the transforming influence [of Buddhism in China]. Together with Wŏnhyo he crossed the border into Liaodong, but the border guards rounded them up on suspicion of spying, and they were imprisoned for several weeks; in the end they barely managed to evade [execution] and returned. [Interlinear note: these events are in the main biography by Duke Ch'oe,[4] and also in Wŏnhyo's account of conduct.[5]]

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1 The source text of the biography of Ŭisang used here is the edition found in the *Han'guk Pulgyo chŏnsŏ* 韓國佛敎全書 [Collected works of Korean Buddhism] (Seoul: Tongguk Taehakkyo Ch'ulp'anbu, 1979) [hereafter HPC]. See Iryŏn, *Samguk yusa* 4, HPC 6.348b20–349b22. "Teachings" here refers to the doctrinal teachings (*kyo* 敎), more specifically those of the Hwaŏm school, as opposed to the practice-oriented meditation school (*sŏn* 禪).

2 This would be unusually late. According to a passage from Ŭisang's "Pusŏksa ponbi" 浮石寺本碑 [Stele of Pusŏk Monastery] quoted in the "History of the Transmission of Śarīra" section of the *Samguk yusa*, Ŭisang was born in the eighth year of the Wude 武德 reign period (625) and left household life "at the age when wearing the hair in knots"; in other words, when still a child. This seems more realistic. See *Samguk yusa* 3, HPC 6.327b2–3.

3 Hwangboksa 皇福寺 is located in modern Kyŏngju 慶州 (in North Kyŏngsang Province), the site of the ancient Silla capital. Now only the stūpa, designated National Treasure 37, and some other masonry remain. Judging from the name of the temple (Imperial Blessings temple), it must have been a court-sponsored temple, but we have no information regarding its origins. Not only was Ŭisang ordained here, he also resided here for a long time, as evidenced by the story of the circumambulation of the stūpa, which follows later in this section.

4 Ch'oe Ch'iwŏn 崔致遠 (857–d. after 908) is one of the most famous intellectuals in Korean history and the first to leave behind a substantial oeuvre of texts, which he wrote in an elegant and sophisticated literary Chinese. He wrote several stele inscriptions and other biographic texts of monks, but his biography of Ŭisang has not been preserved. It is, however, cited by other works, confirming that it existed at least till the end of the Koryŏ period: Ŭich'ŏn 義天 (1055–1101) lists the

法師義湘,考曰韓信金氏. 年二十九, 依京師皇福寺落髮. 未幾西啚觀化, 遂與元曉道出, 遼東邊戍邏之爲諜者, 囚閉者累旬, 僅免而還.<事在崔侯本傳及曉師 行狀等.>

At the beginning of the Yonghui reign period [650–655],[6] it so happened that a Chinese embassy ship was returning west, and boarding it he entered China. At first he stayed in Yangzhou, where the local commander, Liu Zhiren,[7] invited him to stay in the official governing complex [yamen] and provided him with abundant meals. Then he went to Zhixiang Monastery[8] on Mt. Zhongnan to visit Zhiyan.[9]

永徽初, 會唐使舡有西還者, 寓載入中國. 初止揚州, 州將劉至仁, 請留衙內, 供養豊贍. 尋往終南山至相寺謁智儼.

Pusŏksa chonja chŏn 浮石寺尊者傳 by Ch'oe Ch'iwŏn in his *Sinpy'ŏn chejong kyojang ch'ongnok* 新編諸宗教藏總錄, HPC 4.682c13; Kakhun 覺訓 (fl. 1215) refers to the "biography of Ŭisang" (義湘傳) in the biography of Anham in his *Haedong kosŭng chŏn* 海東高僧傳 2, HPC 6.99c8–9; T 2065.50.1021c20); and in Ch'ewŏn's 體元 (fl. 1328) *Paekhwa toryang parwŏnmun yakhae* 白花道場發願文略解 mention is made of Ch'oe Ch'iwŏn's "basic biography" (*ponjŏn* 本傳), see HPC 6.570c13–14. The description of their journey to China in the *Song gaoseng zhuan* 宋高僧傳 biography translated below is somewhat different (there Wŏnhyo and Ŭisang travel via ship rather than via land) and more detailed.

5 This "Account of Conduct" is also mentioned in Wŏnhyo's biography in the *Samguk yusa* 4, HPC 6.348a7, but has not been transmitted.

6 According to the "Pusŏksa ponbi," 650 is the year of his first, failed attempt to reach China together with Wŏnhyo. His second, successful attempt took place in 661, according to this source. This chronology appears to be more realistic. See *Samguk yusa* 3, HPC 6.327b3–6.

7 The Buddhist layman Liu Zhiren 劉至仁 is otherwise unknown. According to *Song gaoseng zhuan*, Ŭisang went begging, and came to the house of Shanmiao 善妙, who would later transform into a dragon and protect him. See below, "Biography of Ŭisang from the Country of Silla."

8 Zhixiang Monastery 至相寺 is a monastic complex about 30 kilometers south of the city of Xi'an, Shaanxi Province. It has recently been rebuilt.

9 Zhiyan 智儼 (602–668) is regarded as the second patriarch of the Huayan school. According to Wŏnhyo's biography in *Song gaoseng zhuan*, Ŭisang had intended to study with the Yogācāra monk Xuanzang玄奘 (ca. 602–664) at Cien Monastery 慈恩寺. See *Song gaoseng zhuan* 4, T 2061.50.730a11–12.

The evening before [Ŭisang's arrival] Zhiyan had a dream about a large tree growing in the country east of the sea. Its branches and leaves spread far and wide, until they covered the Divine Prefecture.[10] In the tree was a phoenix nest, and when he climbed in the tree he saw it contained a precious *maṇi* pearl,[11] its brightness illuminating even distant regions. When he woke up, he was greatly intrigued. Sprinkling and sweeping [the monastery courtyard], he waited. When Ŭisang arrived, he greeted him with great ceremony, and said to him in a relaxed manner, "The dream I had yesterday was a sign of your coming to be my disciple." Then he allowed him to enter his room, and explained the hidden mysteries and subtle purport of the *Avataṃsaka-sūtra*. Zhiyan was pleased to find a kindred spirit.[12] [Ŭisang] strove to establish new interpretations, it can be called "plumbing the depths [of meaning] and uncovering what was hidden"; it was a case of the indigo and madder losing their original colors.[13]

10 Divine Prefecture (*sinju*, Ch. *shenzhou* 神州) is a metaphor for China. This locus classicus of this term appears to be the Sima Qian's 司馬遷 (ca. 145 or 135–86 B.C.E.) biography of Zou Yan 鄒衍 of the Warring States period,in which China is called "Red County, Divine Prefecture" (赤縣神州). See *Shiji* 史記 74.

11 A *maṇi* pearl is one of the seven treasures (*chilbo* 七寶) of Buddhism and is a symbol of the Buddha and his teaching. It is also translated as a "wish granting" (*yŏŭi*, Ch. *ruyi* 如意) pearl.

12 A kindred spirit (*yŏngjil*, Ch. *yingzhi* 郢質; literally, "the substance of Ying") refers to a place in China. After a story found in "Xu Wugui" 徐無鬼, chapter twenty-four of the *Zhuangzi* 莊子: a man of Ying put a very thin layer of clay on his nose, and asked a stone cutter to remove it with one fell swoop. The stonecutter did this without hurting the other; neither flinched. Later, a nobleman heard this and asked the stonecutter to the same on him, but he replied "I have lost my substance." The "substance" refers to the man of Ying whose nose escaped unharmed; hence, the story illustrates the perfect understanding between two people. See The *Writings of Kwang-sze* [*Zhuangzi*], in The *Texts of Taoism*, trans. James Legge, 2 vols. (New York: Dover, 1962), 2:100–101.

13 A reference to the "Encouraging Learning" chapter (*Quanxue pian* 勸學編) of the *Xunzi* 荀子: blue color is extracted from the indigo plant and red from the madder plant, but the extracted colors surpass the original plant in the depth of their color; in other words, the disciple has surpassed his master.

一大樹生海東, 枝葉溥布來蔭神州. 上有鳳巢, 登視之, 有一摩尼寶珠, 光明屬遠. 覺而驚異, 洒掃而待. 湘乃至, 殊禮迎際, 從容謂曰, "吾昨者之夢, 子來投我之兆," 許爲入室. 雜花妙旨, 剖析幽微, 儼喜逢郢質. 克發新致, 可謂鈎深索隱, 藍茜沮本色.

Then the Grand Councilor Kim Hŭmsun[14] [Iryŏn: according to one source it is Kim Inmun],[15] [Kim] Yangdo[16] and others were captured on entry to Tang, and Emperor Gaozong (r. 649–683) was about to launch a major expedition to subjugate the east. Hŭmsun and the others secretly dispatched Ŭisang to inform and preempt this invasion.[17] In the first year of the Xianxiang reign period [670][18] he returned to his country and informed

14 Kim Hŭmsun 金欽純 (fl. 669), also called Kim Hŭmch'un 金欽春, was the younger brother of Kim Yusin 金庾信 (595–673). In 660, together with Kim Yusin, he led fifty thousand troops to help the Tang army subjugate Paekche. In 668 he did the same for Koguryŏ, now joined by Kim Inmun 金仁問 (629–694). In 669 he was sent to Tang as an envoy. See *Samguk sagi* 5:68 (Muyŏl 7), 6:78 (Munmu 8).

15 Kim Inmun 金仁問 (629–694) was the second son of Kim Ch'unch'u 金春秋 (604–661), King T'aejong Muyŏl 太宗武烈 (r. 654–661), younger brother of King Munmu 文武 (r. 661–680). See *Samguk sagi* 44 for his biography. He spent the last period of his life in Tang China, trying to mend relations between Tang and Silla. See *Samguk sagi* 6.72–82.

16 Kim Yangdo 金良啚 (d. 670) also fought in the unification wars together with Kim Yusin and Kim Inmun. In 669 he was granted the office rank of *pajinch'an* 波珍飡 (rank 4), and sent to China as an envoy together with *kakkan* 角干 (rank 1) Kim Hŭmsun. However, although Kim Hŭmsun returned in 670, Kim Yangdo was further detained and died the same year. See *Samguk sagi* 6.

17 In the *Samguk yusa* section "King Munmu, Pŏmmin" ("Munho wang Pŏmmin" 文虎王法敏), it is said that Kim Inmun instructed Ŭisang to return and inform the court. See *Samguk yusa* 2, HPC 6.288a8–9.

18 In the section "History of the Transmission of Śarīra" (*Ch'ŏnhu sojang sari* 前後所將舍利) in the *Samguk yusa*, the "Pusŏksa ponbi" is quoted, which gives the year he returned as "the second year of the Xianxiang reign period [671]." See *Samguk yusa* 3, HPC 6.327b6. However, since the cyclical year (*kyŏngo* 庚午) is quoted here, and since 670 is also the year Kim Hŭmsun returned, perhaps 670 is the more reliable date.

the court of what he had heard. The court then ordered the Bhadanta[19] Myŏngnang of the Divine Seal school[20] to set up a temporary esoteric shrine and through this method pray for this [problem to be resolved]. The country was thereby saved.

In the first year of the Yifeng reign period [676], Ŭisang returned to Mt. T'aebaek and constructed Pusŏk Monastery by royal order.[21] He widely spread the Mahāyāna and produced many wondrous responses.

既而本國承相金欽純, 一作仁問, 良啚等, 往囚於唐. 高宗將大擧東征, 欽純等密遣湘誘而先之. 以咸享元年庚午還國, 聞事於朝. 命神印大德明朗, 假設密壇法禳之, 國乃免. 儀鳳元年, 湘歸大伯山, 奉朝旨創浮石寺, 敷敞大乘, 靈感頗著.

Then the disciple of [Zhiyan] at [Mt.] Zhongnan, Xianshou,[22] composed the *Souxuan shu*,[23] and sent a copy to Ŭisang's place, together with a letter

19 Bhadanta (*taedŏk*, Ch. *dade* 大德), literally "most virtuous," is a term of respect for the Buddha or a monk. During the Koryŏ period it was also used as a monastic rank.

20 Myŏngnang 明朗 was a nephew of Chajang 慈藏 (d. between 650–655); his mother was Chajang's younger sister. In 632, he traveled to China, where he studied esoteric Buddhism; returning three years later he founded the Divine Seal school (Sininjong 神印宗). His biography can be found in *Samguk yusa* 5, HPC 6.356b24–357a10. The story of how he used esoteric spells and rituals to destroy the enemy fleet can be found in *Samguk yusa* 2, HPC 6.288a10–a24.

21 Pusŏk Monastery 浮石寺 (Floating Rock Monastery) is in Yŏngju, in the northern part of North Kyŏngsang Province. This fact is also mentioned in *Samguk sagi* 7.92 (Munmu 16).

22 Xianshou 賢首 (Worthy Head) was an honorific name given to the monk Fazang 法藏 (643–712) by Empress Wu Zetian 武則天 (r. 690–705). Although venerated as the third patriarch of the Huayan school, he was in fact the one who gave the school its identity. It is therefore also often called the Xianshou school.

23 The *Souxuan shu* 搜玄疏 here most likely refers to Fazang's *Huayanjing tanxuan ji* 華嚴經探玄記 (T 1733, vol. 35), a work in twenty rolls, because the literary Chinese compounds *souxuan* 搜玄 and *tanxuan* 探玄 both have the same meaning of "investigating the hidden [meaning]. " Zhiyan wrote a commentary in five rolls titled *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* 大方廣佛華嚴經搜玄分齊通智方軌 [*Souxuan ji* 搜玄記] (T 1732, vol. 35), so either this may have been a now lost commentary on his master's work or Iryŏn may have simply confused the works. As explained

entreating him as follows:[24]

終南門人賢首, 撰搜玄疏, 送副本於湘處, 并奉書懃懇曰.

“Fazang, from Chongfu Monastery in the Western Capital [Chang’an],[25] sends this letter to the attendant[26] of the dharma master of the Huayan [school] in the [kingdom of] Silla, in the country east of the sea. Ever since we parted more than twenty years ago, my longing for you has been sincere, so how could you be far from my thoughts! But separated by ten thousand leagues of misty clouds and a thousand layers of oceans and continents, I resent the fact that this body of mine will never again come face-to-face with you. Harboring such feelings of longing, how can they be expressed in words! Therefore, because we are bound by causes from a previous life and have produced this common karma in the present, it is now recompensed by our joint immersion in the great sutra. We were privileged to receive this instruction in the profound sūtra by our former master.[27]

“西京崇福寺僧法藏, 致書於海東新羅華嚴法師侍者. 一從分別, 二十餘年, 傾望之誠, 豈離心首? 加以烟雲萬里, 海陸千重, 恨此一身不復再面, 抱懐戀戀, 夫何可言? 故由夙世同因, 今生同業, 得於此報, 倶沐大經, 特蒙先師授玆粤典.

below, towards the end of the letter, Fazang saw his work as a further elucidation of what his master, Zhiyan, had written; hence the former explanation is more likely.

24 A copy of this letter was also included in Ŭich’ŏn’s *Wŏnjong mullyu* 圓宗文類 22, HPC 4.635c5–636a13. See also Antonino Forte, *A Jewel in Indra’s Net: The Letter Sent by Fazang in China to [isang in Korea* (Kyoto: Italian School of East Asian Studies, 2000), for further background on this document.

25 Chongfusi 崇福寺 was a monastery in the Tang capital Chang’an (now Xi’an). In 670 Empress Wu Zetian turned her old house in a temple, naming it Taiyuansi 太原寺. In 689 it was renamed Chongfusi. The Silla monks Wŏnch’ŭk 圓測 (613–696), Sŭngjang 勝莊 (fl. 710), and Sŭngjŏn 勝詮 (fl. 670–700) all stayed in this temple.

26 I.e., Sŭngjŏn; see below.

27 I.e., Zhiyan.

"I respectfully learned that after your return to your country, you started to lecture on the *Avataṃsaka*, thus disseminating the *dharmadhātu*; with non-obstructed dependent origination, and manifold layers of the net of Indra, you newly built a Buddha country,[28] the benefit of which is truly vast, and this increases my joy by bounds. Through this we know that after the Buddha became extinguished, the one who made the buddha sun shine brightly, set in motion the wheel of dharma again, and made the Dharma abide for a long time, it was only you, dharma master. I, Fazang, have tried to make some headway but without success. I have circled around without getting the whole picture. When I respectfully try to internalize this scripture, I bring shame to our former master. As I have been instructed to uphold it, however, I cannot let go of it. I hope that on the basis of this endeavor, I can create good causality for the future.

仰承上人歸鄉之後, 開演華嚴, 宣揚法界, 無㝵緣起, 重重帝網, 新新佛國, 利益弘廣, 喜躍增深. 是知如來滅後, 光輝佛日, 再轉法輪, 令法久住者, 其唯法師矣. 藏進趣無成, 周旋寡況, 仰念玆典, 愧荷先師. 隨分受持, 不能捨離, 希憑此業, 用結來因.

"However, since the monk's [i.e., Zhiyan] compositions are rich in meaning while sparse in words, they make it very difficult for later people to penetrate. Therefore, to document the subtle words and excellent meaning of the monk, I have forced myself to complete these notes on the meaning. Recently, since Dharma Master Sŭngjŏn[29] has copied it, after returning to his home country, it can be transmitted to that country. I beg your honor to scrupulously separate right from wrong, to fortuitously manifest words

28 Perhaps a pun on Silla as a Buddhist country: after all, the name "Silla" 新羅 literally means "new net," a spelling that was fixed in 503, when Buddhism started to gain influence. See *Samguk sagi* 4.48 (Chijŭng 4).

29 Sŭngjŏn 勝詮 was a disciple of Ŭisang who also studied in China, met Fazang, and returned to Silla with a letter and other materials from Fazang to Ŭisang. See below.

of warning and instruction. I humbly wish that in the many lives to come, we may shed this body and receive another one that has the same marks as Vairocana, and thus hear and receive the inexhaustible sublime dharma, and practice the immeasurable vows of Samantabhadra.[30] If I collapse and sink away one morning as a result of all the remaining unwholesome karma, I humbly hope that your honor does not completely leave behind what happened previously, but that in all the paths [of reincarnation] you may show the correct path. If we have messengers available, let us occasionally enquire about the other's well-being. Here I conclude." [Iryŏn: this text is contained in the *Great Literature Collection*].[31]

> 但以和尚章疏, 義豊文簡, 致令後人多難趣入. 是以錄和尚微言妙旨, 勒成義記. 近因勝詮法師抄寫, 還鄉傳之彼土. 請上人詳撿臧否, 幸示箴誨. 伏願當當來世, 捨身受身, 相與同於盧舍那, 聽受如此無盡妙法, 修行如此無量普賢願行. 儻餘惡業, 一朝顚墜, 伏希上人不遺宿昔, 在諸趣中, 示以正道. 人信之次, 時訪存沒. 不具." <文載大文類.>

Ŭisang then ordered [the construction of] ten monasteries[32] to transmit the teaching: Pusŏksa on Mt. Taebaek, Pimara[sa] in Wŏnju,[33] Haein[sa] on

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30 With regard to practicing the immeasurable vows of Samantabhadra (*Pohyŏn wŏnhaeng*, Ch. *Puxian yuanxing* 普賢願行), see the "Practices of the Bodhisattva Samantabhadra" chapter (*Puxian pusa xing pin* 普賢菩薩行品) of the *Avataṃsaka-sūtra*; also see *Dafangguang fo huayan jing* 大方廣佛華嚴經 31, T 278.9.607a–611a.

31 The *Great Literature Collection* (*Tae mullyu* 大文類) here refers to the *Wŏnjong mullyu* 圓宗文類 [Literature of the perfect tradition], which was compiled by Ŭich'ŏn. Both versions are nearly identical, but the *Wŏnjong mullyu* version includes some additional details. Here the letter ends with "the monk Fazang, on the twenty-eighth day of the first month." It also has a short appendix detailing the various texts Sŭngjŏn copied, and Fazang's acknowledgment of the receipt of gold sent by Ŭisang. See *Wŏnjong mullyu* 22, HPC 4.636a4–13.

32 It is very unlikely that Ŭisang actually instigated the building of ten monasteries. They are most likely Hwaŏm monasteries that were later founded by his disciples or monks associated with the Hwaŏm school. Another source, Ch'oe Ch'iwŏn's biography of Fazang, gives a complete list of temples, which actually number more than ten. See *Tang Taech'ŏnboksa koju pŏn'gyŏng taedŏk Pŏpchang hwasang chŏn* 唐大薦福寺古主翻經法藏和尚傳, HPC 3.775c20–22.

[Mt.] Kaya,[34] Okch'ŏn[sa] on [Mt.] Pisŭl,[35] Pŏmŏsa on [Mt.] Kŭmjŏng,[36] Hwaŏmsa on South Peak (Namak),[37] and others.[38]

湘乃令十刹傳敎, 太伯山浮石寺, 原州毗摩羅, 伽耶之海印, 毗瑟之玉泉, 金井之梵魚, 南嶽華嚴寺等是也.

He also composed the book on the *Seal-diagram Symbolizing the Dharma Realm*, which was printed together with a concise essay.[39] It completely

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33 Pimarasa 毗摩羅寺 means Vimalakīrti Monastery. This monastery is not included in Ch'oe Ch'iwŏn's list. See Kim Sŏngch'an, "*Samguk yusa* Wŏnju Pimarasa wich'i ki," [Ch'ungch'ŏng Taehak Pangmulgwan] *Pangmulgwan chi* 7 (1998): 23–40. Probably located on Mt. Songni in North Ch'ungch'ŏng Province, at that time under the jurisdiction of Wŏnju.

34 Haeinsa 海印寺 is in Hapch'ŏn, South Kyŏngsang Province.

35 Pisŭlsan (Vishnu Mountain) is south of Taegu. The monastery's current name is Yongch'ŏn Monastery 湧泉寺. In 1261 Iryŏn rebuilt the monastery, and because it had been renamed Purilsa 佛日寺, he restored it to its original name, Okch'ŏn Monastery. In 1631 the monk Choyŏng 祖英 rebuilt the monastery, and in 1805 it was again rebuilt by Ŭiyŏl 義烈, who gave it its present name.

36 On Mt. Kŭmjŏng, near Pusan.

37 Near Kurye, in South Chŏlla Province. There are many accounts of its origins. Though traditionally its foundation was attributed to Ŭisang, in 1979 a copy of the *Avataṃsaka-sūtra* dated to the reign of King Kyŏngdŏk 景德 (r. 742–765) came to light; according to its colophon, the temple was founded by the monk Yŏn'gi 緣起 from Hwangnyong Monastery 皇龍寺. With respect to Namak 南嶽, literally "South Peak," the Silla Hwaŏm school is later said to have split into a Northern Peak (Pugak 北嶽 refers to Mt. T'aebaek, Pusŏk Monastery) and a Southern Peak school. The Southern Peak is also one of Silla's five sacred mountains and corresponds to modern Mt. Chiri.

38 Ch'oe Ch'iwŏn lists five additional temples; following the sequence in which they appear in his note, they are (1) Mirisa 美理寺 on the Southern Peak, Mt. Kong 公山 (modern Mt. P'algong 八公山; the monastery's exact location is unknown); (5) Powŏnsa 普願寺 on Kaya Cape 迦耶峽 in Ungju 熊州 (modern Kongju, South Ch'ungch'ŏng Province); (6) Kapsa 岬寺 on Mt. Kyeryong 鷄龍山 (near modern Taejŏn); (9) Kuksinsa 國神寺 on Mt. Mo 母山 near Chŏnju; (10) Ch'ŏngdamsa 清潭寺 on Mt. Pua 負兒山 in Hanju 漢州 (modern Seoul; its site is recently thought to have been identified during excavations for the so-called Ŭnpy'ŏng New Town). Also, under (4) Haeinsa, he also adds Pogwangsa. As mentioned above, Vimalakirti Monastery is not included in Ch'oe's list.

39 This is the famous *Hwaŏm ilsŭng pŏpkye to* 華嚴一乘法界圖 [Seal-diagram symbolizing the

covers the essentials of the one vehicle and can serve as a thousand-year precious mirror [of the teaching], about which people vie in extolling its praise. Apart from that he did not write any books—from ancient times, one slice of meat sufficed to flavor a whole cauldron [of broth]. The chart was completed in the first year of the Zongzhang reign period [668], the same year Zhiyan expired. It was like Confucius' putting down the brush [after writing the passage on] the capture of the unicorn![40]

又著法界啚書印并略疏, 括盡一乘樞要, 千載龜鏡, 競所珎佩. 餘無撰述, 甞鼎味一臠足矣. 啚成總章元年戊辰. 是年儼亦歸寂. 如孔氏之絕筆於獲麟矣.

A popular legend has it that Ŭisang is an appearance of Gold-mountain Canopy Tathāgata.[41]

Among his disciples the ten foremost are the *bhadantas* Ojin,[42] Chit'ong,[43]

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dharma realm of the one vehicle of the Avataṃsaka], T 1887A.45.711a1–716a20. It is very unlikely to have been printed in Ŭisang's time, so Iryŏn probably refers to a later edition, with Ŭisang's commentary and perhaps another commentary as well.

40 This refers to the last entry in the *Spring and Autumn Annals* (*Chunqiu* 春秋), according to which Duke Ai 哀公 of Lu 魯 caught a unicorn in the spring of 477 B.C.E. Confucius is said to have laid down the brush after writing this passage. In other words, after finishing a masterpiece, nothing more needs to be said.

41 Gold-mountain Canopy Tathāgata (Kŭmsan pogae [yŏrae], Ch. Jinshan baogai [rulai] 金山寶蓋[如來]) is an epithet for the Buddha that appears, amongst others, in the *Jin'guangming jing* (*Suvarṇaprabhāsa-sūtra*), T 663.16.345c1–2; K 40.640c2–3. "Gold mountain" (*kŭmsan*, Ch. *jinshan* 金山) is often used in Buddhist scriptures as a metaphor for the Buddha's body, while the canopy is a decoration hung above the Buddha's seat. The epithet also occurs in the *Pŏmŏsa ch'anggŏn sajŏk* 梵魚寺創建事蹟 [Phenomenal traces of the founding of Pŏmŏsa], where Ŭisang is called the "seventh reincarnation of Gold-mountain Canopy Tathāgata."

42 The only other reference to Ojin occurs in Kyunyŏ's *Sŏk hwaŏm chigwi chang wŏnt'ong ch'o* 釋華嚴旨歸圓通鈔 4, HPC 4.120a19–20: when the *Avataṃsaka-sutra* in eighty rolls was first introduced to Silla, Ojin sent a letter to the Tang monk Ziyuan 子源 asking about the number of chapters.

43 Chit'ong 智通 (b. 655), born a slave, wanted to enter the monkhood under Nangji 朗智 of Mt. Yŏngch'wi 靈鷲山 (near Yangsan, South Kyŏngsang Province). On his way there he met an incarnation of Samantabhadra who bestowed the precepts on him; even though he eventually

P'yohun,[44] Chinjŏng,[45] Chinjang,[46] Toyung, Yangwŏn,[46] Sangwŏn,[47] Nŭngin,

became Nangji's disciple, Nangji respected him as superior. While living on the east side of Mt. Yŏngch'wi, Wŏnhyo happened to be living in Pangosa 磻高寺 on the east side; Wŏnhyo frequently went to visit Chit'ong and composed the *Ch'ojang kwanmun* 初章觀門 and the *Ansin sasim non* 安身事心論 for him. See "Nangji Rides the Clouds and the Samantabhadra Tree," *Samguk yusa* 5, HPC 6.363b1–c10. He also went to seek instruction from Ŭisang and made a record of Ŭisang's ninety-day lecture on the A*vataṃsaka-sūtra* in *Ch'udong* 錐洞 on Mt. Sobaek, the Ch'udong ki 錐洞記, which has not been transmitted. Ch'udong, literally "awl hamlet" was a village or district on Mt. Sobaek, where the sermon was held for the soul of Chinjŏng's 眞定 mother. Parts of it are thought to have been worked into later commentaries on Ŭisang's *Hwaŏm ilsŭng pŏpkye to*. See Kim Sanghyun (Kim Sanghyŏn) 金相鉉, "Ch'udong ki wa kŭ ibon Hwaŏm-gyŏng mundap"『錐洞記』와 그 異本『華嚴經問答』 [*The Record of Awl Grotto* and its variant version *Questions and Answers on the Avataṃsaka-sūtra*], *Han'guk hakpo* 韓國學報 84 (September 1996): 28–45.

44 P'yohun 表訓, like Ŭisang, was one of the ten saints of Silla enshrined in Hŭngnyun Monastery 興輪寺. See "The Ten Saints of the Golden Hall of Hŭngnyunsa in the Eastern Capital," *Samguk yusa* 3, HPC 6.318b10–13. He learned the *Seal-diagram Symbolizing the Dharma Realm* from Ŭisang at Hwangboksa 皇福寺 and after his master's death also resided in that temple. See *Pŏpkye to ki ch'ongsurok* 法界圖記叢髓錄 [Comprehensive variorum on the *Seal-diagram Symbolizing the Dharma Realm*] 1, T 1887B, vol. 45. In about 750, Kim Taesŏng 金大城 (d. 775) invited P'yohun to become abbot of Sŏkpulsa 石佛寺 (currently called Sŏkkuram 石窟庵), the sister temple of Pulguksa 佛國寺, where Sillim 神琳 became abbot. See "Taesŏng Is Filial to Two Generations of Parents," *Samguk yusa* 5, HPC 6.367b24–368b5. However, given that P'yohun is said to have listened to Ŭisang's lectures at least fifty years before (Ŭisang died in 702) at Hwangboksa, this is unlikely to have been the same person. Also, a P'yohun, together with Nŭngin 能仁 and Sillim, is said to have established P'yohunsa 表訓寺 on Mt. Kŭmgang, of which monastery he became the first abbot.

45 A section in the "Filial Piety" chapter of the *Samguk yusa* is dedicated to Chinjŏng 眞定. Originally a soldier, when not on duty he labored to support his widowed mother. When he heard that Ŭisang was lecturing on Mt. T'aebaek, he became a monk under him. To allow his mother to enter heaven, Ŭisang held the famous ninety-day lecture at Ch'udong, later recorded by Chit'ong. After it had ended, his mother appeared in a dream to tell him she had been reborn in heaven. See "Master Chinjŏng, Praised for His Filial Piety and Good Deeds," *Samguk yusa* 5, HPC 6.367a10–b23.

46 Yangwŏn 良圓 is remembered as one of Ŭisang's ten great disciples or as one of his four great disciples. See *Samguk yusa* 4, HPC 6.349b9–12; *Pŏpchang hwasang chŏn*, HPC 3.775c13. The Yangwŏn 亮元 of the *Pŏpchang hwasang chŏn* and the Yangwŏn of the *Samguk yusa* are thought to be the same person. Kyunyŏ quotes Yangwŏn several times; it appears that he made annotations to Ŭisang's *Hwaŏm ilsŭng pŏpkye to*. See *Sŏk hwaŏm chigwi chang wŏnt'ong ch'o* (HPC vol. 4).

47 Sangwŏn 相源 is also spelled as Sangwŏn 常員 and Sangwŏn 常元. Although spelled with

and Ŭijŏk,[48] all secondary saints, each of whom has a biography.[49]

> 世傳湘乃金山寶蓋之幻有也. 徒弟悟眞, 智通, 表訓, 眞定, 眞藏, 道融, 良圓, 相源, 能仁, 義寂等, 十大德爲領首, 皆亞聖也, 各有傳.

Ojin once resided in Koram Monastery on Mt. Haga.[50] Every night he stretched out his arm and lighted the lamps in the chamber of Pusŏk Monastery. Chit'ong composed the *Record of Awl Grotto*,[51] and since he had

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different characters, his name is cited in many works, where he is represented in dialogue sessions with other monks. The works that cite him are the *Sipku chang wŏnt'ong ki* 十句章圓通記 [Perfectly comprehensive record of the *Composition on the Ten Passages*] (HPC vol. 4), *Sŏk hwaŏm chigwi chang wŏnt'ong ch'o* (HPC vol. 4), and *Pŏpkye to ki ch'ongsurok* (HPC vol. 4, T 1887B, vol. 45).

48 Ŭijŏk 義寂 (fl. 681) appears in the *Pŏpkye to ki ch'ongsurok* (HPC vol. 4, T 1887B, vol. 45), where, however, he is described as a Yusik 唯識 (Consciousness-only, Yogācāra) monk, so though he may have studied with Ŭisang, he later seems to have moved away from Hwaŏm. He later studied in China, where he was highly regarded. Together with Kuiji 窺基 (632–682), Wŏnch'ŭk 圓測 (613–696), and others, he is counted as one of the six great Yogācāra commentators. Only three of his works remain. They are commentarial records dealing respectively with the *Lotus Sūtra*, the bodhisattva precepts in the *Book on Brahmā's Net* (*Fanwang jing* 梵網經), and the *Sukhāvatīvyūha-sūtra*.

49 Zanning lists only four disciples: Chit'ong 智通, P'yohun 表訓, Pŏmch'e 梵體, and Tosin 道身, see *Song gaoseng zhuan* 4, T 2061.50.729b20. Ch'oe Ch'iwŏn, in his biography of Fazang, also lists four, but different ones: Chinjŏng, Sangwŏn, Yangwŏn, and P'yohun; see *Pŏpchang hwasang chŏn*, HPC 3.775c13. Pŏmch'e and Tosin appear only in Zanning's list. On Ch'oe Ch'iwŏn's list Sangwon 相圓 and Yangwon 亮元 are written with different characters. Just as with the ten monasteries, the number ten is here used for its symbolic connotation of being perfectly round or complete that was so important for the Hwaŏm school. Of the other disciples in this list we have no other information.

50 Mt. Haga 下柯山, now called Mt. Hakka 鶴駕山, a mountain near Andong, in North Kyŏngsang Province. The monastery is otherwise unknown, but on the northern side of Mt. Hakka there is a monastery called Sŏkt'apsa 石塔寺, and to its east a mountain known as Mt. Chogol 照骨山, "Shining on Bones Mountain." Thus Koramsa 骨岩寺, "Bone Cliff Monastery," may well be an old name of Sŏkt'apsa.

51 The *Record of Awl Grotto* (*Ch'udong ki* 錐洞記), a book in two rolls composed by Chit'ong, commemorated the event of Ŭisang's preaching on the *Avataṃsaka-sūtra* to his assembled disciples at Ch'udong on Mt. Sobaek for the benefit of the deceased mother of his disciple Chinjŏng, by preserving the main points of his lectures.

received personal instruction from Ŭisang, therefore many of his phrases reach an exquisite [level]. P'yohun used to reside at Pulguk Monastery and frequently went back and forth to the heavenly palace.[52]

眞嘗處下柯山鶻嵓寺, 每夜伸臂, 點浮石室燈. 通著錐洞記, 蓋承親訓, 故辭多詣妙. 訓曾住佛國寺, 常往來天宮.

When Ŭisang resided at Hwangbok Monastery, he circumambulated the stūpa with his disciples. With every step they touched the void, and because they did not ascend stairs, its stūpa did not have a ladder. His disciples' feet touched the air as they circumambulated about three feet above the stairs. Ŭisang then turned back to them and said, "If ordinary people see this, they are bound to find it strange. We cannot use this to instruct secular people."

The rest is as in the original biography composed by Duke Ch'oe [Ch'iwŏn].

湘住皇福寺時, 與徒衆繞塔, 每步虛而上, 不以階升, 故其塔不設梯磴. 其徒離階三尺, 履空而旋, 湘乃顧謂曰. "世人見此, 必以爲怪, 不可以訓世." 餘如崔侯所撰本傳.

The eulogy says:

Suffering hardships he crossed the sea, braving smoke and dust
The door of Zhixiang Monastery opened and he met with an auspicious jewel
Plucking the colorful flower ornaments to adorn his homeland
The Zhongnan and T'aebaek mountains alike were covered in spring

讃曰. 披榛跨海冒烟塵, 至相門開接瑞珎. 采采雜花我故國, 終南太伯一般春.

52 P'yohun is said to have visited heaven to obtain a son for King Kyŏngdŏk (r. 742–765). See "King Kyŏngdŏk, Master Ch'ungdam, and the *Bhadanta* P'yohun," *Samguk yusa* 2, HPC 6.292b3–13.

2. History of the Transmission of Śarīra[53] [前後所將舍利]

According to the “Biography of Ŭisang,”[54] “Formerly, Dharma Master Ŭisang went to Tang [China]. He arrived at Zhixiang Monastery on Mt. Zhongnan, the abode of Master Zhiyan. Next door was Vinaya Master Daoxuan.[55] He always received [meal] offerings from heaven, and at every ritual banquet the heavenly kitchen sent him food. One day the vinaya master invited Lord Ŭisang to the ritual banquet. Ŭisang arrived and sat at his designated seat for a long period, but the heavenly offering missed [the usual] time and nothing arrived. Ŭisang thus went back with his empty bowl. A heavenly messenger then arrived.

相傳云, 昔義湘法師入唐, 到終南山至相寺智儼尊者處. 隣有宣律師, 常受天供, 每齋時天厨送食. 一日律師請湘公齋. 湘至坐定旣久, 天供過時不至. 湘乃空鉢而歸, 天使乃至.

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53 The source text used in this translation is found in *Samguk yusa* 3, HPC 6.325c7–326a3. Only the part relevant to Ŭisang has been selected from this section on the history of the transmission of relics (*śarīra*) to Korea. It is part of roll three, chapter four, the “Stūpas and Icons” of the *Samguk yusa*. The HPC edition of this text is based on the 1512 woodblock print of the *Samguk yusa* now kept by Korea University, with varia lexica from other editions added in footnotes.

54 With respect to the title “Biography of Ŭisang” (*[[i]sang chŏn* 相傳), note that the character used for Ŭisang’s name (*sang* 相) is not the most frequently used one with the water key (*sang* 湘); it might therefore also mean “something transmitted to me,” but this is not likely. In any case, the original biography from which this is quoted, perhaps the one by Ch’oe Ch’iwŏn, no longer exists; neither the *Song gaoseng zhuan* biography of Ŭisang nor the *Samguk yusa* biography mentions this anecdote about Daoxuan.

55 Daoxuan 道宣 (596–667) is famous as the founder of the Vinaya school in China, also known as the South Mountain school (Nanshan lüzong 南山律宗); hence Daoxuan is also known as Nanshan lüshi 南山律師, “the vinaya master from Nanshan.” “Nanshan” refers to Mt. Zhongnan, where this story is set. Daoxuan was ordained by Zhishou 智首, also a Vinaya specialist, at Dachandingsi 大禪定寺. In 667, he inaugurated the first ordination platform at Jingyesi 淨業寺, which became a model for later ordination platforms. Besides his studies on Vinaya texts, he was also a formidable author of very influential compendia, including the *Xu gaoseng zhuan* 續高僧傳 (T 2060), a collection of biographies, and the *Guang hongming ji* 廣弘明集 (T 2103), a collection of essays and legends to enhance the reputation of Buddhism.

The vinaya master asked him why he was late today, and the heavenly messenger replied that the valley had been blocked by an army of spirit soldiers, preventing him from entering. The vinaya master then realized that Lord Ŭisang had spiritual protection. He accepted the superiority of his Way to enlightenment, and left all the food as it was.

律師問, "今日何故遲?" 天使曰, "滿洞有神兵遮擁, 不能淂[56] 入." 於是律師知 湘公有神衛, 乃服其道勝, 仍留其供具.

The next day he again invited the two masters Zhiyan and Ŭisang to the ritual banquet and explained the reason [for what had happened]. Lord Ŭisang said to Daoxuan in a relaxed manner, "Master, as you already receive the respect of the heavenly emperor, previously I heard that one molar from among the Buddha's forty teeth is preserved in the palace of Śakra[-devanām-Indra]. For the sake of me and my kind, would it be possible to request that one be lowered down to humanity as a blessing?"

The vinaya master together with the heavenly messenger then transmitted his request to the supreme emperor, and the emperor sent it for a period of seven days. Lord Ŭisang paid his respects [to Daoxuan] and went [to his country], where it was enshrined inside the great palace."[57]

翌日又邀儼湘二師齋, 具陳其由. 湘公從容謂宣曰. "師旣被天帝所敬. 甞聞帝釋宮有佛 四十齒之一牙. 爲我等輩, 請下人間, 爲福如何?" 律師後與天使, 傳其意於上帝, 帝限七日送與, 湘公致敬訖, 邀安大內.

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56 The logograph *tŭk* 淂 is a variant logograph of *tŭk* 得.

57 Here I infer that it was in the Silla palace that the relics were enshrined, although this is not explicitly mentioned. This is corroborated by a note appended by Mugŭk 無極 (Hon'gu 混丘, 1250–1322), Iryŏn's disciple, at the end of this section. The note mainly discusses the reaction by King Kojong 高宗 (r. 1213–1259) when it was discovered in 1236 that the tooth had gone missing; see *Samguk yusa* 3, HPC 6.326b19–20. Discussing the reasons for its disappearance, the king opined that the seven-day period had expired. As Mugŭk points out, in the Trayastriṃṣāh Heaven (the Heaven of the Thirty-Three Gods) one day equals one hundred years on earth; he then criticizes the king for making a calculation error, as 1236 was less than seven hundred years since the time period of 661–668, the period in which Ŭisang must have received the tooth! See *Samguk yusa* 3, HPC 6.3237b1–c2.

3. The Two Great Saints of Naksan, Kwanŭm and Chŏngch'wi; [The Story of] Chosin[58] [洛山二大聖觀音正趣調信]

Once, when Dharma Master Ŭisang had just returned from Tang China, he heard that the true body[59] of [the Bodhisattva] Great Compassion[60] resided in this cave on the seacoast.[61] For that reason it is called Naksan, which refers to the Mt. Potalaka of the Western Regions;[62] the meaning of this is "Small

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58 The source text used for this translation is *Samguk yusa* 3, HPC 6.330c6–331a3. Only the part relating to Ŭisang has been translated here. Kwanŭm 觀音 is a Korean term for Avalokiteśvara, the bodhisattva of compassion. Chŏngch'wi 正趣, the Bodhisattva Correct Inclination, is the twenty-ninth spiritual mentor the lad Sudhana meets on his pilgrimage described in the *Avataṃsaka-sūtra*, who comes right after Avalokiteśvara. He was so called because "all dharmas incline towards true thusness." See *Dafangguang fo huayan jing gangyao* 大方廣佛華嚴經綱要 68, X 240.9.197b7. According to the *Avataṃsaka-sūtra* in sixty rolls, this bodhisattva resided on Mt. Kŭmgang 金剛山, see *Dafangguang fo huayang jing* 51, T 278.9.718c6. In the *Avataṃsaka-sūtra* in eighty rolls, the mountain is not mentioned, see *Dafangguang fo huayan jing* 68, T 279.10.367b10–11.

59 The true body (*chinsin*, Ch. *zhenshen* 眞身), in the Mahāyāna theory of the three bodies, refers to the "real" body or reward body, *saṃbhogakāya*, the physical manifestation in a "body of bliss" as a reward for past merit. It is especially associated with the Bodhisattva Merits of Helping Others.

60 Great Compassion (Taebi, Ch. Dabei 大悲) refers to the Bodhisattva Avalokiteśvara (Kwanseŭm bosal 觀世音菩薩, also Kwanŭm, Ch. Guanyin 觀音).

61 Because this is a famous place, Iryŏn here seems to take for granted that his readers will know about the cave at Naksan Monastery 洛山寺, near Yangyang in present-day Kangwŏn Province, on the East Sea coast. The complex still exists as an active pilgrimage site, though unfortunately it suffered heavy damage in a fire in 2005. The cave from which the temple complex originated is thought to be the present Hongnyŏn Hermitage 紅蓮庵.

62 Mt. Potalaka (Pot'arakkasan, Ch. Baotuoluojiashan 寶陁洛伽山), abbreviated in Korean as Naksan 洛山, is the traditional abode of Avalokiteśvara according to the *Avataṃsaka-sūtra*. Other famous sites identified with this abode are the Dalai Lama's palace in Lhasa and Putuoshan 普陀山, an island off the coast of Zhejiang Province in China. In the *Avataṃsaka-sūtra*, the pilgrim Sudhana meets Avalokiteśvara, the twenty-eighth of his spiritual masters, at this mountain. According to the *Avataṃsaka-sūtra* in sixty rolls it is called Guangmingshan 光明山; see *Dafangguang fo huayan jing* 51, T 278.9.719a14–19; K 8.351c8–12; and according to the *Avataṃsaka-sūtra* in eighty rolls it is called Potalaka (Podallakka, Ch. Budaluojia 補怛洛迦); see *Dafangguang fo huayan jing* 68, T 279.10.366c3–4; K 8.856c2–3.

White Flower,"[63] which is the abode of the true body of the White-Robed Great Being.[64] This is where the name comes from.

昔義湘法師, 始自唐來還, 聞大悲眞身住此海邊崛內. 故因名洛山, 盖西域 寶陁洛伽山. 此云小白華, 乃白衣大士眞身住處, 故借此名之.

[Ŭisang] practiced austerities[65] for seven days, and when his cushion [suddenly started] floating above the water [the next] morning, dragons, gods, and the rest of the eight groups of spiritual beings[66] and their followers induced him into the cave. Performing a ritual suspended in the air, a crystal prayer bead rosary was handed to him; after accepting it Ŭisang retreated [from the cave]. The dragon from the eastern sea also offered one wish-

63 Small White Flower (Sobaekhwa, Ch. Xiaobaihua 小白華) is indeed a translation of the Sanskrit Potalaka. Chengguan 澄觀 (738–839) reports that it is said that there were many "small white flower" trees on Potalaka; hence, he translates it into Chinese as *xiaobaihuashu* 小白華樹; see *Dafangguang fo huayan jing shu* 57, T 1735.35.939c29–940a2). Ŭisang's "Vow at the White Flower Enlightenment Site" (*Paekhwa toryang parwŏnmun* 白華道場發願文, HPC 2.9a1–23) is another expression of Avalokiteśvara belief in the context of the *Avataṃsaka-sūtra*. The white flower referred to is the lotus flower.

64 White-Robed Great Being (Paegŭi taesa, Ch. Baiyi dashi 白衣大士) is another epithet for Avalokiteśvara. The white-robed Avalokiteśvara is one of the thirty-three manifestations as described in the *Lotus Sūtra*; see the "Gateway to Everywhere of the Bodhisattva Avalokiteśvara" chapter (*Guanshiyin pusa pumen pin* 觀世音菩薩普門品) of the *Miaofa lianhua jing* 妙法蓮華經 7, T 262.9.57a23–b19.

65 What I have translated as austerities (*chaegye*, Ch. *zhaijie* 齋戒) literally means "fasting and precepts," although *chae* 齋 can also mean a "ritual offering" or "vegetarian banquet." In early Chinese Buddhism, *chae* was especially associated with the precept against eating after noon. Although scholars suggest that not eating after noon was a standard practice in Indian Buddhism, in China this was usually an "additional precept" kept only on certain occasions. Given that austerities and penitence were habitually performed to obtain a personal vision of a bodhisattva, I assume that Ŭisang's practice must have been fairly arduous. Compare for example with Chinp'yo's practice, see *Samguk yusa* 4, HPC 6.350b6–9.

66 The eight groups of spiritual beings (*p'albu*, Ch. *babu* 八部; Skt. **aṣṭa-gatyaḥ*) are *devas*, *nāgas*, *yakṣas*, *gandharvas*, *asuras*, *garuḍas*, *kiṃnaras*, and *mahoragas*.

fulfilling precious jewel (*cintāmaṇi*). The master accepted it with both hands. He again practiced austerities for seven days, and thereupon saw the true shape [of Avalokiteśvara]; [the deity] told him "on the mountaintop above your seat, a pair of bamboos will sprout forth; on that place you should construct a hall."

齋戒七日, 浮座具晨水上, 龍天八部侍從, 引入崛內. 參禮空中, 出水精念珠一貫之, 湘領受而退. 東海龍亦獻如意寶珠一顆, 師捧出, 更齋七日. 乃見眞容, 謂曰, "於座上山頂, 雙竹湧生, 當其地作殿宣矣."

After hearing this, the master went out of the cave, and truly the bamboos sprouted from the earth. Then he constructed a golden hall[67] and made a sculpture, which he enshrined in it. Its round appearance and beautiful body appeared as stately as if has been born in heaven. The bamboo disappeared again, and only then did he realize that this was really the abode of the true body [of Avalokiteśvara]. Therefore he named the monastery Naksan [Monastery]. The two jewels he had received were enshrined underneath[68] the main hall, and then he left.

師聞之出崛, 果有竹從地湧出. 乃作金堂塑像而安之, 圓容麗質, 儼若天生. 其竹還沒, 方知正是眞身住也. 因名其寺曰洛山, 師以所受二珠, 鎭安于聖殿而去.

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67 Golden hall (*kŭmdang*, Ch. *jintang*, Jpn. *kondō* 金堂) was the common name for the main worship hall in Korea before the Chosŏn 朝鮮 period (1392–1910), as separate from the lecture hall. Now, these functions (worship and lecture) are usually combined in the main Buddha hall, literally the "Hall of the Great Hero" (Taeungjŏn 大雄殿).

68 With respect to what I have translated as "enshrined underneath" (*chinan*, Ch. *zhenan* 鎭安), *chin* 鎭 usually has the connotation of suppressing, as in a talisman or other powerful object that can suppress evil forces, and that is usually placed below something, e.g., below a stūpa. Later in the story (not translated here), the monk Pŏmil 梵日 (810–889) in 858 had a vision of the Bodhisattva Chŏngch'wi and built a new hall for the statue of Avalokiteśvara (and perhaps the jewels). During the Mongol invasion of 1253–1254, a monastery slave buried the jewels, and after the Mongols retreated, entrusted them with the local government office. According to the *Koryŏsa*, the two jewels were requisitioned by the Mongols in 1273; see *Koryŏsa* 高麗史 27.37a–38b.

4. Biography of Ŭisang from the Tang dominion of Silla[69] [唐新羅國義湘傳]

Sŏk Ŭisang's secular surname was Pak,[70] and he was a man from Kyerim Prefecture. At birth he was talented and extraordinary; when he grew up he took his distance [from the world]. Relaxed and carefree he entered the path, finding his true nature. When he was a young man who had just reached the age of twenty,[71] he heard that in the territory of Tang the doctrinal systems were well established and flourishing, and together with Dharma Master Wŏnhyo he set his mind on traveling west. Having arrived at the sea gate of their country, at the border of the Tang provinces, they planned to seek a great vessel that could take them across the azure waves.

釋義湘, 俗姓朴, 鷄林府人也. 生且英奇, 長而出離. 逍遙入道, 性分天然
年臨弱冠, 聞唐土教宗鼎盛, 與元曉法師, 同志西遊. 行至本國海門唐州界, 計求巨艦, 將越滄波.

While still on their way, they were beset by a driving storm, and took shelter in an earthen shrine on the side of the road to evade the driving rain. When the next day dawned they could discern the features [of the place, and discovered] that they were in an old tomb surrounded by bones. Since

69 The source text for this section is Zanning 贊寧 (919–1001), *Song gaoseng zhuan* 宋高僧傳 4, T 2061.50.729a3–c3. A complete translation of Ŭisang's biography into French was made by Hubert Durt: "La biographie du moine Coréen Ŭi-Sang d'après le Song Kao Seng Tchoan," in *Kim Chaewŏn paksa hoegap kinyŏm nonch'ong* 金載元博士回甲紀念論叢 [Festschrift in commemoration of Dr. Kim Chaewŏn's sixtieth birthday], ed. Yŏdang Kim Chaewŏn Paksa Hoegap Kinyŏm Sach'ong Wiwŏnhoe 藜堂金載元博士回甲紀念事業委員會 [Committee for the Commemoration of the Sixtieth Birthday of Yŏdang, Kim Chaewŏn] (Seoul: Kungnip Pangmulgwan, 1969): 411–422. Ŭisang's dates are 625–702.

70 Note that the *Samguk yusa* gives his surname as Kim. See above, "Ŭisang Transmits the Teachings."

71 What I have translated as "just reached the age of twenty" (*yakkwan*, Ch. *ruoguan* 弱冠) refers to one who is not yet capped, a young man of twenty. Hence he became a monk well before turning twenty, in contrast to what the *Samguk yusa* claims. See above, "Ŭisang Transmits the Teachings."

a light rain kept falling, and because the ground was muddy, it was difficult to advance a foot or even an inch, so they had to stay put. Again they stayed among the bricks of the tomb entranceway, and not even halfway through their [second] night, suddenly ghosts and other creatures appeared.

> 倏於中塗, 遭其苦雨, 遂依道旁土龕間隱身, 所以避飄濕焉. 迨乎明旦相視, 乃古墳骸骨旁也. 天猶霢霂, 地且泥塗, 尺寸難前. 逗留不進, 又寄埏甓之中. 夜之未央, 俄有鬼物爲怪.

Master Wŏnhyo said with a sigh, "The previous night we thought we were in an earthen shrine and felt safe, but spending this night, we think we are in a village of ghosts and are full of superstitious awe. From this one can understand that it is because a thought arises that the myriad dharmas arise. If thought subsides, then the shrine and the tomb are no different. Thus the three worlds are merely mind, the myriad dharmas are only consciousness. Outside the mind there are no dharmas, [so] there is no use in searching elsewhere. I will not go to Tang." He then picked up his bag and returned to his country.

> 曉公歎曰, "前之寓宿, 謂土龕而且安, 此夜留宵, 託鬼鄉而多祟.[72] 則知心生故種種[法]生, 心滅故龕墳不二. 又三界唯心, 萬法唯識, 心外無法, 胡用別求. 我不入唐." 却携囊返國.

Ŭisang, accompanied only by his shadow, then proceeded all alone, vowing he would rather die than return. In the second year of the Zongzhang reign period [669][73] he attached himself to a merchant ship and reached the shore at Dengzhou.[74] Taking up his begging bowl, he reached

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72 Reading *su* 祟 (Ch. *sui*) for *sung* 崇 (Ch. *chong*) following a collation note.

73 Note that this is a much later date than what we find in the *Samguk yusa*, which locates his travel in the early 650s. In fact, Zhiyan, Ŭisang's teacher, died in 668, so here Zanning is clearly mistaken.

74 Dengzhou 登州 is the name of a prefecture on the northern shore of the Shandong peninsula, corresponding roughly to modern city of Yantai 烟台.

the house of a lay believer.[75] Seeing that Ŭisang's countenance was that of an upright person, [the layman] allowed [Ŭisang] to stay for a long time. There was a young maiden in the house who wore beautiful clothing and beguiling makeup. Her name was Shanmiao. Coquettish, she tried to seduce him; but Ŭisang's heart was like a stone, and he could not be tempted. Since the girl's advances met with no response, she suddenly set her mind on the Way and made a great vow, saying, "In all lives and all worlds, I will devote my life to the master. I will study and practice the Mahāyāna and accomplish great things. This disciple will surely become a benefactor, providing sustenance and helping his cause."

湘乃隻影孤征, 誓死無退. 以總章二年, 附商船, 達登州岸. 分衛到一信士家, 見湘容色挺拔, 留連門下旣久. 有少女麗服靚粧, 名曰善妙. 巧媚誨之, 湘之心石不可轉也. 女調不見答, 頓發道心, 於前矢大願言, "生生世世, 歸命和尚, 習學大乘, 成就大事. 弟子必爲檀越, 供給資緣."

Ŭisang then traveled to Chang'an [and then] the Zhongnan mountains, where Trepiṭaka Zhiyan lived. He comprehensively studied the *Avataṃsaka-sūtra*. At the time State Preceptor Kang-zang was his fellow student.[76] This was his "knowing the minutiae, knowing the chapters, and sense of purpose and [mastery of] the essentials." His virtue-bottle could be said to be full, and he enjoyed traveling in the storehouse sea [of the scriptures.]

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75 What I have translated as "taking up his begging bowl" (*punwi*, Ch. *fenwei* 分衛; Skt. *piṇḍapāta*), means to go begging with the alms bowl. It is very unlikely that Ŭisang would have been able to do this. In the Tang period (and after), all travelers had to report to authorities upon arrival, and needed permission before being allowed to travel to their destination. Travel to the interior was only allowed for embassies and in some exceptional cases, including for Buddhist clerics. Thus here Iryŏn is much more likely to be correct in saying that he was lodged with a local commander. See above, "Ŭisang Transmits the Teachings."

76 Kang-zang 康藏 refers to Fazang 法藏 (643–712), the third patriarch of the Huayan school; his secular surname was Kang, indicating his Sogdian descent. Editor's note: This reference to Fazang might also be rendered, "the State Preceptor [Fazang] from Sogdia [Kangzang 康藏]."

湘乃徑趨長安, 終南山智儼三藏所, 綜習華嚴經. 時康藏國師爲同學也. 所謂知微知章, 有倫有要, 德瓶云滿, 藏海嬉遊.

He then debated [on whether to] embark on the return voyage to transmit the teaching and open instruction. He returned to Wendeng[77] to the house of the former benefactor, thanking him for the repeated offerings he had made. Then his thoughts turned to the merchant ship [that would take him back], which was already loosening its anchor cable and starting to move out [of the harbor]. [Meanwhile] the daughter, Shanmiao, was busy gathering dharma robes and bowls and other utensils for Ŭisang, and filled a chest with them. When she transported it to the shore, Ŭisang's ship was already far away. The girl then chanted a spell saying: "My original and true mind is to offer sustenance to the dharma master. I wish that this clothing chest would jump inside the ship [sailing] in front." Having thus spoken, she threw the chest into the waves. In an instant, a fierce wind blew it away like a goose feather. From afar she saw how it went to and then jumped into the ship. The girl again made a vow, "I wish that this body be transformed into a great dragon that can support the ship between its fins and deliver it to the homeland to transmit the dharma." Then she rolled up her sleeves and threw herself into the sea. She knew that the power of her vow would be difficult to bend if with utmost sincerity she impressed the gods. Effectively her shape became elongated, she changed her appearance and bounded [in the water], and wriggled under the boat. Safely [the ship] reached the other shore.

乃議迴程, 傳法開誘, 復至文登舊檀越家, 謝其數稔供施, 便慕商船, 逡巡解纜. 其女善妙, 預爲湘辦集法服并諸什器, 可盈篋笥, 運臨海岸, 湘船已遠. 其女呪之曰, "我本實心, 供養法師. 願是衣篋跳入前船." 言訖投篋于駭浪. 有頃疾風吹之, 若鴻毛耳, 遙望徑跳入船矣. 其女復誓之, "我願是身化爲大龍, 扶翼舳艫到國傳法." 於是攘袂投身于海. 將知, 願力難屈至誠感神. 果然伸形, 夭矯或躍, 蜿蜒其舟底, 寧達于彼岸.

77 Wendeng 文登 is part of Dengzhou.

After entering the country, Ŭisang traversed mountains and rivers. In the dust of Koguryŏ and the wind of Paekche, horses and cows could not find mates;[78] then he reached a spot and said, "In here, the land is numinous and the mountains beautiful; this is truly a place to set in motion the wheel of dharma. How did a heretical group of the provisional core teaching[79] gather a bunch of acolytes numbering perhaps five hundred?" Silently, Ŭisang made the following thought:[80] "Without an auspicious place, it will be impossible to make the great Hwaŏm school flourish."

> 湘入國之後, 遍歷山川. 於駒塵百濟風, 馬牛不相及地, 曰, "此中地靈山秀, 眞轉法輪之所, 無何權宗異部聚徒, 可半千衆矣?" 湘默作是念, "大華嚴教, 非福善之地, 不可興焉."

Meanwhile Shanmiao the dragon who had been following him all along to lend protection, secretly knew about this thought. Then she manifested spiritual transformations in the air, and transformed into a huge boulder, measuring one *li* across. It covered the peak above the temple; the boulder looked like it would come crashing down any minute. The group of monks was greatly alarmed; not knowing where to turn, they ran away and dispersed in the four directions. Ŭisang thereupon entered the temple compound[81] and

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78 The locus classicus of the proverb "horses and cows could not find mates" (*mau pusang*, Ch. *maniu buxiang* 馬牛不相) is *Zuozhuan*, fourth year of Xi gong 僖公, a passage that castigates a country in chaos. Koguryŏ is given as Ku (Ch. Ju) 駒, an abbreviation of Kurye 駒隸 (Ch. Juli), one of its older names.

79 What I have translated as "a heretical group of the provisional core teaching" (*kwŏnjong ibu*, Ch. *quanzong yibu* 權宗異部), also perhaps "expedient school, heretic division," is a technical term referring to Buddhist teachings and practices prior to the "perfect core teaching" (*wŏnjong*, Ch. *yuanzong* 圓宗), which adherents to the Tiantai and Huayan intellectual traditions use rhetorically to distinguish their doctrines from other more inferior forms of Buddhist thought.

80 What I have translated here as "thought" (*yŏm*, Ch. *nian* 念) usually means something much stronger than thought: intense recollection or envisioning of something, such as the Buddha's name.

81 Not named in this text, it is of course Pusŏksa (Floating Stone Monastery.) Next to the main hall there is a great flat boulder that appears to be the source of this legend.

announced the spread of this scripture [the *Avataṃsaka-sūtra*]. The place was sunny in winter and shady in summer. Without being called, many people came there of their own accord.

時善妙龍, 恒隨作護, 潛知此念. 乃現大神變於虛空中, 化成巨石, 縱廣一里, 蓋于伽藍之頂, 作將墮不墮之狀. 群僧驚駭, 罔知攸趣, 四面奔散. 湘遂入寺, 中敷闡斯經, 冬陽夏陰. 不召自至者多矣.

The country's king was greatly impressed and bestowed estates and slaves on the temple. Ŭisang addressed the king, "My law is one of equality, in which high and low carry equal weight, in which rich and poor are considered the same. In the *Nirvāṇa Sūtra* are listed eight kinds of impure treasures,[82] so how could we own estates and employ slaves [since they are listed as impure]? This poor monk takes the dharma realm as his home, and awaits the harvest produced by the plowing of the [mendicant's] bowl. The brightness of the dharma body can only be produced on this basis."

國王欽重以田莊奴僕施之, 湘言於王曰, "我法平等, 高下共均, 貴賤同揆. 涅槃經八不淨財, 何莊田之有, 何奴僕之爲? 貧道以法界爲家, 以盂耕待稔. 法身慧命, 藉此而生矣."

The tree of his speech produced flowers, and the forest of his discourse yielded fruit. Those who ascended the hall to peek at the mystery were numerous, and included Chit'ong, P'yohun,[83] Pŏmch'e,[84] and Tosin.[85] They

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82 Although the *Nirvāṇa Sūtra* mentions the concept of eight impure treasures (*p'al pujŏngjae*, Ch. *ba bujingcai* 八不淨財), they are not actually listed. See *Daban niepan jing* 大般涅槃經 6, T 374.12.401a22–23. Guanding 灌頂 (561–632) provides the names of these eight impure treasures as gold, silver, slaves, oxen, sheep, storehouses, trade, and agriculture. See *Daban niepan jing shu* 大般涅槃經疏 10, T 1767.38.98b14–17.

83 Chit'ong 智通 (b. 655) and P'yohun 表訓 are also mentioned in Ŭisang's biography in the *Samguk yusa*, See above, "Ŭisang Transmits the Teachings."

84 Pŏmch'e 梵體 is not mentioned in the *Samguk yusa*; he is probably a fifth-generation descendant

were all big garuda birds[86] that had pecked open their giant egg and flown away. Ŭisang set great store on acting in accordance with one's speech, and when he was not lecturing, he practiced diligently. In adorning the ocean of *kṣetras* [lands] he feared neither cold nor warm. He also practiced Yijing's method of washing away dirt.[87] He did not use a towel [after bathing]; he simply waited for a certain time until [his body] had dried. Apart from his three dharma robes, his bottle and bowls, he did not possess any other goods. Regarding the requests for beneficial [instruction] by his disciples, he did not dare to set an order [for appointments]. He simply waited till they had attained the right state of calmness before instructing. Ŭisang then dissolved the obstruction according to the problem, until not the slightest piece of dreg remained.

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who lived in the first half of the ninth century because Tohŏn 道憲 (824–882) studied under him from 832 to 840. See "Pongamsa Chijŭng taesa t'appi" 鳳巖寺智證大師塔碑 [Inscription on the Funerary Stele of Great Master Chijŭng at Pongam Monastery], in *Yŏkchu Han'guk kodae kŭmsŏngmun* 譯註古代金石文 [Translated and annotated ancient Korean epigraphy], ed. Han'guk Kodae Sahoe Yŏn'guso 韓國古代社會研究所, 3 vols. (Seoul: Karakkuk Sajŏk Kaebal Yŏn'guso, 1992), 3.183; see also Chŏn Haeju 全海住, *[isang Hwaŏm sasangsa yŏn'gu* 義湘華嚴思想史研究 [Research on the history of Ŭisang's Hwaŏm thought] (Seoul: Minjoksa, 1992), 111–112.

85 Tosin 道身 is also not included in the list of ten disciples given in the *Samguk yusa*, but he left behind a record of Ŭisang's lectures known as the *Tosin chang* 道身章 [Tosin's composition] in two rolls. Although it has not been preserved, it is quoted extensively in Kyunyŏ's 均如 (923–973) *Ilsŭng pŏpkye to wŏnt'ong ki* 一乘法界圖圓通記 [Perfectly comprehensive record of the *Seal-diagram Symbolizing the Dharma Realm of the One Vehicle*]; see, for instance, HPC 4.4c15), and also in many other commentarial works in the Korean Hwaŏm tradition.

86 The *garuda* (*karyura*, Ch. *jialiuluo* 迦留羅) is the king of birds, with golden wings, companion of Viṣṇu; a synonym of the Buddha. William Edward Soothill and Lewis Hodous, comp. A *Dictionary of Chinese Buddhist Terms* (London, 1937; rpt. Delhi: Motilal Banarsidass, 1994), 315.

87 Here I follow Durt's suggestion that this is a reference to the *Shouyong sanshui yaoxing fa* 受用三水要行法 (T 1902) by Yijing 義淨 (635–713). However, being a younger contemporary to Ŭisang, it is somewhat difficult to accept that this work would have been already so authoritative as to influence Ŭisang. The work stipulates hygienic rules on the use of water for drinking and cleaning. See Durt, "La biographie du moine Coréen Ŭi-Sang," 420–421.

湘講樹開花, 談叢結果, 登堂覩奧者, 則智通表訓梵體道身等數人, 皆啄巨觳, 飛出迦留羅鳥焉. 湘貴如說行, 講宣之外, 精勤修練, 莊嚴刹海, 靡憚暄涼. 又常行義淨洗穢法, 不用巾帨, 立期乾燥而止. 持三法衣瓶鉢之餘, 曾無他物. 凡弟子請益, 不敢造次, 伺其怡寂而後啟發. 湘乃隨疑解滯, 必無滓核.

From then on, he wandered around like the clouds, without settling; wherever he found someplace to his heart, he put down his staff and resided;[88] students flocked to him like bees to study. Sometimes [his disciples] took up the brush to write in the way of the [Chinese] gentry, but they also cherished the pencil and writing tablets and leaves.[89] [His interpretations] were copied in the manner of the "council notes"[90] and recorded as if taking down [Ŭisang's] spoken words. Like this his commentaries were either classified under the name of his disciples, of which the *Tosin's Composition*[91] is an example, or given the name of the place [where he instructed], as in the case of the *Questions and Answers from Awl Cave*.[92] Several of his treatises all clarify the nature-ocean of the Hwaŏm, the unlimited commitment of

88 The phrase "putting down his staff" (*t'aksŏk*, Ch. *zhuoxi* 卓錫) is a metaphor for founding a monastery.

89 The former is a reference to the Chinese way of writing, the latter to the Indian way; it seems doubtful, however, that Ŭisang would have been versed in writing on leaves, viz., palm leaves, so this may be a rhetorical flourish to show his attachment to Indian models.

90 What I have translated as "council notes" (*kyŏlchip*, Ch. *jieji*, Jpn. *ketsujū* 結集) refers to the *notules* of the councils that took place after the Buddha's death, in which the final version of his teaching was codified. Here, the expression likely is used to refer to the posthumous compilation of Ŭisang's sermons. See Durt, "La biographie du moine Coréen Ŭi-sang," 421.

91 *Tosin's Composition* (*Tosin chang* 道身章), originally a work in two rolls that recorded Ŭisang's lectures on the *Avataṃsaka-sūtra*, has not been preserved in full although some passages have been transmitted in other materials.

92 *Questions and Answers from Awl Cave* (*Ch'uhyŏl mundap* 錐穴問答) as seen in "Ŭisang Transmits the Teachings," Chudong is a place on Sobaek-san where Ŭisang taught. This may be a variant name of the *Ch'udong ki* 錐洞記 [Record of Awl Grotto] written down by Chit'ong. Like the *Tosin chang* this work has not been preserved, but it was quoted extensively in Kyunyŏ's works.

Vairocana, and the meaning of the scripture with examples.[93] Ŭisang died in his native country, and a funerary stūpa still remains there. He is styled the first patriarch of the Hwaŏm school in Haidong [East of the Sea, viz., Korea].

自是已來, 雲遊不定, 稱可我心, 卓錫而居, 學侶蜂屯. 或執筆書紳, 懷鉛札葉, 抄如結集, 錄似載言. 如是義門, 隨弟子爲目, 如云道身章是也. 或以處爲名, 如云錐穴問答等. 數章疏, 皆明華嚴性海毘盧遮那無邊契經義例也. 湘終于本國, 塔亦存焉. 號海東華嚴初祖也.

93 Vairocana (Piluzhena 毘盧遮那) is the cosmic Buddha at the center of the Avataṃsaka pantheon.

II. Kyunyŏ's Account of Conduct

1. Biography of Kyunyŏ,[1] Double Exalted Great Master of Complete Penetration,[2] Senior Monk[3] of the Great Hwaŏm [Order]; with Introduction (大華嚴首坐圓通兩重大師均如傳并序)

赫連挺 撰

Composed by Hyŏngnyŏn Chŏng[4]

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1 Edition used: HPC 4.511a1–517a9, with reference to K 47.259c1–262c13. The part on the "Songs of the Ten Vows of Samantabhadra" (*Pohyŏn sibwŏn ka* 普賢十願歌, HPC 4.513a7–516a19, 515b3–516a10) has not been translated; these songs, eleven in total, are composed in an early form of *idu* writing, here referred to as *sanoe* 詞腦, where Chinese characters are used phonetically to represent Korean parts of speech. For an English translation of the complete biography, including the songs, see Adrian Buzo and Tony Prince, *Kyunyŏ-jŏn: The Life, Times and Songs of a Tenth Century Korean Monk* (Broadway: Wild Peony, 1993).

2 With respect to the term "Double Exalted Great Master" (*yangjungdaesa* 兩重大師), in the Koryŏ monastic bureaucracy, the third rank was known as Exalted Great Master (*chungdaesa* 重大師) and the fourth as Triple Exalted Great Master (*samjungdaesa* 三重大師). Although the existence of a "second tier" between the exalted great master and the triple exalted great master is entirely plausible, it is only attested in this biography, nowhere else. Since Kyunyŏ lived in the period when the monastic bureaucracy was in its formative phase, it is possible that this particular rank was discarded after his time.

3 Senior Monk (*sujwa* 首座) corresponds to the fifth rank for doctrinal schools in the monastic bureaucracy; the sixth and highest was that of saṃgha overseer (*sŭngt'ong* 僧統). Beyond that, a monk could still attain the title of royal or state preceptor, but this was only granted to one eminent monk at a time. That he is mentioned with two successive ranks is probably because with the *yangjung taesa* rank came the title (*ho* 號) of Complete Penetration (*wŏnt'ong* 圓通). Although normally only the highest rank a person attained in his life is given in a title of a biography, because a lower rank included an honorary title, it is also given. Although in Koryŏ it became the name of a rank, *sujwa* could also be a position in a monastery, the "first seat," usually granted to the eldest person, hence my translation as "senior monk."

That the hundred thousand verses of the *Gaṇḍavyūha*[5] flourished again in the Sindhu [Note: Ch'ŏnch'uk 天竺 (India) is also called Sindhu][6] was only

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4 The name of the author is not found in this place in the original text (the *Koryŏ Buddhist Canon*), but only at the end of the introduction. It has been added in the HPC edition. Unusually, the author has a two-character surname (Hyŏngnyŏn) and a one-character first name (Chŏng). Besides the fact that he authored this biography of Kyunyŏ in 1074–1075, all we know about the author is derived from two brief references in the *Koryŏsa*: in 1100 he was sent as an envoy to the Liao court, and in 1105 he was made academician and overseer of various academies. *Koryŏsa* 11.24b, 12.17a.

5 *Gaṇḍavyūha* (*Hŏnna myŏngha* 巘拏鑏賀) is more commonly transliterated as *Kŏnnap'yoha* (Ch. *Jiannapiaohe*) 健拏驃訶. Gaṇḍavyūha means "adornment of the varied flowers" and is another name for the *Avataṃsaka-sūtra*. Fazang 法藏 (643–712), the third patriarch of the Huayan tradition, writes in his *Tanxuan ji* that the name of Huayan in Sanskrit is *Jiannapiaohe* with *jianna* meaning "varied flowers" (*zahua* 雜花) and *piaohe* "to adorn." See *Huayan jing tanxuan ji* 華嚴經探玄記 1, T 1733.35.121a9–15; K 47.471a19–24. According to Chengguan 澄觀 (738–839), the Sanskrit name for the *Huayan jing* is *Mahāvaipulya Buddha Gaṇḍavyūha sūtra*, which corresponds to *Dafangguang fo zahuayanshi jing* 大方廣佛雜花嚴飾經 in Chinese; however, in usage the characters *za* 雜 and *shi* 飾 were left out of the title, which thus became *Dafangguang fo huayan jing*. See *Huayan jing xingyuan pin shu* 華嚴經行願品疏, X 7.511b16–512a1. Zongmi 宗密 (780–840), when explaining this passage by Chengguan, uses the same characters to transliterate the term as the Kyunyŏ biography. See *Huayan jing xingyuan pin shuchao* 華嚴經行願品疏鈔, X 7.795a7–b3. Extant Sanskrit texts of the *Gaṇḍavyūha-sūtra* correspond to the "Entry into the Dharma Realm" chapter (*Ru fajie pin* 入法界品) in Chinese translations of the *Avataṃsaka-sūtra*. The transliteration used by Hyŏngnyŏn Chŏng has a rare character for the third syllable *myŏng* 鑏, and he therefore inserted a note (not translated here) to clarify its pronunciation through the *fanqie* 反切 (reverse cutting) system of explaining the pronunciation through the easier characters *myŏng* 名 and *kyŏng* 庚. Buzo and Prince see this as evidence that the work was intended for a Chinese readership, based on the assumption that this character is "indigenous"; however, Zongmi used the same character, and Hyŏngnyŏn Chŏng provides similar glosses for uncommon characters in other places also. See n. 40 below.

6 What I have translated as "Sindhu" (*sindok*, Ch. *shendu* 身篤) is a transliteration of Sindhu, an ancient name for India (see also *sindo*, Ch. *xindu* 信度) and other variants. It refers especially to the Indus River and its adjacent countries, and by extension the whole subcontinent. According to the Xuanzang 玄奘 (ca. 602–664), Tianzhu (Kor. Ch'ŏnch'uk) 天竹 (another common transliteration of India used by the Chinese) was formerly known as Shendu 身毒 or Xiandou 賢豆, but the correct transliteration should be Yindu 印度. See *Da Tang Xiyouji* 大唐西域記 2 T 2087.51.875b16–26; K 32.379a6–18.

thanks to Nagārjuna;[7] that [the teaching] flowed east,[8] was only thanks to Ŭisang; that the [scripture] resonated[9] at the august court,[10] was only thanks to the senior monk [Kyunyŏ].

巘拏䋳 <名庚切> 賀之一十萬揭, 復興於身篤, <天竺亦云身篤也.> 職龍樹之由, 濫觴乎扶桑, 職義相之由, 祖洽乎聖朝, 職首座之由.

Therefore the scholar of the Court of Auspicious Letters [note: this is a Tang office],[11] the *ich'ŏlch'an* [note: this is a Silla office][12] and Duke of

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7 Nāgārjuna (Longshu 龍樹, ca. 150–250) was the famous Indian exponent of the Madhyamaka school, revered in China as the founding patriarch of all Buddhist schools. According to the Huayan tradition, he retrieved the *Avataṃsaka-sūtra* from the palace of the Dragon Palace of the Dragon King in the depths of the sea, where he perused three versions and memorized a hundred thousand verses (*ślokas*) in forty-eight chapters, thus introducing the scripture to the world. See Fazang, *Huayan jing chuanji* 華嚴經傳記, T 2073.51.153a27–b4; Chengguan, *Dafangguang fo huayan jing shu* 大方廣佛花嚴經疏, T 1735.35.523a12–18.

8 What I have translated as "flowed east" is an allusion to the *fusang tree* 扶桑 (Kor. *pusang*). In Chinese mythology, it refers to a tree in the eastern sea, located at the place where the sun comes up. Hence, it is a general name for countries that are east of one's point of reference, although typically it refers to either Korea or Japan or both Korea and Japan. See, for example, the *Shanhai jing* 山海經, *Huainanzi* 淮南子.

9 What I have translated as "resonated" (*chohŭp*, Ch. *zuxia* 祖洽) is an allusion to the "Confucius Resides in Yan" chapter of the *Li ji* 禮記 [Record of rites]: "If one loses propriety, there is no way to attune oneself to the masses and thus pacify them."

10 What I have translated as "august court" (*sŏngjo* 聖朝) here refers to Koryŏ. In principle, this expression should be reserved for the Chinese imperial court only; Koryŏ, however, is known to have appropriated many of the imperial symbols without openly proclaiming itself as an empire.

11 The Court of Auspicious Letters (*sŏsŏwŏn* 瑞書院) was an office that oversaw the official writings of the king. It was one of the representative academic offices in the late Silla period (ca. 780–935). It is thought to harken back to the Hallim Terrace (*hallimdae* 翰林臺) established by King Kyŏngdŏk 景德 (r. 742–765), the name of which was changed to Court of Auspicious Letters in 880. The fact that Ch'oe Ch'iwŏn received this office upon his return from China is confirmed in his biography in the *Samguk sagi* 46.442 and in the *Pongam-sa Jijeung daesa Jeokjo tapbi*. "Pongamsa Chijŭng taesa t'appi" 鳳巖寺智證大師塔碑 [Inscription on the funerary stele of Great Master Chijŭng at Pongam Monastery], in *Yŏkchu Han'guk kodae kŭmsŏngmun*, 3:176.

Chŏngha[13] [Ch'oe] Ch'iwŏn[14] composed a *Life of Master [isang]*.[15] Only the

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12 More precisely, *ich'ŏlch'an* 夷喆湌 is an office rank, but it is not a standard form used in the Silla period or in the *Samguk sagi*. Although it might refer to the second rank, *ich'ŏkch'an* 伊尺湌, it more probably is the seventh, *ilgilchan* 一吉湌. This is because the first five ranks gave access to offices reserved for the true bone nobility (*chin'gol* 眞骨); however, Ch'oe Ch'iwŏn is thought to have been a head-rank-six elite (*yuktup'um* 六頭品), who could only hold ranks six to nine. The highest rank that is mentioned in the sources is that of *ach'an* 阿湌, or the sixth level (*Samguk sagi* 11). However, several records attest that he was given the "purple-gold fish tally belt" (*chagŭm ŏdae* 資金魚袋), which was normally reserved for true bone nobles. See *Samguk sagi* 46.441 (Ch'oe Ch'iwŏn's biography); *Kyewŏn p'ilgyŏng chip* 桂苑筆耕集 *sŏ* 序 [preface]:6a3; "Ssanggyesa Chin'gam sŏnsa taegongnyŏng t'appi" 雙谿寺眞鑑禪師大空靈塔碑 [Inscription on the funerary stele of Sŏn Master Chin'gam at Ssanggye Monastery], in *Yŏkchu Han'guk kodae kŭmsŏngmun*, 3:72, and "Pongamsa Chijŭng taesa t'appi," in *Yŏkchu Han'guk kodae kŭmsŏngmun*, 3:176. In any case, Hyŏngnyeon Chŏng is mistaken in calling it an office, as it was a rank.

13 Editor's note: With respect to Duke of Ch'ŏngha (Ch'ŏnghagong, Ch. Qinghegong 靑河公), Hyŏngnyŏn Chŏng is probably attempting to connect Ch'oe Ch'iwŏn to the powerful Qinghe Cui lineage 靑河崔氏 that was famous for the intellectuals it produced during the medieval period. Kim Pusik's *Samguk sagi* says that he was a native of the Saryang region of the Silla capital, Kyŏngju, and makes no mention of any Ch'ŏngha Ch'oe descent group.

14 Ch'oe Ch'iwŏn 崔致遠 (857–d. after 908) was the greatest writer and scholar of the late Silla period; his pen name was Koun 孤雲 (Lone Cloud), although some sources give Haeun 海雲 (Ocean Cloud). In 868, at the age of twelve, his father sent him to Tang China, where he passed the state examination and became an official. In China he established his literary fame through his letters to the rebel Huang Chao. In 885 he returned to Silla where he received relatively minor appointments as executive secretary on the Board of War and scholar at the Court of Auspicious Letters. Exasperated with the political situation of his country, he wrote a ten-point reform proposal, but frustrated by the limits imposed by the bone-rank system and the contradiction-riven society, he decided to retire. After roaming around the country, he finally retired to Mt. Kaya, where Haein Monastery is located, where he enjoyed the friendship of his maternal uncle the monk Hyŏnjun and master Chŏnghyŏn. We do not know when he died, but since his "Silla Such'anggun Hoguksŏng p'algak tŭngnu ki" 新羅壽昌郡護國城八角燈樓記 [Record of the eight-sided lamp tower at the State Protection Fortress in Such'ang Commandery in Silla], in *Tongmunsŏn* 東文選 64.10b–13a, carries the date 908, this forms a terminus post quem. Although a self-proclaimed Confucian scholar, he was also very interested in Buddhism and left behind many writings on Buddhism, mainly biographies and epigraphs for monks of the Hwaŏm and Sŏn schools. As far as Hwaŏm monks are concerned, he wrote biographies for Ŭisang (now lost), Fazang (preserved), Sunŭng (lost), and Ijŏng (lost). For Sŏn monks, he wrote the stele inscriptions for Ch'ejing, Muyŏm, and Tohŏn, three of the "four mountain

account of the senior monk's deeds remains therefore lacking.

The practitioners of the Ekayāna[16] found this regretful, and so did I. Recently, the Palace Policy Adviser Kang Yuhyŏn[17] collected the senior monk's manifested traces, from the first to the last; his prose was exquisite, but many facts were omitted. The practitioners of the Ekayāna regretted this, and I regretted it too.

故瑞書院學士 <唐職>, 夷喆滄 <新羅職>, 清河公致遠, 作相師傳, 獨首座之行狀闕焉, 一乘行者, 惜之, 予亦惜之. 近有殿中內給事康惟顯, 集首座初終現迹, 文則遒麗, 事多脫略, 一乘行者, 憾之, 予亦憾之.

In the tenth year of the Xianyong reign period [1074], in the first month of summer, the head annotator of the *Sūtra on the Divine Assembly*,[18] the

stele" (*sasan pi* 四山碑). Many of his writings are contained in the *Kyewŏn p'ilgyŏng chip* 桂苑筆耕集 [Plowing with a brush in a cassia garden], his collected works from his time in China, and also in the *Tongmunsŏn* 東文選 [Anthology of Korean literature].

15 With respect to Ch'oe's *Life of Master [isang]* (*Sangsajŏn* 相師傳), in his catalog Ŭich'ŏn (1055–1101) lists the *Pusŏksa chonja chŏn* 浮石寺尊者傳 by Ch'oe Ch'iwŏn. See *Sinp'yŏn chejong kyojang ch'ongnok* 新編諸宗教藏總錄, HPC 4.682c13, which must be the biography referred to here.

16 The Ekayāna (*ilsŭng* 一乘) means the "one vehicle," a term used mainly by the Huayan and Tiantai schools for the supreme teaching of the Buddha, which subsumes all other teachings. Typically these schools regard their own teaching as the supreme or one vehicle, hence the term here simply denotes the followers of Huayan/Hwaŏm.

17 The figure Kang Yuhyŏn 康惟顯 is otherwise unknown. His office, at the Palace Affairs Department (*chŏnjungsŏng* 殿中省), corresponds to the junior sixth rank. Henceforth, no notes will be provided to figures about whom there is no additional biographical information.

18 The *Sūtra on the Divine Assembly* (*Sinjung kyŏng* 神衆經) probably refers to the classes of divine beings described in the translations of the *Avataṃsaka-sūtra* in sixty rolls and eighty rolls. There are thirty-four classes in the *Avataṃsaka-sūtra* in sixty rolls and forty classes in the *Avataṃsaka-sūtra* in eighty rolls. This may therefore be simply another name for the *Avataṃsaka-sūtra*, or it may have been the name of a text that circulated separately but was essentially excerpted from this sūtra. See Richard D. McBride II, *Domesticating the Dharma: Buddhist Cults and the Hwaŏm Synthesis in Silla Korea* (Honolulu: University of Hawai'i Press, 2008), 137.

Great Master Ch'angun,[19] presented me with an old draft of a veritable record, in one roll, and entrusted me with composing [the biography]. I agreed to this, but then the web of worldly affairs dragged me back, and my mind could not fully devote itself to this task. Thus under the moonlight I gathered my thoughts, and before the light of a candle I toiled at my prose. Autumn slowly turned into winter, and in the spring of the following year I laid down my brush, and made this introduction myself.

The above is the introduction, respectfully [submitted] by the presented scholar Hyŏngnyŏn Chŏng.

> 迨咸雍十年首夏之月, 神衆經注主大師昶雲, 示以實錄舊藁一卷, 因托述於予. 予曰諾而塵網牽惹, 志未全功. 乃於月下搆思, 燈前綴文, 緜秋涉冬, 明春絶筆, 自爲序云.
> 前進士赫連挺謹序.

Now the account of conduct of the senior monk I am about to write is divided into ten parts:

First, the part about his miraculous descent [into the womb] and birth
Second, the part about his leaving household life and requesting instruction
Third, the part where his sister is shown to be equally sagacious

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19 Ch'angun 昶雲 (1031–1104), whose secular surname was Yu , was a monk of the Koryŏ period. He left home to become a monk in the Hwaŏm school at eight *se*, and eventually reached the exalted position of saṃgha overseer (*sungt'ong* 僧統). During his time he was revered as a monk of great virtue, a *bhadanta*, and even State Preceptor Taegak, Ŭich'ŏn (1055–1101), received his teachings. In addition, he is known to have lectured to Koryŏ kings Munjong 文宗 (r. 1046–1083) and Sŏnjong 宣宗 (r. 1083–1094). When Yejong 睿宗 (r. 1095–1122) built Hongho Monastery 弘護寺, he made Ch'angun its abbot . Ch'angun eventually passed away at this monastery. A record of his life has been preserved; see "Honghosa chuji Tŭnggwan sŭngt'ong myoji myŏng" 弘護寺住持等觀僧統墓誌銘 [Funerary epitaph of Saṃgha Overseer Tŭnggwan, abbot of Hongho Monastery], which is called "Honghosa Tŭnggwan sŭngt'ong Ch'angun myoji" 弘護寺等觀僧統昶雲墓誌 [Funerary inscription of Ch'angun, Saṃgha Overseer Tŭnggwan of Hongho Monastery] in *Han'guk kŭmsŏk chŏnmun* 韓國金石全文 [Complete Korean epigraphy], ed. Heo Heungsik (Hŏ Hŭngsik) 許興植, 3 vols. (Seoul: Asea Munhwasa, 1984), 2:595.

Fourth, the part where he establishes the meaning and settles the school
Fifth, the part where he explains the many texts
Sixth, the part where his influence achieves miraculous effects
Seventh, the part where he converts the world with the action of his songs
Eighth, the part where the songs are translated and their virtue made apparent
Ninth, the part where his stimulus effectuates the submission of demons[20]
Tenth, the part on the transformed transmigration[21]

今將述首座性行狀, 分爲十門. 初降誕靈驗分, 二出家請益分, 三姉妹齊賢分, 四立義定宗分, 五解釋諸章分, 六感通神異分, 七歌行化世分, 八譯歌現德分, 九感應降魔分, 十變易生死分.

A. His Miraculous Descent [into the Womb] and Birth

The senior monk's secular surname was Pyŏn, and his monastic name Kyunyŏ. His father was called [Pyŏn] Hwansŏng,[22] who was famous as a

20 Demon (*ma*, Ch. *mo* 魔), also translated as "devil," could be short for Māra (Mara, Ch. Moluo 魔羅), the god of illusion, the demon of the underworld, who cuts people's lives short, rules over the underworld, and obstructs the practice of Buddhism. See *Za ahan jing* 雜阿含經 (*Saṃyuktāgama-sūtra*) 39, T 99.2.286b22–287c6; K 18:1105b4–1106b23.

21 Transformed transmigration (*pyŏnyŏk saengsa* 變易生死; Skt. *pāriṇamitī cyutiḥ*, *pāriṇamika*) refers to the saṃsāra experienced by enlightened bodhisattvas, as opposed to the fragmentary saṃsāra (*pundan saengsa* 分段生死) experienced by unenlightened people. It is called "transformed" because the crude and inferior body of fragmentary saṃsāra is transformed into a refined and superior form, which has none of the conventional limits such as a life span. According to the *Śrīmālā(devī) siṃhanāda-sūtra*, arhats, pratyekabuddhas, and bodhisattvas of great power will attain unsurpassed enlightenment only if they practice the bodhisattva way with this body for a long time. See *Shengman shizihou yisheng dafangdengguang jing* 勝鬘師子吼一乘大方便方廣經, T 353.12.219c20–220a; K 6.1364c24–1365a21.

22 The source text has 𤎼 for the first character of Hwansŏng's name, which is most likely a variant for the more common character 煥.

man with lofty aspirations.[23] His mother was called Chŏmmyŏng. Formerly, in the fourteenth year of the Tianyou reign period [917],[24] in the night of the seventh day of the fourth month,[25] she saw in a dream a pair of phoenixes, male and female, both of yellow color, coming down from heaven and entering her breast. By the twentieth year [of the Tianyou reign period, 923], Chŏmmyŏng[26] was already sixty, but still she could conceive. After the full twenty-one ten-day weeks,[27] on the eighth day of the eighth month of that year, she gave birth to the master in her private residence, located at the southern foot of Mt. Hyŏngak, north of Hwangju[28] [note: now it has become Tundaeyŏp Village]. Now the Hwangju Magistrate and Former Policy Monitor Yi Chun,[29] has rebuilt the old address, naming it Kyŏngch'ŏn

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23 In all editions of the text, it says "who was of lofty aspirations but whose name has been lost" (*sangji mangmyŏng* 尙志亡名). Therefore, some read the passage as "His father was of bright disposition and lofty aspirations, but his name has been lost." However, it is much more likely that *mangmyŏng* 亡名 is a copying error or a distortion of the printing block through wear and tear; reading it as *immyŏng* 立名, "establishing a name," is much more plausible.

24 The Tianyou reign period of the Tang dynasty lasted only from 904 to 907; however, since the Tang ended in 907, the succeeding dynasties were not always recognized, hence the succeeding reign titles were ignored, and the Tianyou reign period was kept for the calendar.

25 I.e., on the eve of the Buddha's birthday, which is traditionally celebrated on the eighth day of the fourth lunar month.

26 Chŏmmyŏng 占命 literally means "divining the life span." Since his father's name Hwansŏng 煥性, means "bright character," these names should be seen as mythical rather than factual. Interestingly, the birth takes place six years after the birth dream. Usually the motif of a monk or mythical being entering the mother's breast is a sign of conception.

27 A ten-day week (*sun* 旬) was a traditional unit of time measurement in East Asia. One lunar month comprised three ten-day weeks: the *sangsun* 上旬, *chungsun* 中旬, and *hasun* 下旬.

28 Hwangju 黃州 is now a district in North Hwanghae Province 北黃海道 (DPRK); it is about fifty kilometers north of the Koryŏ capital Kaesŏng. Hyŏngak 荊岳 is not identified.

29 According to the *Koryŏsa*, Yi Chun 李畯 (fl. 1057–1075) passed the civil examination in 1057 (*Koryŏsa* 8.5b) and received the position of junior policy monitor in the twelfth month of 1075 (*Koryŏsa* 9.14b). As seen in the introduction, Hyŏngnyŏn had already finished his biography by the time Yi Chun became policy monitor; this means that he or another person later updated the biography.

Monastery.[30] It stands on the very spot [where Kyunyŏ was born].

"初降誕靈驗分" 者. 首座俗姓邊氏, 諱均如也. 父曰煥[31] 性尚志, 亡名. 母曰占命. 甞於天祐十四年四月初七日夜, 夢見雄雌雙鳳, 皆黃色, 自天而下, 並入己懷. 至二十載, 占命年已六十, 而能有身懷, 滿二十一旬, 以此年八月八日, 誕師于黃州之北荊岳南麓之私第 <遁臺葉村>. 今黃州判官前拾遺李晙, 重修舊址, 號曰敬天之寺, 卽其所也.

When the master came to the world, his appearance was very ugly, so much so that he did not appear human. His parents were unhappy, and placed him on the street. Two crows spread their wings and joined them to form a cover for the baby. Those who passed by on the street witnessed this strange phenomenon, and thereupon searched for [the boy's] family and reported in detail [what they had seen]. The father regretted [what they had done] and the mother hated [herself for it], and thus they accepted and raised him. But to avoid his appearance, they put him in a basket to feed him.[32] Several months later, he was presented to the local people. When the master was still in swaddling clothes, he was already good at reciting the perfect and full gāthās,[33] and he remembered more than nine out of ten of the things his father taught him.

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30 This is a different Kyŏngch'ŏngsa 敬天之寺 from the monastery formerly located south of Kaesŏng, famous for its ten-story pagoda now in the National Museum of Korea. There was a Kyŏngch'ŏng Postal Station near Hwangju, which is most likely the site of this temple. See *Sinjŭng tongguk yŏji sŭngnam* 41.7b.

31 Reading *hwan* 煥 for *huan* 爔 following edition A.

32 Here an archaic expression is used for breastfeeding, which is explained in an interlinear note. What I have translated as "they put him in a basket to feed him" (*t'ugok*, Ch. *dougu* 鬪穀) is said to be a dialect form from the ancient Chu kingdom in southern China. See *Chunqiu zuozhuan* 春秋左傳, fourth year of Duke Xuan 宣公. Since it is untranslatable, I have simply translated the basic meaning and left out the note.

33 "Perfect and full gāthās" (*wŏnman ke* 圓滿偈) is an allusion to the *Avataṃsaka-sūtra*.

師始生, 容貌甚醜, 無可倫比. 父母不悅, 置諸街中, 有二烏比翼連蓋兒身. 行路人見其異, 遂尋家而縷陳之. 父悔母恨而收育焉, 而諱厥狀, 乃置笥鬪縠 <給乳之義> 數月而後, 示於鄉黨. 師在襁褓, 善讀圓滿偈, 凡父口授, 十無一失者也.

B. His Leaving Household Life and Requesting Instruction

When the master was young he was orphaned. When he reached the age that his mind was set on learning,[34] he followed his cousin the Reverend Sŏn'gyun[35] to Puhŭng Monastery.[36] There he went to the Reverend Sikhyŏn and became his apprentice. As the potential of the one giving instruction was inferior to the faculties of the one receiving instruction, even though one can achieve a high [mountain] by shoveling dust with a basket, how could a cup of water relieve a great drought?

"第二出家請益分" 者. 師少而孤. 及志學之歲, 隨堂兄僧善均, 往詣復興寺, 謁識賢和尚, 事之隸業. 其乃能訓之器, 劣於所訓之機, 雖簣塵不讓於成高, 而盃水豈蠲於大渴.

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34 The expression "the age when his mind was set on learning" (*chihak chi se* 志學之歲) is an allusion to *Lunyu* 論語 2:4. Confucius said, "At the age of fifteen my heart was set on learning." See Confucius, *Analects*, trans. D.C. Lau (London and New York: Penguin, 1979), 63. Thus this phrase is here used to denote his age rather than to indicate that he became interested in studying.

35 Sŏn'gyun 善均 was a first cousin on his father's side. He is otherwise unknown. Note, however, that they share the character *kyun* 均 in their name: Sŏn'gyun 善均 means "well equalized, balanced," Kyunyŏ 均如, "equalized, balanced."

36 Puhŭng Monastery 復興寺 located to the north of Kaesŏng, in Wŏnt'ongdong 圓通洞. Although it is not known when it was founded, it was an important ordination temple from the early Koryŏ period onwards, where many eminent monks were first ordained. One of its most famous abbots was Nanwŏn 爛圓 (999–1066), the preceptor of Ŭich'ŏn (1055–1101). Both were prominent Hwaŏm monks, thus proving that this monastery was indeed affiliated with the Hwaŏm school. However, because the Sinitic Yogācāra exegete Sohyŏn 韶顯 (1038–1096), Ŭich'ŏn's maternal cousin, also became a monk from there, it was also probably affiliated with most intellectual traditions.

Then at Yŏngt'ong Monastery[37] there was Master Ŭisun, whose capacity was like a vast bell, and who liked to entertain questions from students. Therefore, from the four quarters, the students of doctrine flocked to him like fog settling on a market. The master's desire to join them in seeking [instruction] was like the "bellowing of the earth" to a tiger [note: meaning, the wind follows the tiger].[38] Every day after dusk, he waited until Sikhyŏn had retired to his bed, and then secretly went to Yŏngt'ong Monastery to request instruction.[39] At the break of dawn, he returned [to Puhŭng Monastery], and personally served gruel for the morning offering.

于時靈通寺義順公, 量如洪鍾, 善待問者, 是以四方義學, 聚成霧市. 師相求之心, 若塊噫之於於菟, <風從虎之意.> 每日黃昏之後, 俟識賢假寐之夕, 潛詣靈通寺請益, 方曉而返, 親自奉粥奉供.

Sikhyŏn secretly recognized his intention, and understood that [his talents] could not remain concealed. Sikhyŏn soon thereafter permitted Kyunyŏ to become a disciple of Ŭisun, and the master then went over to effectuate this, and thus the situation [finally] corresponded to his wishes.

37 Yŏngt'ong Monastery 靈通寺 was a famous monastery and ordination site in Kaesŏng. The monastery was founded in 919 at the beginning of Koryŏ king T'aejo's 太祖 reign (r. 918–943) at the foot of Mt. Ogwan 五冠山, north of the Koryŏ capital. It was thus located quite near to Puhŭng Monastery, making the nightly trips undertaken by Kyunyŏ possible. This was also a Hwaŏm monastery, where Ŭich'ŏn became abbot and where he was ultimately buried.

38 Again this passage uses archaic expressions: the phrase "bellowing of the earth" (*koehŭi*, Ch. *huaiyi* 塊噫) is derived from the *Zhuangzi*, where the wind is described as emerging from the earth; hence it simply means "wind." For tiger, the term *yutu* 於菟 (Kor. *ŏt'o*) is used, which is a dialect form from the Chu kingdom. See *Chunqiu Zuozhuan*, fourth year of Duke Xuan. The meaning of the image seems to be that just as the wind cannot stop a tiger, so the master's desire to go to Yŏngt'ong Monastery could not be checked.

39 What I have translated as "to request instruction" literally means "to request [something] beneficial" (*ch'ŏngik* 請益).

From then on, he scooped[40] deeply into the ocean of the doctrine and boldly opened the heaven of meaning. Once there was a lack of grain for seven days, and he had to skip about ten meals. Yet not once did he become resentful or think about quitting, and he was never lazy in his study.

識賢密認其意, 乃理不能遮, 尋許投于順公, 師去彼就此, 事與願契. 自爾之後, 深口 <音俱, 斟也.> 教海, 險掞義天. 于時匱粮七日, 不食者十度許, 曾無一念而生厭退以怠於學也.

C. His Sister Is Equally Sagacious

The master had stayed in the monastery[41] for a long time when he started to long for his parental home. Finally he returned to see the faces of his beloved ones, and had a battle of wits with Sumyŏng. The first-born Sumyŏng was born three years before the master, in the seventeenth year of the Tianyou reign period [920]. From the time she was born, her crying was regulated, and growing up she proved to be clever and without rival.

"第三姊妹齊賢分" 者. 師久居練若, 係戀庭闈. 遂歸覲親顏, 與秀明鬪智. 初秀明, 先師三年而生, 是歲天祐十七年也. 女生而啼呼者有節, 長則聰悟絶倫.

Once a begging monk came to their house; he was chanting the *Lotus Sūtra*. Hearing it in the inner quarters, faith arose in her. Therefore she prepared a seat to welcome the monk, and invited him to chant. The monk chanted eight chapters and then finished. Then she requested him to stay for

40 Here I omitted a gloss for the logograph *ku* 斞, "to scoop." It is not clear why Hyŏngnyŏn Chŏng provides a gloss to his own text, when it would have sufficed to use the simpler logograph from the beginning. This may be because he is quoting from an earlier text, or the gloss may have been added by a later transcriber or editor.

41 What I have translated as "monastery" (*yŏnya*, Ch. *lianruo* 練若) is cognate with *āraṇya* (*aranya*, Ch. *alanruo* 阿蘭若), a place of religious practice, a monastery, or a temple.

one night to explain the essence of the scripture. She did not let the tiniest bit of [information] slip by from what she heard. Upon leaving the monk said to her, "I am the Trepiṭaka Bodhiruci,[42] and you are a reincarnation of the Bhikṣu Megaśrī."[43]

甞丐僧到舍, 讀法花經, 女自內聽之, 便生信焉. 因設席迎僧, 請爲了讀, 僧讀八卷畢. 仍請一宿敷暢經旨, 凡所耳飡, 片無遺漏. 僧行謂女曰, "我卽菩提留支三藏也, 汝是德雲比丘化身耳."

42 Bodhiruci I (Putiliuzhi 菩提留[流]支, d. 527) was monk from Northern India who came to the Northern Wei dynasty 北魏 (386–534), where he played an important role in the translation of sūtras. His name is also translated into Chinese as Daoxi 道希. He arrived at the court of Emperor Xuanwu 宣武 (r. 499–515) in Luoyang in 508 and translated thirty-nine texts in one hundred twenty-seven rolls. He is important for the Huayan school because he translated the *Daśabhūmika-śāstra* (*Shidi jing lun* 十地經論 [Treatise on the *Sūtra on the Ten Stages*], T 1522) by Vasubandhu. This treatise formed the basis of the Dilun 地論 school, one of the precursors of the Huayan school. The actual *Sūtra on the Ten Stages*, describing the ten stages of the bodhisattva path, corresponds to roll 8 of Buddhabhadra's translation of the *Avataṃsaka-sūtra* in sixty rolls (T 278). There is another translator-monk named Bodhiruci II (Putiliuzhi 菩提流志, d. 727). Originally a Brahman, he is said to have converted to Buddhism at the age of sixty. His fame spread to China, and he was invited by Emperor Gaozong. He arrived in Chang'an in 693, where he received the patronage of Empress Wu Zetian. Though not associated with any particular school, in 706 he moved to Chongfusi, the monastery where Fazang, third patriarch of Huayan, also resided. More important, together with Śiksānanda he translated the *Avataṃsaka-sūtra* in eighty rolls (T 279). Here Chŏngnyŏn Chŏng is probably referring to the first Bodhiruci.

43 In the "Entry to the Dharma Realm" chapter (*Ru fajie pin* 立法界品) of the *Avataṃsaka-sūtra* in eighty rolls, Mañjuśrī urges Sudhana to first visit the spiritual mentor (*kalyāṇamitra*) Megaśrī (Deyun 德雲, Cloud of Virture). He is referred to as Bhikṣu Cloud of Meritorious Virtue (Gongdeyun biqiu 功德雲比丘) in the *Avataṃsaka-sūtra* in sixty rolls and as Bhikṣu Cloud of Auspiciousness (Jixiangyun biqiu 吉祥雲比丘) in the *Avataṃsaka-sūtra* in forty rolls. He teaches him to "contemplate the realm of all buddhas, the dharma approach allowing the visualization of the brightness of wisdom." Thus he obtains the path of liberation through invocation and contemplation. See *Dafangguang fo huayan jing* 62, T 279.10.334a9–335a3; K 8.815c25–817a10. The connection between Bodhiruci and Megaśrī is not clear, but they are probably referred to simply as two of the key human facilitators of the Huayan school.

The day the master returned to visit, Sumyŏng wanted to hear what he had learned. The master explained the dharma approaches of the two spiritual mentors Samantabhadra and Avalokiteśvara,[44] as well as the texts of the *Sūtra on the Divine Assembly* and the *Thousand Hands Sūtra*.[45] Whatever he explained, not a single logograph got lost. Also in the early evening he recited about five hundred questions and answers on the meaning of the six stages of the Hwaŏm [tradition]. Sumyŏng gained enlightenment as soon as she heard this. Five years thence, she was asked to record in her own hand [the words through which] she had gained enlightenment; every letter and sentence was [written down] without a mistake or even hesitation.

及師歸覲之日, 秀明請聞其業. 師講普賢觀音兩知識法門神衆千手二經文. 三寸所宣, 一字無失. 師又於初夜, 念諷華嚴六地義約五百問答, 秀明偸聽頓悟. 至後五年, 請書手記, 己所悟, 一文一句, 無闕疑也.

D. He Establishes the Meaning and Settles the School

The master was a dharma heir of the Northern Peak [school]. Formerly during the late Silla period, there were two "masters of truth" in the Hwaŏm school at Haein Monastery on Mt. Kaya. One was called Kwanhye, and he was a field of merit[46] for the [Later] Paekche leader Kyŏnhwŏn.[47] The other

44 It is not clear what "the dharma approach to the dual knowledge of Samantabhadra and Avalokiteśvara" (*Pohyŏn Kwanŭm yang chisik pŏmmun* 普賢觀音兩知識法門) refers to. It may refer either to the sūtras associated with these two bodhisattvas or to the parts of the *Avataṃsaka-sūtra* in which they play a role.

45 The *Thousand Hands Sūtra* (*Qianshou jing*, Kor. *Ch'ŏnsu kyŏng* 千手經) is a short name for the *Qianshou qianyan Guanshiyin pusa dabeixin tuoluoni jing* 千手千眼觀世音菩薩大悲心陀羅尼經, T 1064, vol. 20).

46 The concept of a field of merit (*pokchŏn*, Ch. futian 福田; Skt. *puṇyakṣetra*), also literally a "field of blessings," is based on the doctrine of the transference of merit (*hoehyang*, Ch. *huixiang* 廻向; Skt. *pariṇāmanā*). The metaphor of a field is used, with the monk (the field) receiving the seeds (gifts) from the lay donor.

was called Hŭirang,[48] and he was a field of merit for our Grand Progenitor.[49] The two gentlemen had received the request from a faithful mind [each other] to come together for a vow sealed with incense fire; but since their vows were different, how could they be of one mind? [Their differences] were passed on to their disciples, who were to each other like water and fire. It was all the more so for the flavor of their dharma, with each [group of students] receiving [dharmas as differently flavored] as vinegar and salt. This was quite difficult to eradicate, as the cause lay in the remote past. Contemporaries referred to Master [Kwan]hye's dharma gate as the southern peak, and to Master [Hŭi]rang's dharma gate as the northern peak.

"第四立義定宗分"者. 師北岳法孫也. 昔新羅之季, 伽耶山海印寺有二華嚴司宗. 一曰觀惠公, 百濟渠魁甄萱之福田, 二日希朗公, 我太祖大王之福田也. 二公, 受

47 Kyŏnhwŏn 甄萱 (d. 936) was originally surnamed Yi 李, and in 892 he established himself as one of the many independent magnates that emerged in the waning years of Silla. In 900 he declared himself king of Later Paekche 後百濟, a state that existed roughly in the same location as Paekche in southwest Korea until 936. He vied with the founder of Koryŏ, Wang Kŏn, for supremacy over the peninsula. They clashed many times, notably in 927 in the battle of Mt. Kong 公山, in what is now Taegu. In this battle, the monks of Haein Monastery reputedly assisted Wang Kŏn (see n. 48), so perhaps the two schools reflect opposing political loyalties as much as doctrinal differences. For his biography, see *Samguk sagi* 50.470–477 (Kyŏnhwŏn), and *Samguk yusa* 2, HPC 6.301c–307a (Hu Paekche Kyŏnhwŏn).

48 Although no reliable biography exists of Hŭirang 希朗 (fl. 875–927), he also appears in other legends, where he is said to have rallied a "divine army" to assist Wang Kŏn in one of his battles with Kyŏnhwŏn. See the *Kayasan Haeinsa kojŏk* 伽倻山海印寺古蹟 [Old monastic records of Haein Monastery on Mt. Kaya) in *Chōsen jisatsu shiryō* 朝鮮寺刹史料 [Historical materials in Korean monasteries], ed. Chōsen Sōtokufu Naimubu Chihōkyoku 朝鮮總督府內務部地方局 [Japanese Colonial Administration of Korea, Internal Affairs Department, Provincial Bureau], 2 vols. (Keijō [Seoul]: Keijō Insatsujo, 1911), 1:495–496; see also Richard D. McBride II, "Why Did Kungye Claim to be the Buddha Maitreya? The Maitreya Cult and Royal Power in the Silla-Koryŏ Transition," *Journal of Inner and East Asian Studies* 2, no. 1 (2004): 35–62; or McBride, *Domesticating the Dharma*, 136–137.

49 Wang Kŏn 王建 (877–943) founded the Koryŏ dynasty in 918, oversaw the incorporation of Silla in 935, and vanquished Later Paekche in 936, thus reunifying most of the peninsula under a single authority. His posthumous title was T'aejo 太祖, "grand progenitor."

信心請結香火願, 願旣別矣, 心何一焉! 降及門徒, 浸成水火, 況於法味, 各稟酸醎, 此弊難除, 由來已久. 時世之輩, 號惠公法門爲南岳, 號朗公法門爲北岳.

The master was always exasperated by the fact that the contradictions between northern and southern schools could not be resolved, and among the many blockages and forks, he pointed to a return to the single track. Together with the Senior Monk Inyu he liked to roam across many famous mountains. In this vale of tears and delusion,[50] they struck the drum of the dharma. Raising the great dharma banner, he made all the young sprouts of the gate of emptiness [i.e., young monks of his school] gently align with it in the breeze.

師每嘆南北宗趣矛楯未分, 庶塞多歧, 指歸一轍. 與首座仁裕同好遊歷名山, 娑婆玄肆, 振大法鼓, 竪大法幢, 盡使空門幼艾, 靡然向風.

Furthermore, among the teachings of the Avataṃsaka, previous gentlemen[51] transcribed more than thirty "records of the meaning" [i.e., his lectures], which were called "To whom the three teachings are preached," "Emptiness and existence of the same essence," "The exhaustible and the inexhaustible," "The provisional and the real," "A sermon on the Lotus Storehouse [World System]," "The establishment of land like sea," "Clarifying difficulties," "Praising and non-praising," "The three lives," "Subsuming the essence," "Conferring office," "The six characteristics," "Advancing to reality and taking reality as the origin," "Severing the obstruction of the minute," "The Son of Heaven of Tuṣita," "The five kinds of achieving buddhahood," "The buddhas of understanding and practice," "Distinguishing the characteristics

50 I have translated *sap'a hyŏnsa* 娑婆玄肆 as "vale of tears and delusion" because grammatically the expression does not make sense by itself in the context of the passage. The first two logographs are a transliteration of the Sanskrit word *sahā*, meaning "secular world," and the last two logographs "dark dissolution," reinforce the meaning.

51 The "previous gentlemen" (*sŏn'gong* 先公) mentioned here seems to refer to predecessors of Kyunyŏ.

[of the various schools]," "Flowing from and going toward," "Turning one's mind," "The six stages [*bhūmis*]," "The eight assemblies," "The hundred and six cities," "The Pure Land," "The bodhi tree," "Arising from the original nature," "The five [karmic] fruits, "The four logical propositions," "The generous practice of offerings," "The essay on the host and guest," and so forth.[52]

又華嚴教中, 有先公鈔三十餘義記, 其名曰, 三教所爲, 同體空有, 盡不盡, 權實, 華藏說, 成土海, 明難, 歎不歎, 三生, 攝體, 授職, 六相, 就實本實, 斷障微少, 兜率天子, 五種成佛, 解行佛, 分相, 流目, 廻心, 六地, 八會, 百六城, 淨土, 菩提樹, 性起, 五果, 四句, 廣修供養, 主伴章等也.

The master thought that there had been a divergence from the original source, and thus there were many confusing and erroneous parts. He excerpted and trimmed the passages that were entangled, and he carefully defined and made manifest the meaning where it had become abstruse. Throughout he used sūtras by the Buddha and śāstras by the bodhisattvas as evidence, thereby getting to the bottom of the holy teaching of that period.

師以爲源流則別, 踳駁頗多, 文之煩者, 撮要而刪之, 意之微者, 詳究而現之. 皆引佛經菩薩論以爲證, 則一代聖教斟酌盡矣.

When the country organized the great examination [for monks] at Wangnyun Monastery,[53] to select [monks] for the gate of emptiness and

52 Giving thirty items altogether. It is very difficult to figure out how the phrases should be divided; it is possible to arrive at a higher figure by splitting up titles of phrases that I have interpreted as belonging together: rather than "availing oneself of reality and original reality" one could thus posit two items, "availing oneself of reality" and "original reality." In similar fashion, one could even arrive at the figure of thirty-one, thus matching the promised "more than thirty" items. Buzo and Prince in their translation give twenty-eight titles. For more detailed notes that place these terms in the context of Huayan ideology, see Buzo and Prince, *Kyunyŏ-jon*, 32–35.

53 Wangnyun Monastery 王輪寺 was one of the ten monasteries Wang Kŏn established right after designating Kaesŏng the new capital of his dynasty in 919. It was at the foot of Mt. Songak 松嶽山, within the outer perimeter of the palace compound, and was used as the venue of the examinations

give them a qualifying rank, our master's doctrinal interpretations became the correct avenue, and others were considered mere side ways. A whole generation of the talented and famous, should not they have come from this path? The most eminent attained the position of royal and state preceptor, and the lesser ones reached the rank of great master or *taedŏk* [greatly virtuous]. With respect to those who were outstanding alone or made remarkable traces alone, their numbers cannot be counted.

洎國家大啓選席於王輪寺, 擢取空門及第, 則以吾師義路爲正, 餘旁焉, 凡有才名之輩, 何莫由斯途也. 大者, 位取王師國師, 少者, 階至大師大德, 至於揭獨身拔獨迹, 不可勝數矣.

E. He Explains All the Chapters

The master regarded his task in this world to be the promotion of the dharma for the benefit of mankind. If there was any document from the authoritative lineages that was not easy to digest and dense with minute details, he would certainly compose a record to explain it. Therefore, we now have the *Record of the Broad Outline of Fathoming the Mysteries*[54] in ten rolls, the *Record on the Huayan Miscellany*[55] in eight rolls, the *Questions and Answers on the Fifty Essentials*[56] in four rolls, the *Analysis of the Record of Exploring*

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for the doctrinal (*kyo*) schools. Wangnyunsa was also used for memorial services for the dynastic founder at the occasion of the annual Lantern Festival (*yŏndŭnghoe* 燃燈會) and as a votive temple for other members of the royal clan.

54 The *Record of the Broad Outline of Fathoming the Mysteries* (*Suhyŏn panggwi ki* 搜玄方軌記) is no longer extant, but judging from the title it was clearly a commentary on the *Dafangguang fo huayan jing souxuan fenqi tongzhi fanggui* 大方廣佛華嚴經搜玄分齊通智方軌 (T 1732, vol. 32), in ten rolls, written by Ŭisang's master Zhiyan (602–668).

55 The *Record on the Huayan Miscellany* (*Kongmok chang ki* 孔目章記) is no longer extant, but judging from the title it was a commentary on the *Huayan jing neizhang mendeng za kongmu* 華嚴經內章門等雜孔目 (T 1870, vol. 45), in four rolls, written by Ŭisang's master Zhiyan.

56 The *Questions and Answers on the Fifty Essentials* (*Osip yo mundap ki* 五十要問答記) is no longer

the Mysteries[57] in twenty-eight rolls, the *Analysis of the Record on Doctrinal Classification*[58] in seven rolls, the *Record of the Composition on Taking Refuge in the Profound Meaning*[59] in two rolls, the *Record of the Composition on the Three Jewels*[60] in two rolls, the *Record on the Seal-diagram Symbolizing the Dharma Realm*[61] in two rolls, the *Record of the Ten Passages*[62] in one roll, the *Record*

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extant; but it appears to be a record of or commentary on Kyunyŏ's annotations to the *Huayan wushi yao wenda* 華嚴五十要問答 by Zhiyan (T 1869, vol. 45), in two rolls. This work, by thoroughly examining fifty-three specific doctrines in questions-and-answer format, compares the doctrinal theories of the Hīnayāna and the three vehicles with those of the Flower Garland of the One Vehicle (*ilsŭng hwaŏm*, Ch.*yisheng huayan* 一乘華嚴) and explains that the Flower Garland (Avataṃsaka) is the one vehicle of the ultimate end (*kugyŏng ilsŭng*, Ch. *jiujing yisheng* 究竟一乘).

57 The *Analysis of the Record of Exploring the Mysteries* (*T'amhyŏn ki sŏk* 探玄記釋) is no longer extant; it was probably Kyunyŏ's annotations to the *Huayan jing tanxuan ji* 華嚴經探玄記 by Zhiyan (T 1733, vol. 35).

58 The *Analysis of the Record on Doctrinal Classification* (*Kyobun ki sŏk* 教分記釋) is likely an abbreviated title of the *Sŏk Hwaŏm kyobun ki wŏnt'ong ch'o* 釋華嚴教分記圓通鈔 [Perfect and comprehensive notes analyzing the record of the doctrinal classification of the *Avataṃsaka-sūtra*], in ten rolls, see HPC 4.239c–510c; K 1510a, vol. 47. It is an annotation to Fazang's *Huayan yisheng jiaoyi fenqi zhang* 華嚴一乘教義分齊章 (T 1866, vol. 45), a work that explains how the Buddhadharma can be divided into five teaching (*wujiao* 五教), with Huayan as the ultimate vehicle. Hence, a popular name for Fazang's work is the *Wujiao zhang* 五教章 [Composition on the five teachings].

59 The *Record of the Composition on Taking Refuge in the Profound Meaning* (*Chigwi chang ki* 旨歸章記) can be found under its full title *Sŏk Hwaŏm chigwi chang wŏnt'ong ch'o* 釋華嚴旨歸章圓通鈔 [Perfect and comprehensive excerpts on the *Composition on Taking Refuge in the Profound Meaning*], in two rolls; see HPC 4:81a–159c; K 1508, vol. 47. It is an annotation to Fazang's *Huayan jing zhigui* 華嚴經旨歸 (T 1871, vol. 45), in one roll, which explains the fundamental purport of Huayan under ten headings.

60 The *Record on the Composition on the Three Jewels* (*Sambo chang ki* 三寶章記) can be found under its full title *Hwaŏm kyŏng sambo chang wŏnt'ong ki* 華嚴經三寶章圓通記, in two rolls; see HPC 4:160a–239b; K 1509, vol. 47. It is an annotation to Fazang's *Huayan jing mingfa pin nei li sanbao zhang* 華嚴經明法品內立三寶章 (T 1874, vol. 45), in two rolls, an exposition on the "Clarifying the Dharma" chapter (*Mingfa pin* 明法品) in the *Avataṃsaka-sūtra* in sixty rolls.

61 The *Record on the Seal-diagram Symbolizing the Dharma Realm* (*Pŏpkye to ki* 法界圖記) refers to a manuscript entitled *Ilsŭng pŏpkye to wŏnt'ong ki* 一乘法界圖圓通記 that is held at the Dongguk

of Notes on the "Entry into the Dharma Realm" Chapter[63] in one roll; all these circulated at that time.

> "第五解釋諸章分" 者. 師之在世, 以洪法利人, 爲己任. 若有諸家文書未易消詳者, 必爲之著記釋. 故有搜玄方軌記十卷, 孔目章記八卷, 五十要問答記四卷, 探玄記釋二十八卷, 教分記釋七卷, 旨歸章記二卷, 三寶章記二卷, 法界圖記二卷, 十句章記一卷, 入法界品抄記一卷, 並行於代.

F. His Influence Achieves Miraculous Effects

On the last day of the fourth month of the second year of the Qianyou reign period [949], ill fate befell Queen Taemok, wife of Great King Taesŏng:[64] she developed an ulcer on her vagina. Not being able to show this to a physician, the master's teacher, Master Ŭisun, was summoned to the palace, and he was requested to save her with the medicine of the dharma. Master Ŭisun was able to take on the suffering for her, and as a result the queen recovered.

University Library; see HPC 4:1a–39a. It is a commentary on Ŭisang's famous *Hwaŏm ilsŭng pŏpkye to* 華嚴一乘法界圖, T 1887A, 45.711a–716a; HPC 2.1a–8c.

62 The *Record of the Ten Passages* (*Sipku chang ki* 十句章記) can be found under the title *Sipku chang wŏnt'ong ki* 十句章圓通記 [Perfect and comprehensive record on the *Composition on the Ten Passages*], in two rolls, see HPC 4.39b–81b; K 1507, vol. 47. It is subcommentary on Pŏbyung's 法融 commentary on Ŭisang's *Sipku chang* 十句章, a work that summarizes the *Avataṃsaka-sūtra* under ten sections.

63 The *Record of Notes on the "Entry into the Dharma Realm" Chapter* (*Ip pŏpkye p'um ch'o ki* 入法界品抄記) is no longer extant. Judging from the title, it was a commentary on Zhiyan's commentary on the "Entry into the Dharma Realm" chapter of the *Avataṃsaka-sūtra* in sixty rolls. Although Kyunyŏ seems to refer to Zhiyan's work as the *Ru fajie pin ji* 入法界品記, it must be an abbreviation for another now lost work because no such work by that title has been preserved and no work with that title is found in catalogs.

64 Great King Taesŏng 大成大王 is King Kwangjong 光宗 (r. 949–975). Queen Taemok 大穆皇后 (fl. 956), Kwangjong's queen, was a daughter of T'aejo Wang Kŏn and Queen Sinjŏng and the mother of King Kyŏngjong 景宗 (r. 975–981). She was surnamed Hwangbo 皇甫 after her mother's side. No mention of this disease is made in any other source. See her short biography in *Koryŏsa* 88.9a–b.

But now he had become afflicted with the disease instead of her, and after seven days, there were no signs that he would naturally recover. The master then brought an incense burner and chanted a spell and wished, and then the ulcer transferred of itself to the western branch of a locust tree; the tree stood on the eastern corner of the master's quarters. Because of it, the tree withered. During the Qingning reign period [1055–1064], the stump of the tree still remained.

"第六感通神異分" 者. 乾祐二年四月晦, 大成大王大穆皇后玉門生瘡, 不可以示之於醫, 召師之師順公, 請以法藥救之. 順公因能代苦, 使皇后立差, 順公代病其病. 病革七日, 不自免焉. 師奉香爐呪願, 瘡自移著於槐樹之西柯. 槐在師房東隅, 因爾而枯. 至清寧中, 株杌尚存.

In the third year of the Guangshun reign period [953], an embassy from the Song dynasty arrived[65] to invest Great King Taesŏng. The king ordered his officials to complete their office work clearly. In the third month when everything was ready and he was about to receive the investiture, it so happened that a spell of heavy rain continued unabated, and the ceremony was delayed. The envoys from the west said, "In this Eastern Country, there must live a holy person; why not let him pray for clear skies. If the skies clear, I would consider it a manifestation of [the workings] of a sage or worthy." When Kwangjong heard this, he sat down dejectedly and ceased all activity. There was a voice coming from the sky, which intoned "Great King, do not feel anguished. Tomorrow you will certainly hear Sāgaradhvaja[66] preach the

65 In fact, the Song 宋 dynasty (960–1279) was founded only seven years later, in 960. From the *History of the Koryŏ*, we can confirm that an embassy indeed arrived in 953 (*Koryŏsa* 2.27a), but from the Later Zhou 後周 (950–960), one of the five dynasties that ruled over northern China in the period between the end of the Tang (907) and the founding of Song (960).

66 Sāgaradhvaja (Haitang 海幢) is the name of the sixth spiritual mentor Sudhana meets on his pilgrimage according to the *Avataṃsaka-sūtra* in forty rolls. Sāgaradhvaja has attained the samādhi of equal purity and universal adornment (*pingdeng qingjing puzhuang sanmei* 平等清淨普莊嚴三昧) in the country of Surrounding Immaculateness (Pianwugou 遍無垢) on Jambudvīpa, and teaches

dharma." The king immediately went out of the courtyard to gaze upwards, but it was dark and there was no trace [of where the voice had come from].

廣順三年, 宋朝使至, 將封大成大王. 王命有司, 各揚厥職. 三月蕆事, 方臨受策, 會愁霖不止, 禮命阻行. 西使謂, "東國必有聖人者在, 何不使之祈晴, 天若晴明, 吾以爲聖賢之驗." 光宗聞之, 愁坐輟寢, 有空聲唱言, "大王且莫愁惱, 明日必聞海幢說法." 上卽出庭仰睇, 溟濛無迹.

The next day he intended to search for sagely and worthy monks to invite them to the dharma seat, but all those of outstanding erudition among the ranked monastics declined or evaded [the invitation]. Then the state preceptor Kyŏmsin requested to recommend the master. At that time the master was still young, but when he received the state's request, stately like an elephant, calmly and assuredly he ascended the lion's throne. As soon as the perfect sound[67] of his lecture set forth, thunder and lightning ceased, and in an instant the clouds dispersed in a peaceful breeze, and the sun appeared in a clear sky.

詰旦欲索聖賢僧以邀法席, 緇班彦碩, 悉辭避焉. 時國師謙信奏薦師. 師時年少, 受國請, 象步安詳升師子座, 圓音一演, 雷電潛藏, 須臾之間, 雲卷風恬, 天明日出.

At this time, the one who possesses the treasure of ten thousand chariots[68] showed his respect by bowing nine times. Duly he asked about the master's birthplace, [and was told] that the village of Tundaeyŏp on the northern outskirts of Hwangju was the bhikṣu's native place. The king reflected that dragons or giant snakes are not always born in big marshes, that loyal

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this method of liberation to Sudhana. See *Dafangguang fo huayan jing* 6, T 293.10.688b18–693c3; K 36.33b3–39c11.

67 Perfect sound (*wŏnŭm* 圓音) is especially used to refer to the "sublime voice" of the Buddha, which was said be received and understood by listeners according to their capacity.

68 I.e., the king.

ministers can also be found in a [village of] ten houses.[69] Consequently, the master was invested as *taedŏk*, and at the same time an edict ordered that more than ten lay relatives [of Kyunyŏ] would each be granted twenty-five *kyŏng*[70] of land and five slaves and allowed them to move their residence inside the walls of Hwangju.

是時, 萬乘珍敬, 禮加九拜, 因問師之誕所, 黄州北鄙遁臺葉村, 是比丘桑梓也. 上以爲龍蚍之生非大澤, 忠信寧無十室. 尋封師爲大德, 兼勅俗眷十有餘人, 人賜田二十五頃, 藏獲各五人, 俾徙居于黄州城內.

In the fifth year of the Xiande reign period [958], a spot within Puril Monastery[71] was rattled by thunder. To ward off strange [effects], one should rely on the great dharma, and the master was [thus] invited to perform a lecture. Day turned into night, but he continued, for about three times seven days. In the question-and-answer sessions, there was no yielding even for teachers.[72] It so happened that there was a *ch'ŏltal* called Ohyŏn [note: *ch'ŏltal* is the equivalent of today's *sŭngt'ong*],[73] who produced the following thought:

69 Paraphrasing two famous sources: in the *Zuozhuan* 左傳, under the twenty-first year of Duke Rang 襄公, there is a passage saying that "deep in the mountains, in big marshes, that is truly where dragons and big serpents are born." In *Lunyu* 5:28, Confucius says, "In a hamlet of ten houses, there are bound to be those who are as loyal and trustworthy as Qiu [Confucius], but would they be as eager to learn as Qiu?" See Confucius, *Analects*, 80. Interestingly, both passages are thus called into question by the king.

70 One *kyŏng* 頃 equals a hundred *myo* (Ch. *mou*, about 100 m^2)

71 Puril Monastery 佛日寺, located to the east of Kaesŏng on Mt. Pobong, was founded in 951 by Kwangjong as a votive temple for his mother, one of T'aejo's queens.

72 Lit. the spirit of "not yielding in the case of [practicing] benevolence, [even to one's teacher]." This is an allusion to *Lunyu* 15:36, which D. C. Lau translates as "The Master said: 'When faced with an opportunity to practice benevolence do not give precedence even to your teacher." See Confucius, *Analects*, 137. In this context, in other words, to get at the heart of the matter, the usual decorum for teachers was ignored.

73 This term is only attested here. Evidently, it was a term equivalent to saṃgha overseer (*sŭngt'ong* 僧統), originally a term for a monastic official but in Koryŏ mainly used to designate a high-ranking

"Even though the chief lecturer is clever, he is my junior; I, even though I do not have talent, am still his senior; so how can it be that in the question-and-answer sessions, he does not observe the decorum of modesty and yielding [to seniors]?"

> 現德五年, 佛日寺內, 有霹靂所, 欲禳怪, 須憑大法, 請師講演, 緜晝貫夜, 約三七日. 於其問對, 以當仁不讓爲意. 會中有悟賢徹達, <徹達現今之僧統.> 作如是念. "講主雖敏, 猶是後生, 餘雖不才, 尙爲先輩, 何於問話之間, 不顧謙辭之禮!"

Thereupon he became angry, and was about to criticize [the master], but right then a layman stopped by and said to him, "You should not get jealous and resentful; today's lecturer is none other than the seventh incarnation of your patriarch Ŭisang. It is because he wishes to widely proclaim the great teaching that he has come again among the people." When Ohyŏn heard this, he was startled by this reproach. Then he passed on these words to the assembly, and repented, saying, "I realize I have made a transgression."

> 旣是生慊, 殆欲興謗, 無何, 有居士, 至止謂曰, "你不須嫉恨. 今日講師是你先祖義相第七身也. 爲欲弘宣大敎故, 復來人間耳." 悟賢聞已, 驚愕, 乃傳言於衆海, 懺之曰, "吾知過矣."

The master went to the temple inside the palace, and in the middle of the night there was a light emanating from his room, just like the last lingering shine of a rainbow. When the king observed this light, he ordered the palace attendants to go and find out its source. They reported back that "it was the light from the master's eyes." The king made his way to the master's quarters, and asked him, "What dharma are you practicing to obtain a result such as this?" The master answered, "This poor practitioner of the Way to enlightenment does not have any superior way of practice." At that moment, a string of beads on his sūtra table started to float in the air of itself, and

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monk-official belonging to one of the doctrinal schools.

circled the master three times before stopping. The king then respected him greatly, and his favor did not abate over time.[74]

師赴內道場, 夜半有逸光, 自房內射外, 如流虹之未滅者. 上望其光, 命侍人往尋之. 報云, "師之眼光也." 上幸師所, 問曰, "修行底法, 獲致如此?" 答曰, "貧道無勝行." 于時經几上, 有數珠一索, 自然騰空, 遶師三匝而止. 上乃敬重寵絶古今.

G. His Stimulus Effectuates the Submission of Demons

During the Kaibao reign period [968–975], the monk Chŏngsu of Kwibŏp Monastery[75] went to the official in charge of Buddhist affairs[76] and made the following slanderous accusation: "Master Kyunyŏ has divided loyalties in his practice."[77] The official reported this to the throne. When Kwangjong heard this, he became angry, and immediately summoned the master; when he entered, [the king] was intending to inflict harm on him. When the master

74 As will be seen in section 9, at one point Kyunyŏ did in fact fall from grace. The next two sections, sections 7 and 8, "Songs on the Ten Vows of Samantabhadra" (*Pohyŏn sibwŏn ka* 普賢十願歌), have not been translated. See *Kyunyŏ chon*, HPC 4.513a7–516a19; 515b3–516a10. For a good English translation, see Buzo and Prince, *Kyunyŏ-jŏn*, 42–67.

75 Kwibŏp Monastery 歸法寺, the state palladium (*kukch'al* 國刹) built at the base of Mt. Songak, was founded in 963 as a result of a great vow made by Koryŏ king Kwangjong. Kyunyŏ was the first abbot of this monastery, and he also passed away there. Besides Kwangjong, several succeeding kings of Koryŏ visited the monastery, such as Mokchong, Sŏnjong, Ŭijong. It was the site for several important dharma assemblies, rituals, and convocations. Although it was perhaps the largest Buddhist monastery of its time, it has not been preserved.

76 With respect to what I have translated as an "official in charge of Buddhist affairs" (*pŏpkwan* 法官), although mainly interpreted as "judge" or "magistrate," this seems to be a more recent meaning of the word. Since there was no division between the legal and the governing authorities in premodern Korea, the term would have made little sense. It seems more likely to designate a secular (or clerical) official in charge of Buddhist affairs, even though the term is not attested in this sense in any other Koryŏ-period source that I know.

77 The compound "divided loyalties" (*ich'ŏng* 異情), literally "different feelings," I have understood as meaning that his public practice was not solely for the benefit of the state.

reached the king's place, [however], he threw himself to the ground in abject fear. The king saw that his demeanor was sincere, and reversed his decree. Now he [dispatched] two physicians to accompany him [to his temple]. Shortly afterwards, he dispatched the Transmitter of Edicts[78] Sŏl Kwang to his temple to offer him reassurance and support.

"第九感應降魔分" 者. 開寶中, 歸法寺僧正秀, 詣法官, 讒搆曰, "如師有異情修行." 官奏其事. 光宗聞之, 怒促召師, 入欲害之. 師及御所, 惶懼仆地. 上見其狀以爲直, 翻勅毉者二人, 護送之, 尋差降承宣薛光, 到寺慰撫.

That night, the king dreamed about a divine being, whose body was about ten feet tall. He stood on top of the royal sleeping chambers, weighing down on it, and said: "As for the great king's believing of a superficial accusation, because it constitutes a grievous insult to the king of the dharma, there will be very inauspicious results." The king woke up, his body bathing in sweat, and he summoned an attendant official, to whom he explained the dream. The following day, the pine trees on the northern foothills of Mt. Songak fell down in their thousands,[79] even though there was no wind.

此日夜, 上夢見神人. 身長一丈許, 壓寢殿而立, 乃言曰, "大王信膚訴之事, 凌辱法王故, 必有不祥大起." 夢覺已, 流汗遍身. 召傍臣說夢. 至明日, 松岳北畔松樹無風自倒者, 不知其幾千有株.

When the king heard about this disaster, he ordered that [the cause

78 A transmitter of edicts (*sŭngsŏn* 承宣) was an official of the senior third rank in charge of receiving and transmitting the king's edicts; he belonged to the Royal Secretariat (*chungch'uwŏn* 中樞院). This means that the king probably sent him to transmit an official edict restoring the master's reputation.

79 The pine trees of Mt. Songak (Song[aksan]su 松[嶽山]樹, lit. "trees of Pine Tree Mountain") were very important to the dynasty, as they were believed to have been planted on the instruction of Tosŏn, who thus completed the geomantic configuration of the Koryŏ capital Kaesŏng, located at the southern foot of the mountain. Any damage to the trees was thus taken as a very serious omen about the dynasty.

for it] should be divined, and the outcome was that "it was caused by an insulting accusation against the king of the Dharma." The king was now full of remorse and fear, and ordered a calamities-dispelling ritual[80] to be held within the palace. He also ordered the official in charge of Buddhist affairs to behead the monk Chŏngsu in the marketplace and abolish Chŏngsu's living quarters. [Chŏngsu's] older brother, a layperson, rashly fabricated a document [intended to make it look as if] his younger brother[81] had been falsely accused; he was executed on the same day as Chŏngsu.

上聞此怪, 命卜之, 云,"辱斥法王所由生也." 上乃悔懼, 便於大內持置消災道場, 命法官, 斬正秀於市, 仍池其正秀房. 俗兄浪造文書, 令弟誣告, 及正秀, 同日被誅.

Furthermore, the White Cloud Room[82] in Yŏngt'ong Monastery had fallen into disrepair over the years; the master had it restored. Because of this the calamities inflicted by the earth spirit occurred almost daily. The master casually wrote a song to subdue it, and glued the song to the wall [of the room]. From then onwards, the uncanny events completely disappeared.[83]

又靈通寺白雲房, 年遠浸壞, 師重修之. 因此地神所責, 災變日起. 師略著歌一首以禳之, 帖其歌于壁, 自爾之後, 精怪, 卽滅也.

80 The calamities-resolving ritual (*sojae toryang* 消災道場) was one of the more frequently held Buddhist rituals of the Koryŏ dynasty. For more details on its function and textual origins, see Kim Jongmyung, "Buddhist Rituals in Medieval Korea" (Ph.D. dissertation, UCLA, 1994), 84–97.

81 Or "He had made his younger brother make the false accusation" [seems more grammatically correct].

82 The White Cloud Room (*paegunbang* 白雲房) probably refers to the guest quarters, because visitors come and go—float in and out—like clouds. "White clouds" is also more generally a metaphor for the ephemeral world.

83 This last passage seems to be simply tacked on. In fact it corresponds best to the title of this section. In the story of the accusation, rather than suppressing the spirits, he seems to call them forth to avenge the false accusation.

H. The Transformed Transmigration

In the sixth year of the Kaibao reign period [973], the magistrate of Kimhae reported the following to the throne: "This year, on a certain day of a certain month, there was a strange monk, wearing a conical cap made of coir-palm leaves, who arrived on our shore. When asked his name and place of residence, he called himself Vipaśyin,[84] and said, 'Once, five hundred kalpas ago, I happened to pass through this country and thus formed a karmic connection with it. Now I see that the Three Han states have united into one,[85] yet as Buddhism has not yet flourished,[86] to repay this earlier causality, I have lingered for a while at the foot of Mt. Songak, where I spread the Dharma through the logograph *yŏ* 如 [thusness].[87] Now I want to go to Japan.' Having thus spoken he disappeared."

The king was intrigued by this; when he ordered [officials] to investigate the date, [it turned out to be] the very day the master had passed on from the world. Here the part on the "transformed [transmigration]" ends.

"第十變易生死分" 者, 開寶六年中, 金海府使, 奏云, "今年月日, 有異僧, 頂戴椶笠子, 到海邊. 問其名居, 自稱毗婆尸曰, '曾於五百劫前, 會經此國, 締緣焉. 今見三韓一統, 而佛教未興故, 爲酬宿因, 暫至松岳之下, 以如字洪法, 今欲指日本.' 言

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84 Vipaśyin (Pip'asi, Ch. Piposhi 毗婆尸) was the first of the seven buddhas of the past. His name is also translated into Chinese as the Buddha Unsurpassed Contemplation (Sŭnggwanbul, Ch. Shengguanfo 勝觀佛), the Buddha Pure Contemplation (Chŏnggwanbul, Ch. Jingguangfo 淨觀佛, and the Buddha Unsurpassed Vision (Sŭnggyŏnbul, Ch. Shengjianfo 勝見佛). He is said to have appeared in the world ninety-one kalpas ago, and the names of the country where he appeared and of his parents differ according to the southern and northern traditions. See *Chang ahan jing* 長阿含經 (*Dīrghāgama*) 1, T 1.1b11–10c28; K 17.815a3–826a21.

85 The Three Han States (Samhan 三韓) is usually used as an epithet for Korea, but here it likely stands for the Later Three Kingdoms, united under the Koryŏ flag by T'aejo Wang Kŏn.

86 Since Buddhism was obviously flourishing in Korea at that time, it is not certain what is implied by this statement. Perhaps it is a criticism of other schools?

87 The logograph *yŏ* 如字 is a reference to Kyunyŏ's name, and probably also to the "thusness" as in "true thusness" (*chinyŏ* 眞如) or the Buddha nature.

訖卽隱."上奇之, 命推其日, 是師順世之日也. 變易分竟.

When the master was still in the world, he enjoyed strong karmic affinity with Great King Taesŏng. The king [once] produced the great vow to construct Kwibŏp Monastery at the foot of Mt. Songak, and when the monastery was completed, he appointed the master as abbot. The master complied with the royal summons, and through the incense fire led the masses in propagating the dharma.

Once, on the day before he was due to give a lecture, he instructed the *bhadanta* Chŏnŏp to compose an introduction to a sūtra. Chŏnŏp wrote about ten pages and then took them to the lecture hall precinct to present them to the master. The master strode majestically like an elephant, held up the incense burner, and then took one look [at the introduction]; he lectured proficiently on it as if he had been familiar with it for a long time. That is how great his intellect and insight were!

師之在世, 厚緣於大成大王. 王發大願於松岳之下, 新剏歸法寺. 寺成, 詔請師住持之. 師祈命香火, 領衆洪法. 甞於講法之前日, 使大德全業述經序, 業述十許張, 將詣講軒畔, 秦於師. 師奉香爐, 象步次一覽, 演暢有如宿習, 其聰悟率如此也.

Ah, how sad! Transformation [in the cycle of transmigration] takes place because of causality; if the causality is exhausted, then one dies in this place and becomes reborn yonder. This is all the work of bodhisattvas. In the sixth year of the Kaibao reign period [973], on the seventeenth day of the sixth month, in the [missing] hour, he entered quiescence at Kwibŏp Monastery. He was buried on Mt. P'aldŏk, which is to the southeast of Kwibŏp Monastery, on a spot about a hundred paces removed from the monastery. It was a fertile and beautiful spot. His life span was [fifty-one years] and his monastic age was [thirty-seven years].[88] His foremost students[89] were

[88] It is not clear why the figures have been left blank in the original text; the numbers can be easily calculated through the other information we have, such as his year of birth, the year he died, and his age at ordination.

called Tamnim and Cho[?], both among the leading monks of their age, who reached the rank of senior monk. Below them, the number of his disciples was truly numerous. Till this day, they are flourishing like rice or hemp; some are dispersed in the provinces, and some guard [his legacy] at his original quarters [at Kwibŏp Monastery].

> 嗚呼! 化有緣, 有緣盡, 死於此, 生於彼, 菩薩之事也. 以開寶六年六月十七日□時, 示滅于歸法寺, 葬於八德山. 山在歸法之東南, 去寺百許步, 豊且秀者, 是也. 報年□, 僧臘□. 其神足曰曇琳曰肇□, 皆一時龍象, 位至首座, 自下之輩寔繁. 有徒及至于今, 稻麻浸盛, 或散在於外, 或守之本房.

Later, there was the executive chief of the chancellery [rank senior 2] Kim Chŏngjun,[90] who noticed that the phoenix had flown away but the nest still remained. This made him think of the master, and out of respect for his rooms, he had them repaired, calling them Sweet Dew Cloisters.[91] The former reviewing policy advisor [at the Chancellery, rank 4] Ko Yŏn, made a record to describe this. Its contents are roughly as follows:

> The wise man has died and is now roaming in heaven; the period of resplendence has passed on, and now the [empty] grounds are swept
> The precious halls and vermillion pillars—After Sudhana left, they became covered in weeds
> The white clouds around the blue mountain—Now that Zhi Dun[92] has

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89 What I have translated as "his foremost students" is literally translated as "divine feet" (*sinjok*, Ch. *shenzu* 神足; Skt. *ṛddipada*). "Divine feet" is the spiritual penetration that enables one to appear at will in any place. Here it is used metaphorically, as this ubiquity is achieved through the disciples.

90 Kim Chŏngjun 金廷俊 (fl. 1035–1057) also appears in the *History of Koryŏ*; in 1035 he was appointed censor (*Koryŏsa* 6.2a), and in 1057 he was accorded the rank under which he appears here (*Koryŏsa* 8.7a). Thus the repairs he carried out were undertaken shortly after 1057.

91 Sweet Dew Cloisters (*kamnowŏn*, Ch. *ganluyuan* 甘露院) are an allusion to *amṛta* (*kamno*, Ch. *ganlu* 甘露), the nectar of immortality, a metaphor for the teaching bestowed by the Buddha.

92 Zhi Dun 支遁 (314–366) was a monk of the Eastern Jin dynasty. His secular surname was Guan

passed away, their colors appear mournful

…

後有門下侍郎平章事金廷俟, 見鳳飛而穴在, 因思主而敬, 房遂乃重修, 名甘露院. 故給事中高誕, 爲之述記, 其略曰. "哲萎游天, 輪奐掃地. 寶閣珠柱, 善財散而蕪平, 青山白雲, 支遁去而色慘." <云云>

Postscript

The sage is different from ordinary people because he produces great benefit by guiding the deluded and instructing the foolish. Prostrating myself, I inspected our master's account of conduct, and without doubt he is a sage! According to Yang Xiong, "Only after climbing Taishan I became aware that all the mountains are connected in ranges."[93] I looked at the stele inscriptions

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闍, and his courtesy name (*zi*) was Daolin 道林; so he is commonly called Zhi Daolin. He was raised in a family that had been Buddhist for several generations in the Buddhist center of Chenliu in eastern China. Before his ordination he studied the *Prajñā-pāramitā* in a monastery in the Yuhang mountains 餘杭山 (in present-day North Zhejiang Province). He was ordained in 338 at twenty-five *sui*. Before his ordination he had already made the acquaintance of several important persons among the gentry, such as Sun Chuo 孫綽, Xie An 謝安, and Wang Xizhi 王羲之, and was well versed and admired for his knowledge of Lao-Zhuang thought. During the early period of Buddhism in China, when Daoist terminology was used to describe Buddhist ideas (*kyŏgŭi pulgyo*, Ch. *geyi fojiao* 隔意佛敎), Zhi Dun was a celebrated master. His appearance was peculiar, he was skilled in writing and calligraphy, and he was famous for composition. Later, he lectured and practiced at Zhishan Monastery 支山寺, Lingjia Monastery 靈嘉寺, Qiguang Monastery 棲光寺 on Mt. Shisheng. He lectured on the *Vimalakīrtinirdeśa-sūtra* on the shady side of the mountain and on the *Aṣṭasāhasrikāprajñāpāramitā-sūtra* at Dongan Monastery 東安寺 in the capital. He was one of the most famous early Buddhist monks, equally at home in Buddhist matters and the "pure conversation" (*ch'ŏngdam*, Ch. *qingtan* 清談), literary wit popular in his time. For more on Zhi Dun, see Eric Zürcher, The *Buddhist Conquest of China*, 2nd ed. (Leiden: E. J. Brill, 1972), 116–130.

93 Yang Xiong 楊雄 (53 B.C.E.–18 C.E.) was a scholar and literatus of the Former Han period (206 B.C.E.–8 C.E.). During the reign of Emperor Cheng 成帝 (r. 32–7 B.C.E.) he was given a position at court; he is known to have composed works that lampooned the luxury at Emperor Cheng's court, but is often criticized for praising the usurper Wang Mang. He is known especially for his prose-

of ancient worthies, and about ten of those truly amazed me and made me forget the time. After reading our master's account of conduct, I knew that it belongs in the same range as those stele inscriptions.

後序
聖人之所以異於人者, 以其導惑敎愚, 作大利益故也. 挺伏審吾師之行狀, 其聖人也歟! 楊雄曰, "登泰山然後, 知衆山之迤邐," 予見古碩德碑銘, 驚嘆移晷者十數矣, 見吾師行狀然後, 知衆碑之迤邐矣.

Alas! The words of the previous Buddha have already been spoken, and the Buddha of the future has not yet arisen. Our worldly vision is becoming more and more blurred, and the wheel of dharma is coming to a stop in the middle [period between the buddhas]. [Fortunately,] the master could gloriously appear, and help to manifest the numinous transformation. His spiritual penetrations[94] and auspicious response[95] [to the needs of the people]

poems (*fu* 賦), such as "Rhyme-prose on Sweet Spring" (*Ganqian fu* 甘泉賦) and "Rhyme-prose on Hedong" (*Hedong fu* 河東賦), and his treatises *Taixuan jing* 太玄經 and *Fayan* 法言. It is in the latter work, in a chapter entitled "Wuzi" 吾子, that this quote can be found.

94 Editor's note: The spiritual penetrations come in traditional lists of five and six and are often associated with occult power or miraculous power. However, I prefer to translate the term as "spiritual penetration" because the concept also refers to the bodhisattva's access to supernormal wisdom and knowledge as a result of their penetrating comprehension of the Buddhadharma. The five spiritual penetrations (Ch. *wu shentong* 五神通, *wutong* 五通, Skt. *pañca-abhijñāḥ*) are the (1) divine eye (*divyacakṣus*, *tianyan tong* 天眼通), (2) divine ear (*divya-śrotra*, *tianer tong* 天耳通), (3) knowledge of the thoughts of others (*paracittajñāna*, *taxin tong* 他心通), (4) recollection of former incarnations (*pūrvanirvāsānusmṛti*, *suzhu tong* 宿住通), and (5) deeds leading to magical power and release (*ṛddhivimokṣakriyā*) or direct experi¬ence of magical power (*ṛddhisākṣātkriyā*, *shenjing tong* 神境通). See *Apidamo da piposha lun* 阿毘達磨大毗婆沙論 ([*Abhidharma-*]*Mahāvibhāṣā*) 411, T 1545.27.728b12–24; 727b22–24. The six spiritual penetrations (Ch. *liu shentong* 六神通; Skt. *ṣaḍabhijñāḥ*) are (1) psychic power (*ṛddhividhijñāna*, *shenzu tong* 神足通), magical power; (2) heavenly ear (*divyaśrotrajñāna*, *tianer tong* 天耳通), supernormal hearing; (3) cognition of others' thoughts (*paracittajñāna*, *taxin tong* 他心通), the ability to read minds; (4) recollection of past lives (*pūrvanirvāsānusmṛtijñāna*, *suming tong* 宿命通), (5) heavenly eye (*divyacakṣusjñāna*, *tianyan tong* 天眼通), the ability to discern the previous lives of others; and (6) cognition of the extinction

were displayed according to causality to the world of dust. As I have seen little and heard even less, I have selected only the one-ten-thousandth that has remained. My only wish is for an erudite person to come along and polish this text.

Eleventh year of the Xianyong reign period [1075],[96] first month, a certain day; postscript to the Biography of the Prior of the Kwibŏp Monastery of the Great Hwaŏm Tradition, the Senior Monk Complete Penetration Kyunyŏ[97]

於嘘! 前佛已說, 後佛未興, 世眼漸昏, 法輪中輟, 師能傑出, 助揚玄化, 神通瑞應, 隨緣遍示於塵沙. 少見寡聞, 撮要僅存於萬一, 庶逢博識, 潤色斯文而已.
咸雍十一年正月日, 後序.
大華嚴歸法寺主圓通首座均如傳

of outflows (*āsravakṣayajñāna*, *loujin tong* 漏盡通), a state in which one is no longer plagued by any form of defilement. See *Apidamo da piposha lun* 102, T 1545.27.530a18–b10; and *Dazhidu lun* 28, T 1509.25.264a–266b; see also Étienne Lamotte, trans., *Le traité de la grande vertu de sagesse de Nāgārjuna* (*Mahāprajñāpāramitāśāstra*), 5 vols. (Louvain: Institut orientaliste, Université de Louvain 1944–1981), 4:1809–1838. By means of the spiritual penetrations, a bodhisattva purifies his *buddhakṣetra*; see *Mohe zhiguan* 摩訶止觀 2A, T 1911.46.14a–b.

95 "Auspicious response" (*sŏŭng*, Ch. *ruiying* 瑞應) is the same term used in biographies of the Buddha.

96 The Xianyong 咸雍 reign period of the Khitan Liao dynasty ended with its tenth year in 1074. The correct date should therefore be "the first year of the Taikang 太康 reign period." Perhaps the text was completed before news of the new reign-period name reached Koryŏ.

97 Note that this title is slightly different from the title given at the beginning.

INDEX

A.

B.

C.

D.

E.

F.

G.

H.

I.

J.

K.

L.

M.

N.

O.

P.

Q.

R.

S.

T.

U.

X.

Y.

Z.

Contributors

Editor and Translator

Richard D. McBride II is Assistant Professor of History at Brigham Young University–Hawai'i. He earned a Ph.D. in East Asian Languages and Cultures at UCLA in 2001. He is the author of *Domesticating the Dharma: Buddhist Cults and the Hwaŏm Synthesis in Silla Korea* (Honolulu: University of Hawai'i Press, 2008) and of several articles on the *Hwarang segi* manuscripts, the *Samguk yusa*, and Korean and Chinese Buddhism; he is also the editor of *State and Society in Middle and Late Silla* (Cambridge, Mass.: Early Korea Project, Korea Institute, Harvard University, 2010).

Translator

Sem Vermeersch is Assistant Professor at the Department of Religious Studies, Seoul National University, and associate director of the International Center for Korean Studies, Kyujanggak Institute for Korean Studies. He recently published *The Power of the Buddhas: The Politics of Buddhism During the Koryo Dynasty* (Harvard University Press, 2008) and has written many articles on Buddhism in medieval Korea.

Editorial Consultants

Ven. Haeju (Jeon, Ho-Ryeon) received her Ph.D. degree in Buddhist Studies at Dongguk University in 1990, with a dissertation entitled "A Study of Uisang's Hwaeom (華嚴) Doctrine in the Shilla Dynasty: On the Doctrine of Seonggi (性起) in the *Ilseung beopgye do* (一乘法界圖)." She has been a faculty member of the Department of Buddhist Studies at Dongguk University since 1990. She served as chair of the Korean Society for Buddhist Studies (2000–2004), and executive director of 2002 and 2004 Korea Conference of Buddhist Studies. She has worked as a senior fellow at the Center for the Study of World Religions at Harvard University, and as one of the Contributing Editors of *International Journal of Buddhist Thought & Culture*. She has published several books, including *A Study*

on Uisang's Hwaeom Doctrine (1993); *Lectures on Buddhist Doctrine* (1993); and *The World of Hwaeom* (1998). She has also translated the *Perfect Enlightenment Sūtra* (1996) into Korean.

Ven. Misan (Wan-Doo Kim), who currently teaches at Joong-Ang Sangha University, has been a monk in the Korean Seon tradition for thirty-two years. After his formal training in Buddhist meditation in Korean monasteries, he pursued the study of the theoretical aspects of the Buddhist teaching at postgraduate level, spending more than ten years studying early Buddhism along with Pali and Sanskrit in Sri Lanka, India, and finally at Oxford University. He has worked as a senior fellow at the Center for the Study of World Religions at Harvard University and as Director of the Social Affairs Department of the Jogye Order of Korean Buddhism. He is a director of the Sangdo Meditation Center.

Ven. Chongdok (Park, Cheong-Hwan) is Assistant Professor at the Department of Buddhist Scripture Translation at Joong-ang Sangha University in Korea. He received his DPhil degree in Buddhist Studies at the University of Oxford in 2005, based on his dissertation entitled *A Translation and Study of Selected Avadānas of the Mūlasarvāstivādin Vinaya (MSV)*. His main research interest is Buddhist narratives. He has published "An analysis on the image of women in the *Mallikāvadāna* of the *Mūlasarvāstivādavinaya Ksudrakavastu (MSVKv)*" (2006); "A Study of the Avadāna Literature" (2006); "A Study of the Concept of the Buddha through the Idea of the *Pubbakammapiloti* in Theravāda Buddhism (I)" (2006); "A Study on the Buddhist Folktale, Two Nāgas and King Bimbisāra" (2008).

Pak Boram is a researcher at Geumgang Center for Buddhist Studies at Geumgang University in Korea. He received his DPhil degree in Buddhist Studies at Dongguk University in 2011, with a dissertation titled "Omniscience of the Hwaeom (華嚴) Doctrine." His main research interest is Tathāgatagarbha and Avataṃsaka (Huayan) doctrines. His published articles inclide "What was 'Buddhism (佛教)' in the early Huayan school in East Asia? – in relation to Buddhavacana, Buddhaśāsana, Dharmadhātu and Myself" (2011); "Two Perspectives on My Body: the Manifestation of the Tathāgata and Tathāgatagarbha" (2011); and "A Study of Uisang's Perspective on Language" (2012).

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In Memoriam
The Most Venerable Kasan Jikwan (1932–2012)

The heart and soul of this monumental publication project from its conception to its completion was the late Most Venerable Kasan Jikwan, Daejongsa, the 32nd President of the Jogye Order of Korean Buddhism. Throughout his illustrious career as a scholar-monk, his cherished wish was to aid the study of Korean Buddhism overseas and to enable its legacy, which reaches back some seventeen hundred years, to become a part of the common cultural heritage of humankind. After years of prayer and planning, Ven. Kasan Jikwan was able to bring this vision to life by procuring a major grant from the Korean government. He launched the publication project shortly after taking office as president of the Jogye Order. After presiding over the publication of the complete vernacular Korean edition, Ven. Kasan Jikwan entered nirvāṇa as the English version of *The Collected Works of Korean Buddhism* was in final manuscript stage. With the publication of the English version, we bring this project to completion and commemorate the teacher whose great passion for propagation conceived it, and whose loving and selfless devotion gave it form.

Ven. Kasan Jikwan was founder of the Kasan Institute of Buddhist Culture, President of the Jogye Order of Korean Buddhism, and President of the Compilation Committee of Korean Buddhist Thought. A graduate of Haeinsa Saṅgha College, he received his doctorate in philosophy from Dongguk University in 1976. He led Haeinsa as the monastery's head lecturer and abbot, and Dongguk University as Professor and the 11th President. After assuming the title of *Daejongsa*, the highest monastic rank within the Jogye Order, he became the 32nd President of the Jogye Order.

The leading scholar-monk of his generation, Ven. Kasan Jikwan published over a hundred articles and books, ranging from commentaries on Buddhist classics to comparative analyses of northern and southern *Vinayas*. A pioneer in the field of metal and stone inscriptions, he published *A Critical Edition of Translated and Annotated Epitaphs of Eminent Monk*s and also composed over fifty commemorative stele inscriptions and epitaphs. He compiled the Kasan Encyclopaedia of Buddhism, thirteen volumes of which have so far been published. He was the recipient of the Silver Crown Medal of Honor, the Manhae Prize for Scholarship, and the Gold Crown Medal of Honor for Outstanding Achievement in Culture, which was awarded posthumously.

On January 2, 2012, Jikwan Sunim severed all ties to this world and entered quiescence

at Gyeongguk Temple in Jeongneung-dong, Seongbuk-gu, Seoul. He left behind these words as he departed from this world: "With this ephemeral body of flesh, I made a lotus blossom bloom in this Sahā world. With this phantom, hollow body, I reveal the dharma body in the calm quiescence of nirvāṇa." Jikwan Sunim's life spanned eighty years, sixty-six of which he spent in the Buddhist monastic order.

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